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**Preface**  
*A calling cannot be undertaken  
at one's own initiative.*  
—Beardslee

We speak today often of law, or plumbing for that matter, as a “vocation.” Indeed, one can go to “vocational training” and learn wood-working, or electronic circuitry. Of course, the heritage of the notion of “vocation” is the idea of a “calling”—that in our life and work we are “called.” Beardslee’s observation quoted above rightly notes that the whole idea of a “calling” without a “caller” is ludicrous. Heiges in *The Christian’s Calling* observes: “We have the weird phenomenon today of calling without a caller—no less weird than the smile of the Cheshire cat without the Cheshire cat in *Alice in Wonderland*.” Sadly much of the power and dynamic of a sense of “calling” or “vocation” has been lost in the demise of a Christian worldview and the reduction of “callings” to “careers.”

Surely one of the great contributors of the Reformation was the conviction that the “call” of God includes all of our life, and how we carry out our life’s work, as well as how we worship. No arena of human activity is exempt from his dominion. Abraham Kuyper, the seminal Dutch theologian, statesman and educator, captured the sweep of this claim when he declared: “There is not a square inch in the whole domain of our human existence over which Christ . . . does not cry: ‘Mine.’” His Lordship, thus, encompasses not just Bible studies, but just as sweepingly, the very “turf” of law, clients, advocacy, and the legal profession.

Thus, while we recognize that the overarching call of god to all of us is a “calling to obedience and faithfulness lived in the redemptive grace of God, we are also “called” to be witnesses, ambassadors, and salt and light in our engagement with the law.

While I’ve never seen an altar call for “fulltime legal service,” as I have for missionaries and ministers, it would be thoroughly Biblical. God, we are persuaded, does call us to a wide range of service for His kingdom.

The claim of god to our full obedience and service reaches into our daily work. Law is part of my “vocation,” and it has a “caller”—Jesus Christ.

And what a privilege to sense a call from God in the arena of law. It is empowering, energizing and even a bit frightening. Despite the jokes about Christian lawyer, and the real tensions in modern law’s positivistic and secularistic culture, few disciplines offer such a rich opportunity for, and insistence on, integrating faith and life. Law is inextricably fraught with the very issues and dynamics of Christian theology and life: justice, redemption, restoration, community, righteousness, forgiveness, repentance, judgement. While every “calling” and all of life must address those issues, in law they are urgent, prominent, compelling and inescapable. A lawyer is compelled to be a theologian.

What a great privilege it is to be able to encounter persons in the times in life when their values and fears, hopes and dreams are “on the line”—in domestic disputes, in criminal cases, in planning business, in handling finances. Here we meet people precisely where issues of ultimate significance are thrust into the agenda.

This devotional volume reflects that sense of “calling” that can come in the practice of law for a believer, and the commitment to nurture and discipline it. Advocates International’s very passion and work reflects the profound conviction that lawyers may be servants of Christ, modeling the best in their profession and the highest of discipleship. Sam Ericsson, Advocates founder, was a demonstration of that commitment. The Christian Legal Society, for which both Sam and I served as Executive Director, has its life-roots in that conviction.

It is our hope these devotionals, gathered from God’s servant-lawyers throughout the world, and especially those who have become part of the Advocates’ family, will encourage you, and model the call to all of us—to think deeply, and act decisively, not just as lawyers who are Christians, as Christian lawyers.

Lynn R. Buzzard

## Contributors

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# Week

## 1



*Truth is nowhere to be found and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice.*

*He saw that there was no one, and I was appalled that there was no one to intercede.*

Isaiah 59:15-16

*My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—*

*Jesus Christ, the Righteous One.*

1 John 2:1

### No Higher Calling

When my mother found out that I was seriously considering law school, she asked whether a Christian could really be a lawyer. Likewise, when my future mother-in-law discovered that her younger daughter, Bobby, planned to marry a lawyer, she was concerned. Why couldn't Bobby marry someone from a more respected vocation like a teacher or a farmer?

After 30 years in the legal profession, I have concluded that there is no higher calling than the calling to law. No other profession provides daily opportunities to do justice, to love mercy and to walk humbly with God in the way that a calling to the law provides. Justice is something that God holds dear, along with her sister righteousness. They are two sides of the same coin.

It is appalling to think that God could ever be appalled. How could Someone who knows the end from the beginning ever be shocked or appalled? Yet the one time Scripture declares that God was appalled was when there was no one to intercede on behalf of those suffering injustice!

In addressing young lawyers—and non-lawyers—I point to the life of Jesus as one reason for choosing law as one's vocation. Jesus spent about 15 years working as a carpenter and three years as a teacher. The trades and teaching professions are honorable vocations. But according to 1 John 2:1, Jesus has been our advocate since ascending to the Father

## No Higher Calling

nearly 2,000 years ago. If time invested in a vocation tells us something about its priority, it is easy to see what vocation Jesus deems to be important.

Consider a few options of service open to those called to the law:

\*We can serve as counselor to the powerful and the powerless.

\*We can serve as counselors to elected officials who write and enforce the laws.

\*We can serve as judges called to do justice and resolve disputes.

\*We can serve those on the bench as clerks or as advisors as friends of the court.

\*We can serve as facilitators for peacemaking and reconciliation.

\*We can serve those wrestling with the consequences of tragedy or the blessings of plenty.

\*We can serve as a voice in “The System” for “the least of these,” be they widows, orphans, homeless, infirm, unborn, prisoners or aliens.

\*We can serve as teachers, equipping the next generation to do justice.

\*We can server as counselors to clergy and church leaders in their ministry.

There is no higher calling than to be a servant-in-law with our Advocate as our Chief Client.

I am grateful that God called me to serve in this profession. And I know that my mother and mother-in-law came around to that view as well.

***Sam Ericsson***