

The Might of Opportunity — Christian Edition

God has entrusted every believer with opportunities—not merely talents, wealth, or abilities, but divine assignments designed to advance His Kingdom.

FROM THE FRONT MATTER

A Note on the Witness of Scripture

This trade edition has always carried an unseen conversation running alongside it. The original argument was drawn from history, strategy, and the hard mechanics of opportunity — from Caesar at the Rubicon and Netscape in the browser wars and Kodak in its vast, sunlit ignorance of the digital wave building behind it. But a second voice has been waiting to speak alongside all of that. It is the voice of the Holy Bible, which knows more about *kairos* and *chronos*, about the structure of the opportune moment and the discipline of waiting for it, than any business school curriculum or executive leadership programme has yet managed to assemble — and yet it is rarely allowed into the room where these decisions are actually made. The believer checks his faith at the boardroom door. The strategist checks her theology at the church door. This edition is an attempt to stop doing that.

What you are holding is not a devotional. It is not a prosperity manual. It is not a collection of motivational verses arranged around a business framework. It is something more demanding than any of those things, and the reader deserves to know precisely what it is before turning another page.

What this edition is. The Christian Edition of *The Might of Opportunity* takes the complete, unaltered trade text and places alongside it, at each chapter, a sidebar drawn from Scripture — marked with the ■ symbol — that allows the biblical narrative to speak directly to the argument being made. Those sidebars are preceded by a new opening chapter, *The Two Clocks*, which establishes the theological grammar that makes the rest of the edition coherent. They are followed by a new Chapter 14, *The Window Refused*, which addresses the question the engine itself cannot

ask. And the book closes with a study guide designed for groups who want to work through the argument together, in the light of Scripture, over a period of weeks.

The original text is untouched. Not a sentence has been softened. Not an example has been removed because it might make a church group uncomfortable. The original argument stands on its own terms, as it always did, and the biblical material is placed alongside it — not woven into it, not used to baptise it, not deployed to make business strategy sound holy. Where Scripture confirms the engine, the sidebar says so. Where it sharpens the engine — adds a dimension or a nuance the engine misses — the sidebar says that too. And where Scripture refuses the engine outright, commanding a posture the engine can neither explain nor accommodate, the sidebar names the refusal clearly, and the refusal is not softened because it is inconvenient.

Three commitments govern every sidebar in this book, and the reader should hold the author to all three.

The first commitment: the text gets the last word. Every sidebar works from the biblical text itself — the narrative, the poetry, the letters, the law — and allows that text to speak before the application is drawn. Where the biblical account attributes an outcome not to human cunning or strategic patience but to the direct action of God, the sidebar names that attribution plainly and refuses to route around it. Joseph's reading of Pharaoh's dream is not described as analytical genius by the text; it is described as divine gift, and the sidebar says so. Jacob's accumulation of Laban's herds is attributed by the narrator not to selective breeding strategy but to God's reallocation of the livestock, and an earlier draft of this edition that argued otherwise has been corrected. The places where Scripture breaks the model — where the outcome is not explicable by the engine's logic, where the reward is not denominated in anything the engine can measure — are treated in this edition as more instructive than the places where Scripture obeys the model's predictions. A text that only ever agrees with the framework you brought to it is not a text. It is a mirror.

The second commitment: this is not prosperity teaching, and the difference must be stated, not merely assumed. Prosperity theology — in its many forms, from the frankly commercial to the subtly aspirational — makes a specific claim: that faith is a mechanism for securing worldly outcomes, that the correct posture of the heart produces the desired result in the world, that the open window is God's reward for the rightly ordered life. This book claims nearly the opposite. The engine is real, and the believer should understand it with the same rigour that a physician understands anatomy — because understanding it is part of the stewardship of wisdom. But

Scripture's deepest and most searching comments on the engine are delivered not by its winners but by its refusers: the widow who gives everything and receives nothing the engine can record; the apostle whose thorn is not removed despite three prayers; the Lord himself who is offered every kingdom of the world in a single, perfectly structured convex bet and declines. If you close this book believing that David's sling is a technique for winning, or that Nehemiah's prayer is a productivity tool, or that the Parable of the Talents is a mandate for aggressive capital deployment in the name of Jesus, you have read it in the wrong direction. Faith is not leverage. The kingdom does not distribute its prizes according to the engine's logic. The engine describes how the world allocates its winnings; the gospel announces a kingdom where the last are first and the prize has already been given — at the cross, to people who had seized nothing and deserved less.

The third commitment: the believer is not excused from wisdom. The first two commitments might suggest a quietist conclusion — that the faithful person simply prays and waits and leaves strategy to the ungodly. Scripture forbids that conclusion with considerable force. “Wise as serpents, innocent as doves” (Matthew 10:16) is not a metaphor for spiritual discernment alone; it is a command about how the disciples of Jesus are to move through a world that is structured, adversarial, and full of windows that open and close without waiting for anyone's spiritual readiness. The sons of Issachar were honored in the chronicles of Israel precisely because they understood the times and knew what Israel ought to do — not for their piety alone, not for their military strength, but for their discernment of the season and their knowledge of the correct response to it. Naivety about how opportunity works is not holiness. It is negligence wearing a robe. The man who buries his talent in the ground because he is too cautious, too afraid, or too sanctimonious to put it to work is called wicked by the master when the master returns. That verdict should alarm anyone who mistakes spiritual passivity for spiritual purity.

The arc of the sidebars is deliberate. The sidebars of Part I are primarily confirmations: Scripture looks at the engine and recognizes it, names it, and ratifies its mechanics. The sidebars of Parts II and III are primarily sharpenings: they add a dimension the engine lacks, complicate a conclusion the engine reaches too quickly, or reveal a cost the engine does not price. The sidebars of Part IV, and the new Chapter 14, are refusals: they name places where the engine's logic runs out, where Scripture commands a different posture entirely, and where the measure of a life is not the windows seized but the fields left — for the poor, for the stranger, for the God whose harvest it always was.

A note on the translation used. All Scripture quotations, unless otherwise noted, are taken from the English Standard Version (ESV). Where the Greek or Hebrew vocabulary is significant to the

argument — as it frequently is in the Two Clocks chapter — the original terms are given alongside the translation, because the translated word often hides the very distinction the chapter is trying to draw. When a word matters, the word is named.

The original pagination and argument remain intact throughout. The biblical voice appears in the Scripture callouts and nowhere else. You can read the book without them, working through the engine’s argument on its own terms. Or you can read it with them, letting the two voices run alongside each other the way the two roads ran alongside each other on the way to Emmaus — and finding, as those two travellers eventually found, that the conversation was richer than either road alone.

THE WITNESS OF SCRIPTURE

The Road to Emmaus — When the Lesson Sits Still and the Lord Walks Beside It (Luke 24:13–35)

On the first day of the week, the same day the tomb was found empty, two disciples are walking from Jerusalem to a village called Emmaus, a journey of about seven miles. They are walking and talking together, and the text tells us what they are talking about: everything that had happened. The crucifixion. The burial. The reports from the women who had gone to the tomb that morning and found it empty, and the account of the angels who had told those women that he was alive. They know all of this. They know the Scriptures that predicted it. They know the prophecies. They know the record of Moses and all the prophets concerning the Messiah. They are, by the standards of their day, learned and informed disciples who have been in the inner circle of the movement for years.

And then a stranger joins them on the road, and they do not recognise him.

This is the detail around which the rest of the story turns, and it is worth sitting with before moving past it. These are not theologically illiterate travellers. They are not people who have been away on a long journey and missed the week’s events. They know the crucifixion happened. They know the tomb is reportedly empty. They know the women’s testimony. And yet when the risen Jesus falls into step beside them, they look at him and see a stranger — a visitor to Jerusalem who has apparently not heard the news. The lesson is in their heads, full and correct and perfectly memorized. The truth is walking three feet away. And there is no connection between the two.

“We had hoped that he was the one to redeem Israel,” Cleopas says — the saddest summary of a failed expectation in the New Testament. *We had hoped*. The past tense is the sound of knowledge that has not yet become recognition, of a lesson that has not yet become sight. The Lord does not rebuke the hope; he rebukes the slowness of heart to believe all that the prophets have spoken — not the absence of knowledge, but the failure of the knowledge to fire when the moment arrived.

He then does something remarkable: he walks with them and opens the Scriptures to them, beginning with Moses and going through all the prophets, explaining the things concerning himself. He does not produce credentials. He does not immediately reveal his identity. He teaches — and the teaching does something to them that the information they already possessed had not done. Later, after they have recognized him in the breaking of the bread and he has vanished from their sight, they say to each other: “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?”

The burning is the key. The burning is what this whole book is about. Because the knowledge they had before they met him on the road was correct and complete — and it produced no burning. The burning came from the encounter with the voice that opened the Scriptures, not from the facts they already knew. The same words, the same prophecies, the same events — but now, heard through him, they ignited something.

This is the deepest image the New Testament offers of the gap between knowing and moving, and the Introduction of this book has just argued that gap from the direction of history and strategy. The Emmaus road argues it from the direction of grace. The disciples knew what they needed to know. They could not see what was beside them. And the closing of that gap — the moment when the stranger’s hands broke the bread and they recognized him — was not a cognitive achievement. It was a gift. Their eyes were opened. They did not open their own eyes.

For the practitioner who also prays: this is not an argument against learning. Jesus himself taught them on the road, and the teaching mattered — their hearts burned precisely because of the opening of the Scriptures. Information is not irrelevant; ignorance is not holiness. But the Emmaus story insists on something the engine cannot supply: that between the learning and the seeing, there is a gap that no amount of further learning closes. What closes it is a presence. For those two disciples, it was the presence of the risen Christ. For the reader of this book who believes, that is not a metaphor. It is the claim that the analysis in these pages is necessary but not sufficient; that reading and thinking and studying the mechanics of opportunity will do everything the engine can do and nothing more; and that the full sight — the sight that sees the burning as signal rather than noise, that recognizes the moment for what it is rather than what it resembles — is, in the end, a gift for which we can only be positioned, never fully prepared.

They got up that same hour, those two disciples, and returned to Jerusalem. They had walked seven miles away from the city. It was evening, the day nearly over. And they turned around and walked seven miles back, because what they had seen could not wait until morning. That is the velocity of recognition when it finally comes. The lesson had been in them for three years. The recognition took the breaking of a single loaf. And the moment it arrived, nothing about the engine of their lives — the direction, the timing, the cost, the calculation — stayed the same.

The Two Clocks: Chronos, Kairos, and the Grammar of Opportunity

The Greek New Testament keeps two different clocks on the wall, and almost everything this book has argued across thirteen chapters was already written into the difference between them. The church preaches this distinction on Sunday mornings and then sends its people into Monday with no map for how to find it in a balance sheet, a boardroom, a hiring decision, or a market that has just shifted in a direction nobody predicted. This chapter is the map.

The first clock. The first clock is *chronos* (χρoνoς): the sequential, measurable, accumulating, indifferent time that ticks whether anyone is paying attention or not. It is the time of calendars and clocks, of fiscal years and quarterly reports, of the slow turning of seasons and the patient accumulation of compound interest. Chronos is the medium in which position is built. It is the long stretch in which the Watcher waits, in which the founder endures the wilderness years before the product finds its market, in which the general regroups after a defeat and rebuilds what the last campaign cost. Joseph spends thirteen years in chronos — in Potiphar’s house and in the prison — before the kairos of Pharaoh’s dream opens. Nehemiah spends four months in chronos — weeping, fasting, praying — before he frames the request to the king. Paul spends years in Arabia after his Damascus road encounter before he enters the public ministry that will define Western civilization. Chronos is not wasted time. It is the time in which everything necessary is being prepared that you cannot rush.

When Luke wants to locate John the Baptist’s ministry in history, he does it in chronos: “In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee...” (Luke 3:1). Six chronological markers, stacked like bureaucratic scaffolding, pinning the moment to history’s ledger. That is chronos at work: time as the neutral record-keeper, indifferent to the significance of what it is recording, simply noting that this event happened then and not before or after.

The management of chronos is, for the most part, what business schools teach. Timelines. Roadmaps. Quarterly targets. The earned value of compound patient execution. These things are real and necessary and the engine of this book takes them seriously. The Watcher chapter is a chapter about chronos management: how to use the long accumulating sequence to build a position so strong that when the moment arrives, you are the only credible recipient of what it offers. None

of that is wrong. None of it is unspiritual. Chronos is the gift of time as resource, and the steward who wastes it — who passes his days without building anything, without positioning for anything, without the patient work that position requires — has, in the language of the Parable of the Talents, buried what was entrusted to him.

The second clock. The second clock is *kairos* (καίρις): the appointed season, the opportune moment, the window. And *kairos* is not merely a particularly significant moment on the *chronos* timeline. It is a different category of time entirely. *Kairos* does not accumulate. It does not tick. It opens — and it closes. It cannot be measured from outside; it can only be recognized from inside, by the person standing in the field when it arrives. And it can be seized, or forfeited, or refused. Those are its three possible relationships to a human agent, and each of them produces a different kind of story.

When Jesus opens his public ministry in the Gospel of Mark — the earliest and most urgent of the four Gospels, the one written as if time is short — his first recorded sentence is a *kairos* announcement: “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mark 1:15). The word translated “time” is *kairos*. He does not say “the years have elapsed” or “the chronological moment has arrived.” He says the appointed season has been fulfilled — completed, brought to its fullness — and the kingdom has drawn near. The required response is not analysis or measurement. It is repentance and belief: a complete reorientation of the self toward the reality that has just opened. That is what a *kairos* demands. Not a memo. A turn.

This is the grammar with which the New Testament handles the most significant events it records: not “the time came” in the sense of a clock ticking to a pre-set alarm, but “the fullness of time” — the season ripening to its completion — and then a decisive opening that calls for a decisive response. Paul uses this language to describe the Incarnation itself: “But when the fullness of time had come, God sent forth his Son” (Galatians 4:4). The word for “fullness of time” is *plēroma tou chronou* — but the event it describes is a *kairos*: the appointed moment toward which all of *chronos* had been moving, the window that opens once and changes everything.

Kairos can be redeemed or wasted. Once you have the grammar, you see it everywhere in the New Testament. Paul commands the Ephesians to walk carefully, “making the best use of the time, because the days are evil” (Ephesians 5:16). The word translated “time” is *kairos*, and the verb — *exagorazō* — is a marketplace verb, the verb of buying up, of purchasing at a price, of the trader who sees an undervalued asset and acquires it before the rest of the market catches up. Paul is commanding a church to arbitrage its moment: to see, in the days they have been given —

including the evil ones, including the ones that seem unpromising — the opportunities that are available to those with eyes to see them, and to buy those opportunities up at the cost of attention, intention, and effort. He repeats the instruction in almost identical language to the Galatians: “So then, as we have opportunity [kairos], let us do good to everyone, and especially to those who are of the household of faith” (Galatians 6:10). The opening is there. Seize it. Scripture does not treat the opportune moment as a secular category that the faithful should ignore or transcend. It treats it as a stewardship that the faithful will be accountable for.

Kairos can be missed — and the miss is judged. This is where the grammar becomes most severe, and where the business application is most direct and most sobering. As Jesus enters Jerusalem on what we call Palm Sunday, the crowd is cheering and laying cloaks on the road. And he weeps. The one who is praised as king weeps over the city that is praising him, and he speaks the words that constitute the most devastating verdict on a missed opportunity in all of literature: “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you when your enemies will set up a barricade against you and surround you and hem you in on every side and tear you down to the ground... And they will not leave one stone upon another in you, because you did not know the time of your visitation” (Luke 19:42–44).

The city will be razed. The temple will be destroyed. Hundreds of thousands will die. And the cause stated — the cause Jesus names, weeping, looking out over the city — is not a military failure, not a political miscalculation, not an economic error. It is an epistemic failure of the most specific kind: *you did not know the time of your visitation*. The kairos came. The city kept chronos. It could not read the season it was standing in. And the consequences were total.

Every company that missed the digital transition, every institution that watched the competitive threat approach for a decade and kept running its existing model, every leader who sat on the incumbency while the insurgent was building the replacement — all of them are footnotes to that sentence. The judgment Jesus pronounces over Jerusalem is not unique to theology. It is the standard verdict of history on the actor who cannot read the season.

Kairos belongs to God; chronos is given to us to manage. And here the grammar arrives at its most important distinction, the one that marks the boundary between what this book can teach and what it cannot. The seasons of history are not random. They are not merely the emergent output of impersonal market forces. The biblical understanding of kairos is that the appointed times are fixed — not by the market, not by technology cycles, not by demographic waves — but by the Father,

according to a purpose that runs through history from before its beginning to beyond its end. This is not a counsel of passivity; as we have seen, the biblical response to kairos is urgent, decisive, often costly action. But it is a counsel of humility about who holds the clock.

When the risen Jesus is asked, on the last day before his ascension, whether he is now going to restore the kingdom to Israel, his answer is unambiguous: “It is not for you to know times [chronos] or seasons [kairos] that the Father has fixed by his own authority” (Acts 1:7). Both clocks are named — and both are placed in the Father’s hand. What is placed in the disciples’ hands, immediately afterward, is not a schedule or a strategy but a commission: “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). The timing belongs to the Father. The response belongs to you. Move — but move without the hubris of believing that the clock is yours.

And the Hebrew Bible had been there first. The English translations slightly obscure the fact that the Old Testament has its own version of the same distinction, carried in the Hebrew word *eth* (עֵת), which Ecclesiastes 3 deploys with extraordinary precision. “For everything there is a season, and a time for every matter under heaven” (Ecclesiastes 3:1) — the word for “time” throughout is *eth*, carrying the kairos sense: the appointed, fitting, opportune moment. The Preacher’s list — a time to be born and a time to die, to plant and to uproot, to kill and to heal, to weep and to laugh, to keep and to throw away — is not a fatalistic catalogue of resignation. It is a call to the discernment of seasons: to knowing which of these you are standing in, so that the action taken is the right action for the right moment rather than the right action taken at the wrong time, which the Preacher treats as a category of folly. The wisest action applied to the wrong season is no wisdom at all. That is what this book has been arguing from the first chapter.

ASSEMBLED

The grammar, assembled.

Here, then, is the grammar that runs beneath every chapter of this book, now named with the vocabulary Scripture provides:

01 *The engine runs on kairos.* Every vacancy, window, handoff, and blank slate analyzed in this book is a kairos event — a moment that opens, demands a response, and closes. The Fog of Prognosis is, in the grammar of the two clocks, the irreducible difficulty of reading the kairos from

inside the chronos.

02 *Position is built in chronos.* The Watcher's wager, Nehemiah's four months, Joseph's thirteen years — all of this is chronos work: the patient, undramatic construction of the readiness that kairos will demand and that cannot be improvised at the moment of its arrival.

03 *Recognition is the scarce skill.* The sons of Issachar were honored not for their strength or their numbers but for one capacity: they understood the times. This book is an attempt to sharpen that capacity.

04 *The believer stands at the intersection of all three.* She manages chronos, she reads kairos, and she asks — before acting — whose season this is, and what faithfulness looks like in it. Some seasons are for seizing. Some are for planting in the exile. Some are for the fast before the move. And some are for refusing the window entirely.

For the practitioner who manages both books. Audit your current situation against the two clocks. What are you building in chronos right now — the patient work of positioning, of capability development, of relationship deepening, of market observation? That work is real and it is commanded; do not neglect it in the name of waiting for a season you cannot control. And simultaneously: where is the kairos in your field right now — the window that is open, the vacancy that has appeared, the handoff that the previous incumbent's failure has made available? Those two questions are not alternatives. They are the two halves of wisdom that the sons of Issachar held together in a single sentence: they understood the times, and they knew what to do. Both. Together. Without the one collapsing into the other. That integration is the whole subject of this book.

*Excerpted from the Christian Edition of The Might of Opportunity by Jean Lukaz. © The Opportunity Engine Institute.
lawsofopportunity.com*