

# THE FATHERS ON THE FUTURE

A 2nd-Century Eschatology for the  
21st-Century Church

Michael J. Svigel

## Go Deeper Excursus 14 The Case for Concurrent Periods in Acts 3:19–21

To determine whether the “seasons of refreshing” and “times of restoration” are concurrent or consecutive, we must first note that the second promise—the times of restoration of all things—is directly associated with the return of Christ. Lennartsson writes, “The word ἄχρι in Acts 3:20 is most naturally taken as a conjunction with the temporal sense, ‘until’, with the plain meaning that Jesus the Messiah is preserved in heaven until the appearance of *times of restoration*.... The aspect of necessity, that the Messiah ‘must remain in heaven’ (δεῖ οὐρανὸν μὲν δέξασθαι), is enhanced by the word δεῖ.”<sup>1</sup> If the two periods—“seasons of refreshing” and “time of restoration”—are concurrent, then the ultimate fulfillment of Peter’s promise, drawn from the Old Testament prophets, was expected to occur after the return of Christ. If that is the case, the logical structure of the promise and prophecy is as follows:

PRESENT ERA		FUTURE ERA
Μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, <i>Repent and turn again that your sins may be blotted out,</i>	ὅπως ἂν <i>so that</i>	ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου <i>seasons of refreshing may come from the presence of the Lord</i>
	→	καὶ <i>and</i> ἄποστείλῃ τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, <i>he may send the one appointed for you, Christ Jesus,</i>
↻	ὧν <i>whom</i>	↻
δεῖ οὐρανὸν μὲν δέξασθαι <i>it is necessary for heaven to receive</i>	ἄχρι <i>until</i>	χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος αὐτοῦ προφητῶν. <i>times of restoration of all things of which God spoke through the mouth of the holy prophets long ago</i>

<sup>1</sup> Göran Lennartsson, *Refreshing & Restoration: Two Eschatological Motifs in Acts 3:19–21* (Lund, Sweden: Lund University Center for Theology and Religious Studies, 2007), 76.

In this reading, the Messiah, having ascended to heaven, is presently seated at the right hand of the Father, necessarily received in heaven for the moment. During this time, the apostles are preaching repentance and forgiveness of sins (cf. Acts 1:8). If Israel repents, two things will happen: seasons of refreshing will come and God will send Christ—that is, the times of restoring everything spoken concerning the messianic age by the ancient prophets. In this reading, the “refreshing” and “restoration” are rightly interpreted by the language and imagery of the Old Testament prophets.

Before examining the meaning of “times of restoration of all things” (Acts 3:21), we must first sort out the question of whether the “seasons of refreshing” and “times of restoration” are concurrent or consecutive. To clarify, there are several possibilities beyond these two:

**Interpretation 1.** Both terms could refer to the same present period (realized or realizable) prior to the second coming. In this case, the “seasons of refreshing from the presence of the Lord” (3:20) refers to a spiritual awakening and revival experienced in this age, which will constitute the “times of restoration of everything” (3:21), and the sending of Christ from heaven is contingent upon the times and seasons that are fulfilled through the worldwide repentance, refreshing, and restoration:

Repentance	Contingent <i>Kairoi/Chronoi</i>	Return of Christ	Eternal New Creation
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**Interpretation 2.** The term *καιροι* could refer to the present age, while the term *χρονοι* refers to the age following the second coming. In this case, the “seasons of refreshing” is contingent upon the repentance and turning of the people, which will then result in the return of Christ to establish the future “times of restoration of everything,” that is, the eternal new creation:

Repentance	Contingent <i>Kairoi</i>	Return of Christ	<i>Chronoi</i> = New Creation
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**Interpretation 3.** Both terms could refer to the same future period after the coming of Christ. That is, if the people respond to the message in repentance and turning to God, Christ will return and establish the “seasons of refreshing” and the “times of restoration of all things,” which is the eternal new creation:

Repentance	Contingent Return of Christ	<i>Kairoi/Chronoi</i> = New Creation	
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**Interpretation 4.** The term *καιροι* could refer to the future messianic millennial age, while the term *χρονοι* refers to the eternal new creation following the millennial age. In this case, the coming of Christ is contingent on the repentance and turning of the people of Israel. When Christ comes, he will begin the long “seasons of refreshing,” which will involve a long process of renewal. The result will be the eternal new creation, that is, the “times of restoration of all things”:

Repentance	Contingent Return of Christ	<i>Kairoi</i> = Millennium	<i>Chronoi</i> = New Creation
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A careful exegesis of the passage can rule out some of these options. First, Peter’s message makes certain results contingent upon the repentance and turning of the people. The phrase ὅπως ἄν (“so that”) indicates that what follows is contingent upon repentance. What is that contingent result? Two things: 1) that seasons of refreshing may come from the presence of the Lord and 2) that he may send Jesus Christ appointed for them. It is not one or the other, but both, as indicated by the two aorist active subjunctive verb phrases linked by καί.

μετανοήσατε οὖν ἐπιστρέψατε...

ὅπως ἄν

ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου

καὶ

ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν

The pre-condition of repentance is present in all four of the possible interpretations. However, are both subjunctive clauses (ἔλθωσιν...κυρίου and ἀποστείλῃ...Ἰησοῦν) referring to two distinct, consecutive stages of the unfolding results of repentance: first ἔλθωσιν...κυρίου and then, as a result, ἀποστείλῃ...Ἰησοῦν ( $A \rightarrow B \rightarrow C$ )? Or do they refer to two concurrent conditions that together follow the repentance, ἔλθωσιν...κυρίου...καὶ ἀποστείλῃ...Ἰησοῦν ( $A \rightarrow [B+C]$ )?<sup>2</sup> If the former (consecutive stages), then the text would support interpretations 1 or 2 and could point to a present outpouring of spiritual renewal, perhaps even a long season of future global awakening, that precedes the return of Christ. This would be consistent with an amillennial or postmillennial eschatology. If the latter (concurrent results), then we are limited to interpretations 3 or 4, in which the times of refreshing are concurrent with the future coming of Jesus during the same season of refreshing. This would be consistent with a premillennial or new-creation eschatology.

### Clauses with Concurrent and Consecutive Subjunctives

To arbitrate between these two different interpretations, we must examine how the “ὅπως [ἄν]+subjunctive+καὶ+subjunctive” functions by examining similar constructions in the Septuagint, New Testament, and Apostolic Fathers (to about AD 150). We will see that in the overwhelming majority of instances, when ὅπως (or ὅπως ἄν) is followed by two or more subjunctives connected by καὶ (or, occasionally καὶ ὅπως or καὶ ἵνα), as in Acts 3:20, the two subjective clauses almost always point to concurrent results of the main verb clause, not to distinct, consecutive events in which the former results in or is the cause of the latter.

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<sup>2</sup> “A” represents the necessary condition (in Acts 3:20, repentance), “B” represents the first contingent result following ὅπως ἄν (in Acts 3:20, the coming times of refreshing), and “C” represents the second contingent result (in Acts 3:20, the sending of Jesus).

## 16 Examples of Consecutive Effects Following ὅπως (A→B→C, etc.)

**Genesis 27:6.** “Prepare for me victuals, such as I like, and bring them to me in order that (ἵνα) I may eat, so that (ὅπως) my soul may bless you before I die.” Here, the ἵνα...ὅπως construction indicates consecutive events (A→B→C).

**Genesis 50:20.** “God deliberated concerning me for good things so that (ὅπως ἄν) it might come to be (γενηθῆ) as today, so that (ἵνα) many people may be preserved (διατραφῆ)” (NETS, translation altered).<sup>3</sup> In this example, God providentially brought the brothers to that present circumstance, with the further result that numerous lives would be preserved (A→B→C).<sup>4</sup>

**Exodus 10:1–2.** “For I made his heart and that of his attendants heavy in order that (ἵνα) one after another these signs might come (ἐπέλθῃ) upon them, that (ὅπως) you may recount (διηγήσῃσθε) in the ears of your children and to the children of your children how I mocked the Egyptians.” Here the subsequent ὅπως in verse 2, without a καί, refers to a subsequent consecutive result of the previous purpose clause (A→B→C).

**Exodus 20:20.** Two purpose clauses follow in succession, each marked by a conjunction of purpose to demonstrate that each results from the former rather than both occurring concurrently—“For in order to (ἕνεκεν) test you God has come to you in order that (ὅπως ἄν) his fear might be in you so that (ἵνα) you do not sin.” In this case the Lord’s testing results in his fear being in them, which in turn results in refraining from sin (A→B→C).

**Exodus 23:20.** “I am sending my angel in front of you in order (ἵνα) to guard you on the way in order to (ὅπως) bring you into the land that I prepared for you.” The second clause, lacking the καί, communicates consecutive events (A→B→C).

**Deuteronomy 4:40.** “And you will keep his statutes and his commandments...so that (ἵνα) it may be (γένηται) well with you and with your sons after you so that (ὅπως) you may be (γένησθε) long-lived in the land.” The second purpose clause (lacking a καί) is subsequent to, not concurrent with, the first result of the imperative (A→B→C).

**Deuteronomy 17:19–20.** In this construction, each distinct result leads to the next in consecutive order: “He shall read from it all the days of his life so that he may learn to fear the Lord his God, to keep all these commandments and these statutes to do them so that (ἵνα) his heart may not be exalted (μὴ ὑψωθῆ) above his brothers so that (ἵνα) he not turn aside (μὴ παραβῆ) from the

<sup>3</sup> The NETS translator reverses the ὅπως ἄν and ἵνα in the English rendering; this translation restores the Greek ordering.

<sup>4</sup> At first blush, it appears that these purpose clauses point to concurrent results. However, a close examination of the language and context reinforces consecutive results—God’s intention brought about that present day (σήμερον), which then-present circumstance would lead to the long-term preservation of the many people, which is why Joseph said in the very next line: “Have no fear; it is I who will sustain you (διαθρέψω, future active indicative) and your households” (Gen 50:21). In the narrative, at the utterance of the ὅπως ἄν, Joseph and his brothers stood at the border of the realization of the present ὅπως ἄν clause and future ἵνα clause. This is further reinforced by the underlying Hebrew text: לממן עשה כיום הזה להחיות עם־רב.

commandments, right or left, in order that (ὅπως ἄν) he be long-lived (μακροχρονίση) in his rule.” In this case, keeping God’s commandments and statutes results in humility of heart, which in turn results in not turning aside from the commandments, which ultimately results in a long rule ( $A \rightarrow B \rightarrow C \rightarrow D$ ).

**Joshua 11:20.** “For it was through the Lord to strengthen their heart to meet for war against Israel in order that (ἵνα) they might be utterly destroyed (ἐξολεθρευθῶσιν), that (ὅπως) mercy not be given to them (μὴ δοθῆ αὐτοῖς ἔλεος), but that (ἀλλ’ ἵνα) they be utterly destroyed (ἐξολεθρευθῶσιν) just as the Lord said to Moses.” The repetition of the verb ἐξολεθρεύω complicates the logic here. It seems to be repeated to emphasize the severity of God’s actions against the army, but does the gathering against Israel result concurrently in utter destruction, failure to receive mercy, and also utter destruction? This concurrent reading of the results makes less sense than a consecutive reading, allowing the repetition of ἐξολεθρεύω follow the preceding subjunctive logically as its resultant antithesis. That is, God caused the enemies to gather against Israel for the purpose of destroying them, which destruction results in their failure to receive mercy, which lack of God’s mercy results in utter destruction ( $A \rightarrow B \rightarrow C$ ).

**Joshua 23:6–7.** This example also presents logically consecutive results: “Therefore be very steadfast to observe and to do all the things written in the book of the law of Moses so that (ἵνα) you do not turn aside (μὴ ἐκκλίνητε) to the right or the left, that (ὅπως) you not go into (μὴ εἰσέλθητε) these nations that are left.” The ὅπως clause (without a καί) occurs as a result of the previous ἵνα clause, which is itself the result of observing the commands ( $A \rightarrow B \rightarrow C$ ). In these cases, the distinct, consecutive results—each dependent on the previous—include an additional ὅπως ἄν or ἵνα clause without a καί.

**1 Maccabees 11:40.** “And [Imalkoue the Arab] was watching over him [Antiochus] so that (ὅπως) he could hand him over (παραδοῖ) to him so that he could rule (ὅπως βασιλεύσῃ) in his father’s place” (translation altered). In this case, again, the use of the second ὅπως, without καί, indicates a consecutive relationship of the subjunctives: Imalkoue was custodian of young Antiochus in order that he might later hand him over, which handing over would result in his ruling in place of his father, Alexander ( $A \rightarrow B \rightarrow C$ ).

**Luke 16:27–28.** “Then I beg you, father, to send him to my father’s house...so that (ὅπως) he may warn (διαμαρτύρηται) them, lest they also (ἵνα μὴ...καί) come (ἔλθωσιν) into this place of torment.” Here the purpose clause, “that he may warn” leads to a subsequent result indicated by an additional ἵνα ( $A \rightarrow B \rightarrow C$ ).

**2 Corinthians 8:14.** “Your abundance at the present time should supply their need, so that (ἵνα) their abundance may supply (περίσσευμα γένηται) your need, that (ὅπως) there may be (γένηται) fairness.” The ὅπως clause (without a καί) is the result not of the main verb but of the preceding ἵνα purpose clause ( $A \rightarrow B \rightarrow C$ ).

**1 Clement 56.1.** “Therefore, let us also intercede for those who have fallen into any sin so that (ὅπως) gentleness and humility may be given (δοθῆ) to them, so that they may submit (εἰς τὸ εἶξαι), not to us but to the will of God” (AFB). The second clause, with the preposition εἰς used to denote

purpose,<sup>5</sup> lacks the conjunction καί. In this case the second purpose clause (“that they may submit”) is intended to follow as the result of the first (“that gentleness and humility may be given”) ( $A \rightarrow B \rightarrow C$ ).

**1 Clement 65.1.** “Send them back to us very soon in peace with joy, so that (ὅπως) they may report (ἀπαγγέλλωσιν) quickly the peace and harmony prayed for and greatly desired by us, so that we also may soon rejoice (εἰς τὸ τάχιον καὶ ἡμᾶς χαρῆναι) about your stability” (1 Clem. 65.1, AFB). The second purpose clause, lacking the conjunction καί, refers to a subsequent consecutive effect of the first purpose clause ( $A \rightarrow B \rightarrow C$ ).

The only clear examples of a consecutive relationship between two subjunctives connected by a simple καί are 2 Esdras 16:12–13 and Matthew 5:16. These two represent the clear counterexamples of the normal pattern of concurrent effects indicated by subjunctive verbs connected by καί or by καὶ and another conjunction of purpose (καὶ ὅπως or καὶ ἵνα).

**2 Esdras 16:12–13.** In this text, it appears the deception of the crowd sent against Nehemiah by Tobias and Sanballat had several purposes, each dependent upon the previous: “Tobias and Sanballat had hired a crowd against me, so (ὅπως) I might become afraid (φοβηθῶ) and do so (καὶ ποιήσω) and sin (καὶ ἀμάρτω) and become (καὶ γένωμαι) a bad name for them so (ὅπως) they could taunt me.” In this case it appears that the threat against Nehemiah would result in his intimidation, the consequence of which would be taking refuge in the tabernacle, which would be a sin, and this, in turn, would result in a bad reputation. These results, connected with a simple καί, seem to follow in consecutive (or at least logical) sequence, the one dependent upon the previous. However, the second ὅπως clause, without the καί, most certainly indicates the direct consequence of the previous clause—the bad reputation of Nehemiah would result in taunting ( $A \rightarrow B \rightarrow C \rightarrow D \rightarrow E \rightarrow F$ ).

**Matthew 5:16.** “In the same way, let your light shine before others, so that (ὅπως) they may see (ἴδωσιν) your good works and give glory (καὶ δοξάσωσιν) to your Father who is in heaven.” In this case the stated purpose for letting the light of shine before others is, first, that they may see the good works and, as a result of having seen them, they will then glorify God because of them ( $A \rightarrow B \rightarrow C$ ).

### 38 Examples of Related, Concurrent Effects Following Ὅπως ( $A \rightarrow [B+C, \text{etc.}]$ )

**Genesis 12:13.** “Say, therefore, ‘I am his sister,’ so that (ὅπως ἂν) it may go well with me (εὖ μοι γένηται) because of you, and my soul will live (καὶ ζήσεται) on your account.” In this example, Sarah’s lie about being Abraham’s sister had two concurrent effects: Abraham’s welfare and his physical survival ( $A \rightarrow [B+C]$ ). In this case, the general welfare and physical survival of Abraham

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<sup>5</sup> BDAG, 290.

are both concurrent results of Sarah's lie, the second results is the logical precondition for the first. That is, only by Abraham's life being preserved would he be able to enjoy general welfare.<sup>6</sup>

**Genesis 37:22.** "Rouben said to them, 'Shed no blood; throw him into this pit in the wilderness, but lay no hand on him'—that (ὅπως) he might rescue (ἐξέληται) him out of their hands and restore (καὶ ἀποδῶ) him to his father." Here the purpose clauses explain why Reuben said those words—for the dual purpose of being able to rescue and restore Joseph ( $A \rightarrow [B+C]$ ).

**Exodus 9:16.** "And for this reason you have been spared in order that (ἵνα) I might display (ἐνδείξωμαι) in you my power and in order that (καὶ ὅπως) my name might be proclaimed (διαγγεληῖ) in all the land." In this case, the reason for the preservation of Pharaoh is twofold: to reveal God's power to him and to give God an opportunity to make his reputation known throughout the world ( $A \rightarrow [B+C]$ ).

**Exodus 33:13.** "Let me see you recognizably in order that (ὅπως ἄν) I might find favor before you and in order (καὶ ἵνα) that I might know that this nation is your people." Though the two results are linked with a second conjunction of purpose, it includes a καί, which conveys the sense that the two linked results are both concurrent effects of the same cause ( $A \rightarrow [B+C]$ ).<sup>7</sup>

**Numbers 15:39–40.** "And you shall not turn aside after your thoughts and after your eyes, in the things after which you were, so that (ὅπως ἄν) you shall remember and do (μνησθήτε καὶ ποιήσητε) all my commands, and you shall be (καὶ ἔσεσθε) holy to your God." In this case, the two subjunctives conjoined by a simple καί—"that you may remember and that you may do" reflect two concurrent results of their steadfastness; and these two circumstances concur with another effect of their steadfastness: that they will be holy ( $A \rightarrow [B+C+D]$ ).

**Deuteronomy 4:10.** "Assemble the people to me, and let them hear my words so that (ὅπως) they may learn (μάθωσιν) to fear me all the days as long as they live on the earth and may teach (καὶ...διδάξωσιν) their sons." Indicated with a simple καί, the command indicates two concurrent purposes or results of the command ( $A \rightarrow [B+C]$ ).

**Deuteronomy 5:32–33.** This example is not entirely clear; the string of three aorist subjunctives connected by καί could logically be taken either as concurrent effects of the main commands or as consecutive results, each the effect of the previous: "And you shall be watchful to do as the Lord your God has commanded; you shall not turn right or left, to go according to all the way that the Lord your God has commanded so that (ὅπως) he may give you rest (καταπαύσῃ σε) and that it may go well with you (καὶ εὖ σοι ᾔ) and that you may prolong (καὶ μακροημερεύσητε) your days upon the land that you shall inherit." However, if we look at other LXX passages in which God offers to prolong days (μακροημερεύω), they come as a result of obedience, not as the result of God giving rest or things going well for them, but as a result of fearing the Lord by keeping the

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<sup>6</sup> That the first and second result clauses are both concurrent results of Sarah's words is reinforced by the fact that each clause is followed by a reminder that it was Sarah's action that cause the good effect: διὰ σέ and ἔνεκεν σου. These link both results back to the single cause. They are not consecutive.

<sup>7</sup> Note that when the passage indicates distinct consecutive results, each dependent on the previous, the καί is absent.

commands (Deut 6:1–2); as a result of living, being multiplied, and inheriting the land (Deut 11:8–9); as a result of giving heed to and obeying all the words God commanded (Deut 32:46–47). Likewise, the promise “that it might go well with you” (εὖ σοι ᾗ), is directly dependent on Israel being careful to perform God’s commands, not on receiving rest (Deut 6:3; 10:13). In light of the other ways these promises are connected directly to obedience rather than to each other, the string of subjunctives followed by a simple καί is best seen as indicating concurrent, not consecutive results of obedience ( $A \rightarrow [B+C+D]$ ).

**Deuteronomy 6:3.** The considerations related to Deuteronomy 5:32–33 applies to 6:3 as well: “Now hear, O Israel, and be watchful to perform so that (ὅπως) it may be well with you (εὖ σοι ᾗ) and that (καὶ ἵνα) you may multiply (πληθυνθῆτε) greatly.” As in the previous example, the καὶ ἵνα most naturally indicates two concurrent, not consecutive results of being careful to do what God commands ( $A \rightarrow [B+C]$ ).

**Deuteronomy 8:2.** “The Lord your God has led you in the wilderness so that (ὅπως ἄν) he might distress (κακωσῆ) you and test (καὶ ἐκπειράσῃ) you and discern (καὶ διαγνώσῃ) the things in your heart.” Again, the simple connection of the three subjunctives conveys three results that are concurrent, not successive ( $A \rightarrow [B+C+D]$ ).

**Joshua 4:23–24.** “...as the Lord our God did to the Red Sea, which the Lord our God dried up before us until we passed by, so that (ὅπως) all the nations of the earth may know (γνώσιν) that the power of the Lord is mighty and in order that (καὶ ἵνα) you may worship (σέβησθε) the Lord your God for all time.” In this case the desire to worship the Lord is not a result of the nations knowing the power of the Lord; rather, both are a result of God’s miraculous deed in splitting the Red Sea ( $A \rightarrow [B+C]$ ).

**2 Samuel 10:3.** Another series of logically concurrent effects of an action is seen in this passage (LXX 2 Kingdoms 10:3)—“But has not David sent his servants to you to (ὅπως) search (ἐρευήσωσιν) the city and to spy (καὶ κατασκοπήσωσιν) it out and in order to survey (τοῦ κατασκέψασθαι) it?” Here the three effects are concurrently the result of the single cause—David sending the spies to carry out their threefold mission of searching, spying, and surveying ( $A \rightarrow [B+C+D]$ ).

**2 Samuel 13:5.** In LXX 2 Kingdoms 13:5, Jonadab requests his sister Tamar to feed him: “And let her prepare food in my sight so that (ὅπως) I may see and eat (ἶδω καὶ φάγω) from her hands.” These two subjunctives connected by a simple καί are concurrent results of Tamar preparing food in his sight ( $A \rightarrow [B+C]$ ).

**1 Kings 8:43.** In LXX 1 Kings 8:43 (cf. 2 Chron 6:33) we read: “Then you shall...do according to all that the stranger calls to you for, that (ὅπως) all the peoples may know (γνώσιν) your name and fear (καὶ φοβῶνται) you like your people Israel and know (καὶ γνώσιν) that your name has been invoked on this house that I have built.” Again, these subjunctive verbs are concurrent effects of God answering the prayers even of foreigners ( $A \rightarrow [B+C+D]$ ).

**2 Esdras 9:12.** “And now do not give your daughters to their sons, and do not take some of their daughters for your sons, and never seek out their peace and their prosperity so that (ὅπως)



you may be strong (ἐνισχύσητε) and eat (καὶ φάγητε) the good of the land and distribute (καὶ κληροδοτήσητε) it to your sons forever.” In this case obedience to the command leads to three concurrent, not consecutive, effects ( $A \rightarrow [B+C+D]$ ).

**2 Esdras 18:14–15.** This passage indicates a single event with two concurrent effects connected with καὶ ὅπως: “And they found it written in the law, which the Lord had commanded Moyses, that (ὅπως) sons of Israel should live in tents during a feast of the seventh month and that (καὶ ὅπως) they should sound with trumpets in all their cities and in Ierousalem” ( $A \rightarrow [B+C]$ ).

**Judith 3:8.** “Indeed, he had been appointed to root out all the gods of the land, that (ὅπως) every nation and every tongue should serve (λατρεύσωσι) Nabouchodonosor and him alone and that their every tribe should invoke (καὶ...ἐπικαλέσωνται) him as a god.” Though the translation includes a second “that,” the original text has a simple καί; and the two results indicated by the subjunctives are concurrent ( $A \rightarrow [B+C]$ ).

**Tobit 3:6.** “So now according to what is pleasing to you do with me, and command my spirit to be taken up from me, that (ὅπως) I may be set free (ἀπολυθῶ) from the face of the earth and become (γένωμαι) earth.” In this case both being set free and becoming earth (that is, decomposing into the earth) are both concurrent results of his spirit take up from him ( $A \rightarrow [B+C]$ ).

**1 Maccabees 16:18.** “And Ptolemy wrote about these things and sent a report to the king so that (ὅπως) he would send (ἀποστείλῃ) forces to him for assistance and would turn over (καὶ παραδῶ) the cities and the country to him.” Again, the use of a single καί indicates two concurrent effects of the one action of sending a letter ( $A \rightarrow [B+C]$ ).

**2 Maccabees 11:26.** “You will do well, therefore, to send word to them and give them pledges of friendship so that (ὅπως) they may know (εἰδότες) our policy and be (τε ὤσιν) of good cheer and turn (καὶ...διαγίνωνται) happily to the conduct of their own affairs.” The use of the enclitic particle τε, “and,” may rarely mark a close relationship of sequential events, but its use to connect “coordinate nonsequential items” is more frequent.<sup>8</sup> In this case, the two results (knowing their policy and being of good cheer)— connected by τε—seem to be each related to the two causes (sending word and pledging friendship, respectively). The final subjective, connected by καί, relates to the Judaeans returning to their own customs and way of life in light of the information shared in the message of non-hostility communicated in the letter, thus indicating three concurrent effects of the preceding verb and participles ( $A [B+C] \rightarrow [D+E+F]$ ).

**Psalm 29:12–13 LXX (30:11–12 MT).** “You turned my mourning into a dance for me; you tore my sackcloth and girded me with gladness so that (ὅπως ἄν) my glory may make music (ψάλλῃ) to you and I shall not be stunned (καὶ οὐ μὴ κατανυγῶ).” Here again the two subjunctive results of the preconditions are concurrent: ( $A \rightarrow [B+C]$ ).

**Psalm 50:6 LXX (51:4 MT).** “Against you alone did I sin, and what is evil before you I did, so that (ὅπως ἄν) you may be justified (δικαιωθῆς) in your words and be victorious (νικήσης) when

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<sup>8</sup> BDAG, 993.

you go to law.”<sup>9</sup> In this case the two lines of Hebrew poetry are parallel, reinforced by the simple καί connecting the two concurrent subjunctive results ( $A \rightarrow [B+C]$ ).

**Psalm 104:44–45 LXX (105:44–45 MT).** “And he gave them lands of nations, and labors of peoples they inherited, that (ὅπως ἄν) they might keep (φυλάξωσιν) his statutes and seek out (καὶ...ἐκζητήσωσιν) his law.” Again, both intended results are concurrent effects of the precondition ( $A \rightarrow [B+C]$ ).

**Wisdom of Sirach 23:2–3.** “Who will set whips upon my thought and discipline of wisdom upon my heart so that (ἵνα) they might not spare (μὴ φείσωνται) my faults of ignorance and he shall not let their sins go (καὶ οὐ μὴ παρῆ)?—that (ὅπως) my acts of ignorance may not be multiplied (μὴ πληθυνθῶσιν), and my sins may increase (καὶ αἱ ἁμαρτίαι μου πλεονάσωσιν).” Here the original ἵνα clause sets up the results of the discipline the author yearns for—that ignorance and sinfulness should not be spared. These effects then become the cause of the subsequent effects that follow the ὅπως conjunction: that his ignorant acts would not be multiplied and his since increased (23:3). Note the single use of μὴ, distributed to both the first and second effect of the ὅπως—concurrent results connected with a simple καί. Thus, in Sirach 23:2–3, we see the initial ὅπως used to indicate a sequential result of the ἵνα clause followed by a dual concurrent result of the ὅπως clause ( $[A+B] \rightarrow [C+D] \rightarrow [E+F]$ ). The key to distinguishing consecutive effects versus concurrent effects is that καί (with or without ὅπως or ἵνα) is used to indicate concurrent effects while ὅπως or ἵνα alone (without καί) are used to indicate consecutive effects.

**Hosea 2:4–5 LXX (2:2–3 MT).** “I will put away her whoring from before me and her adultery from between her breasts, that (ὅπως ἄν) I might strip her naked (ἐκδύσω) and restore (καὶ ἀποκαταστήσω) her as the day of her birth.” Here the subjunctive and future active indicative, connected by a καί without the inclusion of a conjunction of purpose conveys a concurrent result of the single ὅπως ἄν ( $A \rightarrow [B+C]$ ).

**Hosea 14:3 LXX (14:2, MT).** “Take words with you, and return to the Lord your God; speak to him, that (ὅπως) you not receive (μὴ λάβητε) injustice and that you receive (καὶ λάβετε) good things” (translation amended). The fact that μὴ λάβητε and λάβετε are connected with a καί indicates two concurrent effects—in not receiving injustice, they receive good; in receiving good, they do not receive injustice, both effects are concurrent results of turning to God ( $A \rightarrow [B+C]$ ).

**Jonah 1:6.** In this example, the captain of the ship urges Jonah, “Get up, invoke your god in order that (ὅπως) the god might deliver (διασώσῃ) us and we not perish (καὶ μὴ ἀπολώμεθα).” This is similar in structure to Hosea 14:3, in which the positive and its inverse are connected with a καί as concurrent (not consecutive) results of the same cause and governed by a single ὅπως ( $A \rightarrow [B+C]$ ).

**Ezekiel 6:6.** “In every habitation of yours the cities shall be devastated, and the high places will be annihilated so that (ὅπως) your altars shall be utterly destroyed (ἐξελεθρευθῆ) and your idols

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<sup>9</sup> This verse is loosely quoted in Rom 3:4 and 1 Clem. 18.4 with the same basic construction and sense ( $A \rightarrow [B+C]$ ).

broken (καὶ συντριβήσονται) and your sacred precincts razed (καὶ ἐξαρθήσεται).” Here the repeated conjunction καὶ connects three concurrent effects of the main clause ( $A \rightarrow [B+C+D]$ ).

**Ezekiel 11:19–20.** This text also connects three concurrent effects of the verbs preceding the verbs: “I will draw forth the heart of stone from their flesh, and I will give them a heart of flesh so that (ὅπως) they might walk (πορεύωνται) by my ordinances and keep (φυλάσσωνται) my statutes and perform (ποιῶσιν) them” ( $A+B \rightarrow [C+D+E]$ ). It certainly is not the case that the three effects are seen as consecutive, each resulting from the previous.

**Ezekiel 14:10–11.** “And they shall receive their injustice; like the wrongdoing of the inquirer and like the wrongdoing, so shall it be for the prophet so that (ὅπως) the house of Israel may no longer go astray (μὴ πλανᾶται) from me and so that (καὶ ἵνα) they may not defile (μὴ μαιίνωνται) themselves further in all their transgressions.” In this case the punishment of the deceptive prophets and those who seek out the false prophets serves dual concurrent purposes: to prevent Israel from going astray and to keep them from sin ( $A \rightarrow [B+C]$ ).

**Ezekiel 16:62–63.** “And I will establish my covenant with you, and you shall recognize that I am the Lord, in order that (ὅπως) you shall remember (μνησθήσῃς) and be ashamed (καὶ αἰσχυνθήσῃς) and it be impossible (καὶ μὴ ἦ) for you any longer to open your mouth from before your dishonor.” Remembrance, shame, and silence come as concurrent results of God’s covenant faithfulness and their recognition of the Lord ( $A \rightarrow [B+C+D]$ ). It is not the case that God’s actions and their response leads first to remembrance, then, at a later time, that remembrance leads to shame, which, sometime later, leads to silence before God. Rather, they are concurrent effects of God’s action and their repentance. This made is particularly clear in light of the similar language of remembrance and shame that come as a direct result of God’s work of covenant restoration in the previous verses (Ezek 16:59–61).

**Ezekiel 21:19–20 LXX (21:14–15, MT).** “And it shall confound them, that (ὅπως) the heart might be broken (θραυσθῆ) and the weak be multiplied (καὶ πληθυνθῶσιν) upon every gate.” Here the two subjunctives indicate the concurrent, complementary, and closely related effects of God’s confounding the people with the sword of judgment: the heart is broken and the weak are multiplied ( $A \rightarrow [B+C]$ ). The emphasis is on the negative psychological effects of death and judgment.

**Ezekiel 24:10–11.** This passage involves numerous and somewhat complex logical relationships with two ὅπως clauses: “And I will multiply the wood and stoke the fire so that (ὅπως) the meat may dissolve (τακῆ) and the broth be lessened (καὶ ἐλαττωθῆ) and it stand (καὶ στῆ) upon the coals so that (ὅπως) it be set on fire (προσκαυθῆ) and her copper be made hot (καὶ θερμανθῆ) and melt (καὶ τακῆ) in the midst of her uncleanness, and her rust be gone (ἐκίπη).” The first set of three subjunctives connected by καὶ are concurrent effects of the fire being stoked to extreme heat: meat is dissolved, broth boils away, and the pot stands unprotected upon the blazing hot coals. Once the pot is in this condition, the second ὅπως, without a καὶ, indicates a result of that new condition, following logically and chronologically. The four subjunctives following the second ὅπως are also concurrent effects of the previous conditions—firing, melting, and purifying of the

pot ( $A \rightarrow [B+C+D] \rightarrow [E+F+G+H]$ ). This suggests, further, that closely associated and chronologically concurrent effects are normally connected with *καί* (either alone or with another causal conjunction), while distinct, chronologically consecutive effects are normally connected with a lone *ὅπως*.

**Ezekiel 26:20.** In a pronouncement of judgment against Tyre, God says, “I will force you down to those who descend into a hole, to a people of long ago, and I will make you live in the depths of the earth as an everlasting wilderness with those who descend into a hole so that (*ὅπως*) you shall not be inhabited (*μὴ κατοικηθῆς*) nor rise (*μηδὲ ἀνασταθῆς*) upon a land of life.” In this case the twofold cause (forcing them down into a pit and causing them to dwell as an everlasting wilderness) results in the twofold, concurrent effects connected by *μηδέ*—being uninhabited (corresponding to being rendered a wilderness) and not rising again (corresponding to the descent into a pit) ( $[A+B] \rightarrow [C+D]$ ).

**Ezekiel 41:7.** The in-depth structural details of the temple in this passage are confusing, though what is clear is that the two subjunctives following *ὅπως* indicate the constant architectural purpose for how the temple was designed and built in Ezekiel’s vision; thus, regardless of the specific nature of the structure being described, the two subjunctives connected by *καί* are necessarily concurrent results of the design ( $A \rightarrow [B+C]$ ).

**Ezekiel 42:14.** “They shall not enter there except the priests; they shall not go out from ‘the holy’ into the outer court so that (*ὅπως*) those who approach may always be holy (*ῥοσιν*) and lest they touch (*καὶ μὴ ἄπτωνται*) their vestments, those in which they minister, because they are holy.” Here we see the concurrent effects of the regulations of entry and departure of the priests—that they always be holy and that their holy garments are not touched ( $A \rightarrow [B+C]$ ).

**Daniel 4:15–16.** “And thus he said: ‘Spare one of its roots in the ground so that (*ὅπως*) he may feed (*νέμηται*) on grass like an ox with the animals of the earth in the mountains, and his body may be changed (*καὶ...ἀλλοιωθῆ*) from the dew of heaven, and he may graze (*βοσκηθῆ*) with them for seven years.’” None of these subjunctives connected by *καί* are consecutive effects of the previous; rather, they are concurrent results of the single root being spared. In fact, the first and last (*νέμηται* and *βοσκηθῆ*) are roughly synonymous. Thus, this passage is best read as referring to concurrent effects ( $A \rightarrow [B+C+D]$ ). In Daniel 6:18 (LXX; 6:17, MT), we read, “Then Daniel was thrown into the lions’ pit, and a stone was brought and laid on the mouth of the pit, and the king sealed it with his signet and with the signets of his nobles so that (*ὅπως*) Daniel might not be removed (*μὴ...ἄρθῆ*) by them or the king pull him up (*ἢ...ἀναστᾶσῃ*) from the pit.” Both subjunctives connected with *ἢ* point to concurrent effects of the complete sealing of Daniel in the pit ( $A \rightarrow [B+C]$ ).

**Acts 9:17.** Ananias told Saul, “The Lord Jesus who appeared to you on the road by which you came has sent me so that (*ὅπως*) you may regain (*ἀναβλέψης*) your sight and be filled (*καὶ πλησθῆς*) with the Holy Spirit.” In this case both the healing of blindness and filling of the Spirit are the concurrent results of the main verb ( $A \rightarrow [B+C]$ ).

**Romans 9:17.** Citing Exodus 9:16, this text reads, “For this very purpose I have raised you up, that (ὅπως) I might show (ἐνδείξωμαι) my power in you, and that (καὶ ὅπως) my name might be proclaimed (διαγγελῆ) in all the earth.” As in the example from the LXX of Exodus 33:13 above, both purpose clauses result concurrently from the same verb ( $A \rightarrow [B+C]$ ).

### Summary and Conclusions

From this thorough examination of the fifty-three examples from the Septuagint, New Testament, and Apostolic Fathers in which ὅπως [ἄν] is followed by two or more subjunctives of effect or result, thirty-eight indicate related, concurrent effects ( $A \rightarrow [B+C, \text{etc.}]$ ). That is, the original action or condition A is equally and simultaneously the cause of B and C, which are concurrent. B is not the unique cause of C, and C is not consecutive to B and dependent upon it. In all such instances of concurrence, the subjunctives are connected with a καί, or, occasionally, with καί plus a repeated ὅπως or ἵνα ( $A \text{ ὅπως} \rightarrow B \text{ καί } [\text{ὅπως}] C$ ).<sup>10</sup> The sixteen remaining examples indicate not concurrent effects but consecutive ( $A \rightarrow B \rightarrow C, \text{etc.}$ ). That is, the original action or condition A results in the effect B, which effect (B) itself becomes the cause of C. In all but two of these sixteen examples, the subjunctives are not connected with a καί but with a lone causal ὅπως or ἵνα: ( $A \text{ ὅπως/ἵνα} \rightarrow B \text{ ὅπως/ἵνα} \rightarrow C$ ). Only in 2 Esdras 16:12–13 and Matthew 5:16 does a series of consecutive effects seem to be indicated with a simple καί.

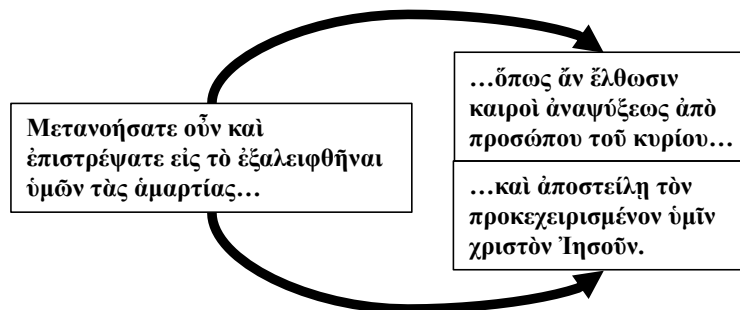
From an idiomatic perspective, we can make the general (though not inviolable) rule of thumb: when authors or speakers want to indicate multiple concurrent effects of a cause indicated by ὅπως, they seem to do so universally with the “ $A \text{ ὅπως} \rightarrow B \text{ καί } [\text{ὅπως}] C$ ” construction. When they want to indicate a train of consecutive effects each dependent on its immediately preceding effect as its own cause, they will almost always do so with the “ $A \text{ ὅπως/ἵνα} \rightarrow B \text{ ὅπως/ἵνα} \rightarrow C$ ” construction. Therefore, barring any compelling indications to the contrary, the construction “ $A \text{ ὅπως} \rightarrow B \text{ καί } [\text{ὅπως}] C$ ” is most naturally read as indicating that B and C are concurrent effects of A, not a consecutive series of effects. In any case, the burden of proof is on the interpreter who would read “B καί C” as consecutive rather than concurrent.

In light of this thorough examination, when authors intend to indicate a consecutive series of effects—each the result of the previous ( $A \rightarrow B \rightarrow C$ )—a new conjunction of purpose is almost always employed without the conjunction καί (Gen 15:20; Exod 20:20; Deut 17:12–20). On the other hand, when authors intend to indicate that the multiple effects are all concurrent results of the original action ( $A \rightarrow [B+C]$ ), they employ a καί conjunction. Sometimes the καί is followed by a second purpose conjunction, but usually not. In short, when καί connects clauses after ὅπως, those multiple clauses are more naturally understood as intending concurrent events or conditions. When καί is not used, and the text employs a subsequent conjunction of purpose or

<sup>10</sup> Exod 9:16; 33:13; Deut 6:3; Josh 4:24; 2 Esd 18:15; Ezek 14:11; Rom 9:17.

result (e.g., ὅπως), the preceding subjunctive is seen as the cause of the following, thus rendering a consecutive occurrence.

Returning to Acts 3:20, following the single ὅπως ἄν, the text has a simple καί conjunction connecting both subjunctive clauses. Thus, the author most naturally intended to portray the coming of “times of refreshing” and the “sending of Jesus” as concurrent events resulting from the repentance and turning of the people (Acts 3:19). With the coming of Jesus, the seasons of refreshing come; with the coming of seasons of refreshing, Jesus comes. The fulfillment of the seasons of refreshing are not the cause of the coming of Jesus. Rather, both are concurrent effects of repentance:



This argues against interpretations in which the “seasons of refreshing” come prior to the return of Christ as a subsequent event—either in an amillennial sense in which the times of refreshing are present spiritual revivals which ultimately culminate in Christ’s return or in a postmillennial sense in which the seasons of refreshing are a distinct period of time in the future when the world is Christianized, after which Christ returns. Rather, the syntax of Acts 3:20, in light of the common idiomatic use of ὅπως followed by multiple subjunctives connected by καί, renders the coming of “seasons of refreshing” and the “sending of Jesus” as concurrent results of repentance and turning. This lends support to interpretations 3 or 4, in which the seasons of refreshing are concurrent with the future coming of Jesus. This would be more consistent with a premillennial or new-creation eschatology.