



The Lawyers' Christian Fellowship
www.lawcf.org

Magic Circle Christian – an Oxymoron.

1. What is the problem?

Is there inconsistency in being a Christian and working in a “Magic Circle” firm or in commercial law – in commercial chambers or as an in house lawyer for a commercial enterprise?

2. The general problem

Many would say that it is not Christian to work for a city firm and that doing so compromises Christian faith and does not fit with the notion of a Christian vocation? Why? Because commercial firms are:

2.1. Not helping the poor and needy and not righting wrongs for the oppressed. All you are doing is helping the rich to get richer.

2.2. Not doing justice or contributing to justice – commercial firms are concerned with money, not people. Commercial lawyers, it could be said, are not doing justice;

2.2.1.in judicial terms- by ensuring justice for those who cannot afford it

2.2.2.in social terms – by helping those who are most vulnerable

2.3. A Christian lawyer should be making a positive contribution to society in accordance with God’s principles and contributing to the advancement of the Kingdom of God.

3. The particular personal problem

3.1. To work for such a firm, you have to “sell your soul” to them (*The firm- the Devil’s Advocate*)

3.2. The driving force and motivating ethos of such firms is profit- billing hours and departmental targets

3.3. The whole structure of such firms put ambition, success and personal wealth at the centre. If you do not conform, you will not fit.

3.4. The demands on time do not allow for appropriate priorities, church, home groups, bible study, family, friends and rest.

3.5. You may even feel guilty/embarrassed at earning so much and think that it cannot be right

3.6. You are participating in and are a part of the system which magnifies wealth, as an aim and achieves it in practice, for those who least need it.

3.7. The problem is just as acute for the commercial barrister or in house lawyer, though it may take a slightly different form.

4. The underlying difficulty

4.1. Is making money objectionable per se?

4.2. Is the problem just a question of excess or exorbitant profit for the client, the firm or the individual?

4.3. Is the problem really about extortion or exploitation of the poor?

4.4. Is the problem that justice requires equality?

4.5. Is this a problem about capitalism and the profit motive?

5. Personal issues

5.1. What is the role or function of a lawyer?

5.2. What is the role or function of a Christian lawyer?

5.3. What does having a vocation mean?

5.4. What does contributing to justice and the kingdom of God mean for the Christian lawyer?

5.5. What is the Christian lawyer's view of ambition, success, wealth and time?

5.6. What does a Christian lifestyle mean or involve?

Part 1.

6. For both sets of issues it is necessary to understand what business, trade and commerce is all about, because it is that with which the commercial lawyer is involved- whether in advising, implementing instructions, or in litigation. There is a need to see commerce both from the world's perspective and from God's perspective.

7. Let's start at the very beginning.

7.1. Gen 1 v 26-30

7.1.1. *Be fruitful and increase in number: fill the earth and subdue it. Rule over fish, birds and every living creature that moves on the ground... I give you every ... plant for food.... And God saw what he had made and it was very good.*

7.2. Gen 2 v 4

7.2.1. *There was no man to work the ground.*

7.3. Gen 2 v 15-17

7.3.1. *The Lord God took the man and put him in the garden to work it and take care of it. ... You are free to eat from any tree in the garden (save the tree of the knowledge of good and evil)*

8. These are **creation ordinances** which involve man in action in God's creation, in pre fall activity:
 - 8.1. **Creativity**- increasing in number
 - 8.2. **Betterment/improvement**- bringing the earth under control- working and taking care of God's creation. What for? Not just status quo- but to do something to it- to improve it.
 - 8.3. **Wealth creation, welfare improvement:**
 - 8.4. **And God made man to do this for Him**- because when there was no man there was no one to do it- so he made man and gave him that task to work and take care of what He had made and to make more of it.
 - 8.5. And we are told that *God made all kinds of trees, trees which were pleasing to the eye- beauty.*
 - 8.6. And we are told that God made man *in his image- male and female.*
9. **What does this tell us – that mankind was intended to be like God**- in his image who created, who brought order out of chaos, who made beauty, who gave good things to mankind for his physical wellbeing- food, drink, land, companionship, help, sex, family. He wanted man to be creative in the same way- hence the command to increase in number and fill the earth. To rule over it, to take care of it and to work to make it bring forth good things for man's benefit.
10. **And post fall**, though invested with a curse, man was still to work the ground to produce a living- by the sweat of his brow to make the earth yield its fruit to eat. The woman was still to produce children, in labour pains, but to increase in number just the same and continue to rule the earth. None of the pre fall ordinances were countermanded; they were merely made more difficult because of mankind's disobedience. And they are reinforced in the covenant with Noah after the Flood in Genesis ch 9.
11. Now how does the work that is done in a modern sophisticated city fit with all this? How do mergers, takeovers, bonds issues, derivatives and abstruse financial instruments fit in? How do complex banking transactions tie up? What about oil contracts, and international trade and insurance and reinsurance?
12. Let us try to keep this simple. Trading and commerce of all kinds are designed in God's economy to improve the lot of those involved. Each party enters into the transaction on the basis that he will benefit from it. The primitive system of barter, where each gets something he wants in exchange for something he is prepared to hand over, is replaced by the use of money or financial instruments. The lending of money is to assist in the

process. Ditto the investment of money - each benefiting from the transaction in different ways. If there was no perceived benefit, the parties would not agree to conclude it.

13. The object is to improve the lot of those entities involved by providing them with something in exchange for what they provide, whether money or goods or services, thus increasing the wealth of corporations which are ultimately made up of individual shareholders, directors and employees, who thereby benefit. When a corporation or partnership or other agglomerate benefits, this affects, perhaps indirectly, the standard of living of some or all of those individuals, ultimately with reference to good food and drink, housing, social amenities, culture, leisure, health and wealth.
14. Now all of those involved will be looking out for their own interests in seeking to obtain something they have not got in exchange for something they have, in order to improve the position of the collective group, the corporation and/or the individuals with whom they are associated and thus for themselves individually.
15. And that is not only, not objectionable to God, but is part of the very creativity that God had in mind. God is interested in all of these physical human things, because He made us as physical beings, with such physical needs for food, drink and shelter and aspirations towards improvement in them and aspirations towards beauty in art and music, enjoyment of leisure, games and recreation and a desire to bring order out of disorder and to be individually and collectively creative in making progress in these areas. **God wanted and requires mankind to improve His creation, particularly his fallen creation** which has considerable room for improvement, because of the consequences of sin. Producing edible produce, where thorns and thistles grow (as per Genesis 3), by the sweat of the brow, producing progeny through pain to subdue the earth and fill it (Genesis 1&3)
16. There are of course **limits on such activity**, inasmuch as mankind is to know his proper place in God's creation and acknowledge that God is God and that He matters above all else. That is one thing that the story of Cain and Abel shows us. They were to recognise their dependence on God and devote themselves first of all to Him, not simply to the creation of the good life for themselves without regard for Him. And of course, within that divine economy of work and production, to treat each other right and not to put self interest ahead of others' interests, to allow envy/ covetousness to dictate a course of conduct - leading Cain to hate and then murder Abel.
17. The Tower of Babel is a striking example of man getting above himself. Man's creativity is not to impinge on God's rule- God is not to be replaced by men collectively creating power structures which leave Him out of account. And are these not the very issues which arise in the context of working in the city and its structures and mechanisms for the creation of wealth and wellbeing?
18. Self interest – collective self interest first and last. My wealth and well being ahead of others? My company's profits and well being ahead of another company's? My nation's

GDP and wellbeing ahead of that of others. Or my client's profits and wellbeing ahead of that of the other contracting party or business partner.¹

19. In seeking to answer our questions, we have looked at the principles of creation and fall and thought briefly about them in the creation narrative and the early post fall stories. We need to look also at the redemptive purposes of God as revealed elsewhere and also at eschatological principles to see if they help – examining the issues from all 4 aspects of God's economy.

20. OT principles:

21. **The law.** There is insufficient time to explore this in any detail but the law condemned theft and covetousness in the 10 words. Property rights of a kind were to be respected. The OT law recognised that all land came from God but was given to individuals as stewards for limited periods of time and others were not to interfere with that usage. At the same time, obligations existed on the use to be made of property, in terms of providing for the poor and needy at harvest, in terms of payment of tithes (income tax) to ensure the basic provision of the necessities of life to the impoverished and vulnerable. There were laws about pledges, bailment and loans, debt, employment and slavery, inheritance and succession.

22. **In trade-** the use of false weights and scales are condemned in Lev 19 v 35: *do not use dishonest standards – use honest scales and honest weights-why? I am the Lord your God who brought you out of Egypt.* Deut 25 v 13-15. *for the Lord your God detests anyone who does these things, who deals dishonestly* There are examples of buying/selling, trade in the OT, most of which go without comment, but there is obviously no prohibition on it, only on the misuse of it. And such misuse is that which is contrary to the character of God, a God who brought his people out of oppression.

23. **Dishonesty** is clearly out. In line with other principles, **disregard of the interests of the other** is out- being directly contrary to the command to love one's neighbour as oneself and to love the alien among you as oneself also (Lev 19 v 34). To act in trade in accordance with the character of God who wants the wellbeing of all in his creation and requires love justice and mercy in all our dealings with others, whether wealthy and powerful or over a barrel.

24. **Taxation** in the shape of first fruit offerings and tithes which are used for not only the upkeep of priests but for them to distribute to the needy, **With no hard work, no harvest, no wealth creation- no provision for the weak who cannot provide for themselves.**

25. **The prophets-** justice and fair dealing. I need not dwell on this, because they remind their hearers and us of the same principles.

1. ¹ And there is an interesting word-**partner**. Much business is done with entities which combine in a *Joint Venture or partnership* (not in the technical legal sense of the 1890 Act) but it is the same idea as God had in mind in all of human concourse, including all business relationships. Was not God's intention that we should partner with Him to improve the lot of humanity- to contract in a way which benefited those who contracted and others outside that relationship. A good deal is one in which all those involved benefit- as my father used to say- *always leave something in the deal for the other bloke.*

- 25.1.** Amos 1 v 6 and 9 condemn Gaza and Tyre *for selling whole communities of captives as slaves*, in the case of the latter, *disregarding a treaty agreement* in doing so.
- 25.2.** Amos 2 v 6 condemns Israel for *selling the righteous for silver and the needy for a pair of sandals, for trampling on the heads of the poor and denying justice to the oppressed.*
- 25.3.** ch 2 v 8 –*they lie down on garments taken in pledge-* contrary to the law which required a man's outer coat, if taken as a pledge, to be returned to him overnight so that he had the minimum of warmth necessary.
- 25.4.** ch 3 v 9 condemns the hoarding of money plundered and looted
- 25.5.** ch 4 v 1 and ch 5 v 11 condemns women who oppress the poor and crush the needy from their smart houses, demanding that their husbands ply them with drink and men who trample on the poor and force them to provide food for them in the same smart and secure stone houses, surrounded by lush vineyards.
- 25.6.** While ch 8 v 4ff talks of those whose whole life is consumed by commerce, unable to rest in accordance with God's commands, doing down the poor and needy in selling wheat –*skimping the measure, boosting the price, cheating with dishonest scales, buying the poor for almost nothing and selling even the left-overs of grain- the bottom of the barrel.*
- 25.7.** And ch 6 condemns the self indulgent who lie around in luxury , eating and drinking and listening to music, without concern for the things which concern God.]

26. NT principles:

- 26.1. When **John the Baptist** is asked in Luke what those who repent should do, he tells them to produce fruit, in the shape of honest dealing with money, honest dealing with people and contentment with what comes their way- avoidance of greed and covetousness and generous use of what God provides(Luke 3 v 11-14)
- 26.2. **Jesus himself** shows the same disregard for accumulation of wealth, storing up treasure on earth, without regard for riches towards God. Love of money. The story of the rich young ruler.
- 26.3. Motivation matters in giving, but giving there should be. Making use of money for God's purposes -to build friend who will welcome the giver into eternal habitations. Care for the unloved, the alien – all who qualify as neighbours and all do.
- 26.4. **The Apostles-** Peter in Acts condemns Ananias and Sapphira for dishonesty in dealing with what was theirs instead of generously and without dissimulation, providing for the needs of others, as and when they arose, by selling property in their possession. Not communism as a careful reading shows.
- 26.5. **The epistles** contain injunctions to work, not to steal, not to be dishonest, greedy or covetous and to care for the needy and vulnerable and particularly family and others in the Christian family.

27. Think also of **the parables** and the reward scenario which constantly appears:

- 27.1. The parable of the tenants, including the suggestion that the man who did nothing with his money should at least have put it in a bank to earn interest. The responsibility

to work for gain and the God given reward is responsibility over one or more cities- more work- more opportunity to improve the world

27.2.the parable of the workers in the vineyard who are paid for their work, albeit the same, whatever hours they worked (the point of the story being a different one- the keeping of a bargain being a key element in a story about entry into the kingdom)

27.3.parables involving sowing and harvest, bridesmaids, fish, sheep and the goats – there are consequences and rewards for diligence or faithfulness

27.4.The parable of the pearl assumes selling in order to buy what is really important without a hint of criticism.

27.5.Jesus' parables assume the ordinary world of work, buying and selling and trade- the profit motive is not condemned- reward for work is commended.

28. In eschatological terms

28.1.those parables reveal the same idea- reward in the shape of tasks- ruling cities, judging angels, being given more talents to use, more service.

28.2.others talk of feasting with God, an image of enjoying God's goodness in material as well as spiritual matters.

28.3.Other pictures in Revelation or elsewhere show Christians serving God and worshipping Him, in His presence

28.4.And on the basis of Romans 8, our work in improving what God has created stands and is liberated and brought into the glorious freedom of the children of God. The new heavens and earth are the transformed creation, where what has been done in Christ is not in vain, but lasts. There is real value in all work done for him. (Darell Cosden- the Heavenly Good of Earthly Work).

29. The basic questions in para 4

30. Is making money objectionable per se? No unless it is either an idol, an aim in itself, or done in a Godless or unrighteous way or for unrighteous motives.

30.1.Wesley- *earn all you can, save all you can, give all you can.*

30.2.That is not enough because what should lie behind this is our aim- to please God in earning it and using it the way he wants- serving the Lord.

31. Is the problem just a question of excess or exorbitant profit for the client, the firm or the individual? No, but that is part of the Godliness bit in the exercise. Is the problem really about extortion or exploitation of the poor? Only partly as that is only one element in the making or use of money. Is the problem that justice requires equality? No- that is not suggested anywhere in the Bible- which suggests differing rewards depending on hard work and the market, whilst a minimum standard/level for living is put forward as an obligation for God's people to achieve for all, and sharing, caring/ generosity is required

from us to those who are unable to earn enough, for whatever reason. (Acts 4 is no exception: Paul also says *if a man will not work, neither let him eat.*)

32. **The creation of wealth to be shared, of profit to enable an increase in the standard of living, of use of wealth to bring benefits is not just OK – it is God ordained. Trade and commerce which does these things is part of God’s way for man to fill the earth and subdue it, to take care of it and work in it to improve it.**
33. **So, this is not a problem about capitalism and the profit motive? Not as such. The idea of business, trade, dealing, wealth creation is good, if seen in God’s terms.**
34. The issues arise where mankind crosses God ordained boundaries - not just in what mankind does but in how he/she thinks- what attitudes are, which of course will come out in practice. And in how structures may encourage proper motivation and wealth creation and discourage that which is displeasing to Him.

Part 2:

35. And suddenly we are into the **personal questions** in para 5, because the structures are only capable of evaluation in terms of what they encourage or discourage, save insofar as they inherently involve something unrighteous. And we may have little influence on the structures. The personal issues involve: Avoiding greed, covetousness, materialism, desire for wealth and status for oneself- selfishness- vain ambition. Standards of honesty, integrity, probity, fair dealing, taking into account the interests of others, loving them and partnering with them in the business you do, so it is for their benefit as well as ours, and for the benefit of the wider community too.
36. But aside from avoiding obvious evil, what about the questions in para 5?
 - 36.1. What is the role or function of a lawyer?
 - 36.2. What is the role or function of a Christian lawyer?
 - 36.3. What does having a vocation mean?
 - 36.4. What does contributing to justice and the kingdom of God mean for the Christian lawyer?
 - 36.5. What is the Christian lawyer’s view of ambition, success, wealth and time?
37. What is the **role or function of the lawyer** and in particular a Christian commercial lawyer? You are not the client, the business man who instructs you, as his lawyer to do what he wants.
 - 37.1. Non- contentious work- advice to implement in legal terms what the client wishes to achieve. Advice on law and on business decisions, which involve questions of return on capital, profit, economic feasibility, economic benefit, wealth creation, evaluation of and warnings of risk, particularly of other persons’ actions and their consequences, advice on risk taking of all kinds, designing lawful protection from some consequences, protection from the sinful possibilities in others, allocation of risk between parties on a reasonable basis, negotiation, advice on reasonable concessions for the protection of others.
 - 37.2. All of these arise in the context of business deals of one kind and another. Advice is not strictly legal only, though there are likely to be other professionals who will advise

on economic consequences and fiscal advantages and downside also (accountants, actuaries, consultants etc) and the clients will have clear views of their own. *The Christian lawyer does this just as other lawyers do. The essential task may look the same, but the Christian marches to the beat of a different drum.* That of service to Christ

- 37.3. Imposing one's own moral views is not possible – but most clients will listen to sensible advice which is in their long term interests and takes into account the interests of the other party which facilitates doing the deal and creating trust and goodwill for the future, which is the basis for good continuing commercial relationships. What is fair- what is reasonable. This is justice in the broadest sense. And lawyers are needed in just about every deal of significance, which together affect the wealth and well being of the economy and ultimately impact on the whole community, local, national and world wide. Here is **an amazing opportunity** to impact on the wheels which turn society.
- 37.4. Litigation is about when things go wrong- sometimes people behaving badly, sometimes when allocation of risk is unclear, sometimes when adverse circumstances strike which were not foreseen or provided for expressly. Advice about law, justice and fairness, again in the most general sense is the most important factor, with hard work in ascertaining the facts, getting evidence and then evaluating it, analysing it in the light of the law and justice and recommending settlement – a deal which benefits all and takes account of the proper interests of all in the interests of both justice and future business relations and future wealth creation, the improvement/betterment of the situation. Again *the Christian lawyer does this just as other lawyers do. The essential task may look the same, but the Christian marches to the beat of a different drum.* That of service to Christ. Imposition of one's moral views is not possible but clients will normally listen to advice about what is fair and reasonable, bearing in mind the interests of the other party.
- 37.5. Trial lawyering is the last resort- when reasonableness gets nowhere and broad justice cannot be achieved any other way. The doing of justice in a trial or arbitration in a commercial context. Here the task is the same externally as that done by the non Christian- representing the client, putting forward his best arguments, in accordance with duties owed to client, Court and professional bodies. No misleading of the court, drawing attention of adverse authorities, not distorting the evidence in closing speeches, behaving in accordance with proper professional standards towards solicitors, other counsel, witnesses and the Court. But again, *the Christian lawyer does this just as other lawyers do. The essential task may look the same, but the Christian marches to the beat of a different drum.* That of service to Christ. SO that winning and success is not the ultimate aim- Justice and the doing of God's will in earth as in heaven is.
- 37.6. And nothing could be more important in the structures of business dealing than that justice should be done – people and corporate bodies be kept to their bargains and made to act with probity and honesty and fair dealing. In the same way as major transactions have a cumulative effect on the wellbeing of a community so do trials – for what is decided impacts on the future of those concerned and on future patterns of behaviour by others – the maintenance of a just business society – the foundations of our society in the UK.

38. What does having a **vocation** mean?

38.1. Though others may tell you otherwise, it is not just selling legal services, though money changes hands. It is not just a job- it is a profession. As such, money is not the be all and end all. There are, as in medicine, other objects in view. The proper ordering of society and business society in accordance with principles of righteousness. A calling to be a lawyer should involve that- a fortiori a calling to be a Christian lawyer.

38.2. What do I mean by a calling- a voice from heaven saying *Young man go for me to Freshfields?* Unlikely but more usually a God –given talent for it and an inclination for it – wanting to be involved in using the skills God has given to serve Him in this sphere, in playing a part in the doing of justice, whether in business dealings themselves or in trials when they go wrong.

38.3. We are called to the place in which God puts us- there to serve Him. We work not for ourselves, nor for our firms or those instructing us, nor for clients but ultimately for God.

38.4. So it means seeing God's priorities for you- bearing in mind your **vocation is not just to one set of responsibilities** but to a raft of them- called to be a son/ daughter, a husband/wife/parent, friend, a church member, a small group leader, a youth leader or Sunday school teacher, a camp helper, a preacher, a counsellor, a missionary to all you meet.

38.5. But the calling to be a lawyer brings its own demands which may be greater than in many professions- see the press about lawyers who want to change jobs because of the distortion of work/life balance. If you cannot stand the heat, don't work in the kitchen- that is true- but you do not have to put your head in the gas oven. And in the case of a Christian there will be other callings which demand time also.

38.6. Seek first the Kingdom of God will mean different things in practice for individuals in the allocation of time, which is the greatest problem most of us face. Issues of balancing the different responsibilities to which we are called are difficult and not susceptible of easy answers. Prayer, recognition of priorities which may change over the years, depending on demands made of us, and conscientious thought and decision making about what one should be doing and acting on it in faith is about all one can say in the abstract.

38.7. But it is a calling- a profession- not just a job as it may be for others. Serving God in the doing of justice which approximates as best we can make it, to the perfect justice of God- a high calling in itself, serving a God whose character is just and who, the Bible reveals, is passionately interested in justice.

39. **Motivation** –success/ambition/wealth and status.

39.1. None of these should be the drivers for us. It is natural to want to do well and it is right to want to do work well. But why? Not ultimately to make us feel good about ourselves, nor to earn the approval of others, nor to advance our interests as such, but to serve God, making the most of the gifts he has given us for His purposes. It is right to want to improve the lot of our families and children but at what expense? It is the good of the common weal that we should also be interested in.

39.2. *Hopelessly idealistic?* No- I don't think so. Not if we are serious about God's Spirit in us, making us like Christ. This different outlook results in God in charge and dependence on Him. It takes away the pressure and strain too- letting God be God and let Him direct as to the outcomes.

39.3. **Prayers**- When a barrister – (i) Help me to do my duty to my client, (ii) Help me to honour you in the way I treat witnesses, counsel, solicitors and the judge and (iii) may, your will, justice be done.

39.4. Amend for your role.

39.5. **Is not that how we contribute to justice and the Kingdom of God, doing our bit as part of a larger whole where justice is the aim? In serving God in the lawyering, quite apart from the witnessing and evangelism, though those too will be part of our service as we are told to fulfil the great commission.**

40. How then do we cope with firms and clients, partners and colleagues who do not march to the beat of this drum and pressure us to depart from what we see as God's way?

40.1. Fortunately, standards of honesty and probity and integrity are high in the profession and professional duties require them to be maintained. Where a suggestion is made that such a line be crossed, the Christian response is clear both as a Christian and a lawyer, because the standards there will almost certainly tally. There is no option but to refuse any part in it, whatever the cost in terms of losing a client, disappointing a partner or colleague or losing a case, a client or a job.

40.2. Other areas are more difficult: Grey areas arise, where the clients' instructions do not accord with your idea of what justice involves- where the client is a go getting, exploitative, greedy individual or the corporation acts in similar way, you can advise as to right dealing- talking to a partner about it as well as the client. But you may not be in a position to refuse to act, as an employee it will not be your decision – as a barrister it won't be. But you can **take advice and you can Pray**, Pray, Pray- usually there is a solution, one way or another (taken off the job because the client does not like the advice- the deal failing because he has not taken such advice on the other party's interests not being served in the deal where concessions will be required if it is going to happen).

40.3. Or demands may be made on your time which create problems for you. The usual is Sunday working or late night working which impinges on worship, bible study and fellowship. What I always found, was that if you worked well and productively, and put in the hours at other times, it was possible to draw lines with partners, colleagues and clients. Only twice in my life do I recall having to work on a Sunday- once was when the current senior Law Lord and the President of the Family division were leading me in a case and insisted that the only time we could have a conference was a Sunday afternoon. It was unavoidable- but did not interfere with worship though I broke the habit of a lifetime. The other occasion seemed like an emergency at the time, but I was not in good relations with the Lord at the time, and on looking back it was not necessary .

40.4. The principle of one day's rest in 7 is God ordained and valuable beyond reckoning. I doubt if I would have survived if I did not observe it. I venture to think that I have worked as hard as most commercial lawyers in terms of hours of the day put in over the other 6 days. Other things have to go- *lunch is for wimps*. R&R goes by the board. No respite. Making every minute count- redeeming the time. My wife would tell you that my work/ life balance is seriously askew, but just as women cannot have it all, so also the calling to be a commercial lawyer, like that of a politician, is time consuming. You have to come to terms with that and seek to know what it is that God wants you to do with your life and your time.

41. Other personal issues:

- 41.1. Money and Lifestyle – is wrapped up in your calling to this and to other tasks and responsibilities. These determine where you live- location for job, church etc.
- 41.2. The money is good and no need to feel guilty about it. It is a market where lawyers' skills are well rewarded- just like any other market where there is demand for high quality. Your services are valuable – where demand is high the market price goes up and the rewards for good services are good. If you were a professional footballer would you have that problem? Or a top opera singer?
- 41.3. But that price should not be the driving factor, nor should we have wrong attitudes towards getting it or using it. *Guard our getting, guide our spending and bless our giving.*
- 41.4. If you earn the sort of money a good commercial silk earns or senior partner in a magic circle firm earns, you may be able to give away a huge percentage, more even than you keep, for Christian work and the like. And that may be a calling in itself a gift of giving, as referred to in one of the lists of gifts in the epistles. (Rom 12 v 9)
- 41.5. I do not believe in the mud-hut mentality- but I do believe that *to whom much is given, much is required*. Does God want you to enjoy his good gifts – yes. Does he want you to live a life of self indulgence – No. What is an appropriate house, flat, car, suit for you, school for your children, in incarnational mission- is a matter between you and God, but I am sure we tend to err on the high side, when you look at the needs of others and the shortage of funds for those who do not earn a secular living whilst doing mission.
- 41.6. Stress- what is the answer to that? – Put shortly- hard work, rest, looking after your body as a temple of the HS (recreation./exercise) prayer and trust. Matt 6 v 25-34. Support of God's people too. *Do not neglect meeting together.*

42. Conclusions

- 42.1. This is ultimately about **inner attitudes and purity of heart**, is it not? **Seeing what we do as serving the Lord and actually serving with His justice and Kingdom values in mind at all times.** If we see it that way, then we begin to see where to draw lines. How does serving God here in the law fit in with serving God in other spheres? What does God want me to do now, this evening, tomorrow- over the course of this week, month, year? What decisions do you need to take to work out what responsibilities you can and can't fulfil and which is most important at the point in life where you are. And it may, almost certainly will, change at different stages of life, when there are different pressures and responsibilities in family life, church life, with friends and in work
- 42.2. May God give us insight to see lawyering as a vocation, to work out what that means and, with the help, advice and support of His people, His Word and His Spirit to serve Him and bring about greater justice, for His will to be done.

7.7.07