



# Conversion

(The turning away.)

vs.

# Reconversion

(Man's returning to the Way.)

*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. (John 1:1, 3)*

It is clear and easy to understand that all effects have a cause and all causes have an effect. It is often forgotten that every effect becomes a cause for an additional effect. Man has turned away from God in many ways. It may not always be clear when the turning takes place. That is to say, "is an effect the cause or the cause the effect?"

*And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. (Samuel 8:7)*

Mankind was created as a physical and spiritual creature under the benevolent authority of God. God, looking upon mankind as His children, created in His own image, placed man upon the earth and gave him dominion over that earth and the creatures in it. Man in turn denied the authority of God and turned from Him, serving himself as a god. This turning of man was the beginning of his conversion through what can be called sin and the effect of that sin was the conversion of the world he had dominion over as well as himself. The very nature of man was changed by his exclusion of God.

*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Ro. 5:12)*

Man's relationship changed. The very nature of man and the nature of the world itself was also changed and continued to change as man continued to sin, as man continued to turn from God's authority.

*Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return. (Genesis 3:18,19)*

Man was excluded because he had excluded God.

*So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis 3:24)*

Can man turn back to God and walk in His ways?

*And Enoch walked with God: and he [was] not; for God took him. (Genesis 5:24)*

Unless man turns back to God, His authority and His way by faith how can he follow in the path of God?

*By faith Enoch was translated <sup>467</sup>that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. (Heb. 11:5)*

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<sup>467</sup> Strong's No. 3346 metatithemi {met-at-ith'-ay-mee} from 3326 and 5087; vb AV - translate (2) - carry over (1) - remove (1) - change (1) - turn (1) [6] I) to transpose (two things, one of which is put in place of the other) 1) to transfer 2) to change 3) to transfer one's self or suffer one's self to be transferred, i.e. to go or pass over: to fall away or desert from one person or thing to another .

The way of the Lord has always been there for the righteous man but few could find it, and less could follow. Each man must be translated or converted. It could be said each man must be retranslated, reconverted or reborn back into God's way.

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)*

God sent His only begotten Son to redeem those who would repent and turn back to God as the existing ruler of earth. Jesus, the anointed one, is alive as a king today and all those who accept him as their king are His subjects, His servants and therefore His children. All were condemned to sin yet some turned from sin and walked again with the Lord, feared the Lord God, and denied all gods but the God. Not only can we turn to the Way of God and turn away from our own willfulness, the ways of the serpent and the world recreated by men but now also can we turn toward Jesus as king. For he has opened the way for all men.

*For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:19, 21)*

Today, all the wealth of the world is held in a cestui que charitable trust.<sup>468</sup> Our desires can be fulfilled if we will only serve and support the administrators of that trust.

*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.<sup>469</sup> (Matthew 6:19, 24)*

Satan and the constituted world of men call and beckon to mankind to follow in their ways, to trust in their ways to have faith in their ways to accept them as rulers over our lives. Who offers us more in this life than government? They offer great benefits (employment to unemployment insurance, workman's compensation to old age retirement, bank interest to stocks and bonds) securities, comforts and guarantees (armies of protectors from police and military to FEMA, WIC, FICA, FDIC, etc.).

*Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts. (James 4:2, 3)*

To obtain access to all the great treasures offered by government all you need is a birth certificate and then you can get your Social Security number and then a whole world of wealth opens up to you. To obtain most of these benefits you don't even have to work by the sweat of thy face. All you have to do is ask, apply or pray to the government.

But who should we be asking, invoking, praying to for our needs?

*And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask<sup>470</sup> [pray] the Father in my name, he will give [it] you. (John 16:23)*

It is not our habit to ask the Father in heaven if we are constantly asking the fathers of the world. Modern governments are based upon the law of Patronus, the law of the father.

*And call no [man] your father upon the earth: for one is your Father, which is in heaven. (Mtt. 23:9)*

<sup>468</sup> "He who has a right to a beneficial interest in and out of an estate the legal title to which is vested in another." Blacks 3rd pp.303

<sup>469</sup> "Mammon, an Aramaic word mamon "wealth" ... It is probably derived from Ma'amon, something entrusted to safe keeping. Encyclopedia Britanica.

<sup>470</sup> Strong's No. 2065 erotao {er-o-tah'-o} apparently from 2046 [compare 2045]; vb AV - ask (23) - beseech (14) - pray (14) - desire (6) - intreat (1) [58] 1) to question 2) to ask, i.e. to request, entreat, beg, beseech, apply

So, does that mean we can look to no other father or father figure but our Father in heaven?

*And I will pray [Strong's No. 2065 to ask] the Father, and he shall give you another Comforter, that he may abide with you for ever; (John 14:16)*

Who was and is this Comforter? Is He government? Is he the state incorporated churches who call men in the service and submission to man made government? Have we been applying to the wrong government who may not have our best interests at heart?

*But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26)*

As you truly beseech your Father in heaven and Jesus Christ King in Heaven and on Earth, and to His Comforter the Holy Spirit we are changed in God's ways. We are reconverted to what God's children should be and are made Holy and separate.

*And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. (Acts 4:31)*

But as we look to the world and the ways of the world and the creations of our own hands we continue in a way that by nature separates us from God by transferring faith to another. With the making of contracts, covenants and trust, we become bound and entangled in worldly snares.

*I have given them thy word; and the world<sup>471</sup> hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. (John 17:14, 16)*

When we are called to be a member and offered access to great treasures should we take them? Should we become subject to their sovereignty financed by the sweat of our neighbor?

*Do not envy the oppressor and choose none of his ways. (Proverbs 3:31)*

Shall we trust in their offers and work to support their will?

*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? (Romans 6:1, 2)*

You may say that is not what you did when you become a part of the government. But do you not serve, subjecting yourselves, to the will of the majority when you enter a democracy? And has the majority ever served the will of God through out history? Not in the days of Noah, nor Abraham, nor Joseph, nor Absalom, nor when they voted to crucify Jesus even though Rome found no guilt in him.

**“Government is not reason; it is not eloquence; it is force, like fire, it is a dangerous servant and a fearful master.”<sup>472</sup>**

When government collects taxes by force simply because most of your neighbors want more benefits, more free bread, more medical assistance, more gratuities does everyone not take part in the violence?

*And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Ex. 23: 8)*

When people vote, in order to obtain more benefits than they have a God given right to, are they not coveting their neighbors goods?

*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's. (Ex 20:17)*

When government pays for abortions does not everyone contribute to the letting of blood?

*That innocent blood be not shed in thy land, which the LORD thy God giveth thee [for] an inheritance, and [so] blood be upon thee. (Deuteronomy 19:10)*

When government gives assistance and arms to another government that is a tyrant, that oppresses, tortures or kills time and time again, does not everyone who serves the former also serve, aid and abet the wickedness of the tyrant?

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<sup>471</sup> Strong's No. 2889 kosmos {kos'-mos} probably from the base of 2865; n m AV - world (186) - adorning (1) [187] 1) an apt and harmonious arrangement or constitution, order, government...

<sup>472</sup> George Washington.

*Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. (Exodus 23: 9)*

When people collect interest from a bank that charges usury from those they have loaned the depositor's money to, who are often poorer people than the depositor, though it be done legally, are they not usurers defying God's way. When people apply for, obtain or receive the benefits of a government, that lives everyday upon the benefit of usury and power of force, do they not eat and consume meat with blood in it?

*If thou lend money to [any of] my people [that is] poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. (Exodus 22:25)*

There are multitudes who will say something or someone is good. Can they, by their numbers, make it so? Can evil be justified by the majority? Is God subject to opinion?

*Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause to decline after many to wrest [judgment]: (Exodus 23:2)*

If a person binds themselves to fools are they not also a fool or to a despot then also a tyrant?

*Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. (Exodus 23: 7)*

Why do we make government, insurance or corporate benefits so important in our lives? Why do we think we should look to, trust in or have faith in man made institutions to supply our needs and grant us security from droughts and floods, wars and famines, disease and death, calling them all acts of God?

*For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (Romans 8:13, 15)*

With our every entreaty, application or appeal we make men our fathers, our masters, our rulers, our gods.

*This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me. But in vain they do worship me, teaching [for] doctrines the commandments of men. (Matthew 15:8,9)*

What we pay attention to we become like. We have all seen, although we may not all notice. People are changed by what is around them, by what they respond to, by what becomes important in their lives. From food, drugs and television to feelings, desires and addictions. What people want, need or only think they need begins to form, direct and govern their lives.

We are slowly, steadily changed. Since man has fallen away from the path of Him who created mankind, he has steadily devolved in a process of conversion natural to his disconnected state.

To compensate for their fallen state, men have created new states. By combining their strength, in order to accomplish that which men could not accomplish by themselves without God, they defy and supplant God.

*And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Luke 4:5, 8)*

Governments, whether they are delivered unto the devil or not, have played a monumental role in the reformation of man. In the last ten decades governmental influence, control and authority over the lives of man has overshadowed anything that history has recorded. Government has been touted as generally benevolent yet billions have died horrible and merciless deaths due directly to the acts and obeyed edicts of governments. But is government the source of evil or merely its instrument?

When government subtly designs the conditions which man lives under, it exercises its greatest potential for mischief and deception.

**“The world has always been betrayed not by scoundrels but by decent men with bad ideas.”<sup>473</sup>**

Think for a moment if there was no social security, welfare or food stamps programs, etc. Would people suffer, would they go hungry? Would they have to be charitable to those in need? No. Would they have to take responsibility for their own lives or suffer the consequences? Could they be charitable, helpful, generous and kind? Yes, if they had it in their hearts to do so.

*And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, [It is] Corban,<sup>474</sup> that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free]. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. (Mark 7:9, 13)*

At the time of Christ, a person might give money into the treasury and then say that he had honored Father and Mother. In that way, he provided for their social security through others by Corban.

It is not only that man has decided to keep his own tradition knowing full well *ye reject the commandment of God* but he has also bound himself with covenants and contracts.

*Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: (Ex 34:12)*

Over three hundred times the Bible talks of the concept of contracts, covenants and pledges. From Adam to Abraham and Moses to the Messiah contracts between God and man or man and man were a major topic of concern. Even the word testament<sup>475</sup> refers to the contractual arrangement made by God and man.

*Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: (Ex 34:12)*

We are warned against making contracts lest it be for a snare.<sup>476</sup> Isn't a contract, just a contract? How could it be a snare or a bait? What would be the trap? Can't we just break a contract? What does God care about the contracts of men?

*Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto. (Galatians 3:15)*

Doesn't God consider contracts to be binding? If they are not binding why does He warn us against making them?

*Thou shalt make no covenant with them, nor with their gods [rulers]. (Ex 23:32)*

God tells us not to make them with other people or with their gods [rulers].<sup>477</sup> Many of the rulers of the time of Christ were called gods. Did people believe men who they saw born, live and die were gods? Or were men called gods because they were not merely the rulers of governments or large estates but were men who held sovereignty and a superior power of judgment over other men?

Even Jesus warns against making a promise or affirmation that would bind us under any condition or law making. He warns that anything more than yes for yes and no for no will come of evil.

***But I say unto you, Swear<sup>478</sup> not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head,***

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<sup>473</sup> Sidney Harris.

<sup>474</sup> Strong's No. 2878 korban {kor-ban'} and korbanas {kor-ban-as} of Hebrew and Aramaic origin respectively [7133]; AV - treasury (1) - corban (1) [2] 1) a gift offered (or to be offered) to God 2) the sacred treasury

<sup>475</sup> Strong's No. 1242 diatheke {dee-ath-ay'-kay} from 1303; n f AV - covenant (20) - testament(13) [33] 1) a disposition, arrangement, of any sort, which one wishes to be valid. the last disposition which one makes of his earthly possessions after his death, a testament or will. 2) a compact, a covenant, a testament, e.g. God's covenant with Noah, etc.

<sup>476</sup> Strong's No. 04170 mowqesh {mo-kashe'} or moqesh {mo-kashe'} from 3369; 1) bait, lure, snare.

<sup>477</sup> Strong's No. 0430 'elohiyim {el-o-heem'} plural of 433; 1) (plural) 1a) rulers, judges

<sup>478</sup> Strong's No. 3660 omnua {om-noo'-o} a prolonged form of a primary but obsolete omo, (omoo {om-o'-o}) is used in certain tenses; - swear (27) 1) to swear, to affirm, promise, threaten, with an oath; in swearing to call a person or thing as

*because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. (Matthew 5:34, 37)*

Over and over again we are warned to keep ourselves and our children from serving, chasing, or consuming that which was sacrificed to other gods and rulers.

*Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods[rulers], and do sacrifice unto their gods[rulers], and [one] call thee, and thou eat of his sacrifice; (Exodus 34:15)*

Have we been warned that the table which will be set for us may be a trap and a snare?

*And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. (Romans 11:9, 10)*

"We must realize that today's Establishment is the new George III... the truth is that the vast bureaucracy now runs this country, irrespective of what party is in power... Man has come to realize that if he is to have material 'success,' he must honor the folklore of the corporation state, respect its desire, and walk to the measure of its thinking."<sup>479</sup>

*Therefore my people are gone into captivity, because [they have] no knowledge: and their honourable men [are] famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. (Isaiah 5:13, 14)*

Before a person can understand the information and concepts expressed here, in a way that will be beneficial to them, they must first understand the nature of their own status in that world and the world itself. Man has been converted to the kingdoms of the world because he has prayed to them, beseeched them and applied to them. Man has entrusted his land, his children, his labor, his natural rights and all that God has given him. He has pooled all that was given him freely into a common governmental purse so that he might have access to their great treasures and riches.

*Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their [own] blood; they lurk privily for their [own] lives. So [are] the ways of every one that is greedy of gain; [which] taketh away the life of the owners thereof. (Pr. 1:14,19)*

But alas these governments are bankrupt and live now upon the interest and usury, taxes and tribute, sweat and blood of all those whom serve and labor under their sovereignty and oppression. Through sin we have been converted, altered and reconstructed in a new image.

CONVERSION (Change) noun alteration, interchange, metamorphosis, passage, reconstruction...<sup>480</sup>

Just one way this conversion takes place is the conversion of a lawful title or right into a mere legal title or right.

"Legal title. One cognizable or enforceable in a court of law, or one which is complete and perfect so far as regards the apparent right of ownership and possession, but which carries with it no beneficial interest in the property, another person being equitably entitled thereto; in either case, the antithesis of 'equitable title.'<sup>481</sup>

"**BENEFICIAL INTEREST.** Profit, benefit, or advantage resulting from a contract, or the ownership of an estate as distinct from the legal ownership or control."<sup>482</sup>

"**Equitable title.** An equitable title is a right in the party to whom it belongs to have the legal title transferred to him; or the beneficial interest of one person whom equity regards as the real owner, although the legal title is vested in another."<sup>483</sup>

**CONVERT.** (Change use), verb alter, amend, become, change...<sup>484</sup>

**EMPLOY.** "To equitably convert. Equitable conversion." equitable conversion. "Conversion. constructive conversion. An implied or virtual conversion, which takes place where a person does such

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witness, to invoke, swear by.

<sup>479</sup> William O. Douglas. (pages 95,54)

<sup>480</sup> LEGAL THESAURUS by William C. Burton second edition

<sup>481</sup> Black's 3rd "legal title" page 1734.

<sup>482</sup> Black's third pp. 206.

<sup>483</sup> Black's 3rd "Equitable title" page 1734.

<sup>484</sup> LEGAL THESAURUS by William C. Burton. second edition

acts in reference to the goods of another as amount in law to the appropriation of the property to himself.”

“**A direct conversion** takes place when a person actually appropriates the property of another to his own beneficial use and enjoyment.”<sup>485</sup>

“**Constructive trust.** A trust raised by construction of law, as distinguished from an express trust. Wherever the circumstances of a transaction are such that the person who takes the legal estate in property cannot also enjoy the beneficial interest without necessarily violating some established principle of equity, the court will immediately raise a constructive trust, and fasten it upon the conscience of the legal owner, so as to convert him into a trustee for the parties who in equity are entitled to the beneficial enjoyment.”<sup>486</sup>

You might think that you enjoy your home, your car and the fruits of your labor, but do you?

Enjoyment. The exercise of a right...<sup>487</sup>

Driving is a privilege granted by the owner of the car, the one holding the equitable title. The one holding the legal title and paying the use tax or excise may use the vehicle but that use may still be regulated. This is true for the your house, labor. You do not have an inalienable right to use things that you do not own as an estate.

The “state” or equitable title holder has an interest in the property. If someone attempts to use the property without proper permission the state will defend its interest often by confiscating the entire property. They will then sell part of their interest to the highest bidder. All they ever sell is the first right to pay the use tax and use the property. They have an obligation to hold that equitable title in trust as security or surety for the unpaid purchase price. Since the car was never paid for originally a constructive trust is established. There is no remedy at common law for a purchase with a promise only with actual payment of present value.

One of the first acts of the Congress created by the United States Constitution was to establish a federal court system in the Judiciary Act of 1789. This is an architectonic act still in force. In Sec. 16., it states, “That suits in equity shall not be sustained in either of the courts of the United States, in any case where plain, adequate and complete remedy may be had at law.”

But in the case of a legal title where the equitable interest is in question there cannot be complete or plain remedy at law. This includes a common law remedy which is addressed in Section 9. “An be it further enacted, That the district courts shall have,... cognizance of all crimes and offences ... in all cases, the right of a common law remedy, where the common law is competent to give it;” Again the common law is not competent to handle such equitable relationships.

Trust is “something committed to a person’s care for use or management and for which an account must be rendered. Every man’s talents and advantages are a trust committed to him by his Maker, and for the use or employment of which he is accountable.”<sup>488</sup>

**A person is a man considered with reference to a certain status.**<sup>489</sup>

*I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.*

*Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. (John 17:14, 19)*

The word *world* here is *kosmos*<sup>490</sup> meaning a ‘harmonious arrangement or constitution, order, government’ as opposed to *koumene*<sup>491</sup> also used in the new testament and meaning ‘the inhabited earth’.

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<sup>485</sup> Black’s 3rd Ed. pp. 430.

<sup>486</sup> Black’s 3rd Ed. pp.1759.

<sup>487</sup> Black’s 3rd Ed pp. 663.

<sup>488</sup> Webster 1928 Dictionary.

<sup>489</sup> Persona est homo cum statu quandom cosideratus. Heinecc. Elem.1.1,tit.3,§75.

<sup>490</sup> Strong’s No. 2889 kosmos {kos’-mos} probably from the base of 2865; n m AV - world (186) - adorning (1) [187] 1) an apt and harmonious arrangement or constitution, order, government... Copyright © 1991, Woodside B. F.

<sup>491</sup> Strong’s No. 3625 oikoumene {oy-kou-men’-ay} feminine participle present passive of 3611 (as noun, by implication of 1093); n f AV - world (14) - earth (1) [15] 1) the inhabited earth... 2) the universe, the world.W. B. F.

The word evil<sup>492</sup> here is from the word *poneros* meaning full of labours, annoyances, hardships... pressed and harassed by labours as opposed to *kakos*<sup>493</sup> meaning evil, of a bad nature. *Poneros* is from a primary *peno* (to toil for daily subsistence.)<sup>494</sup> Sanctify<sup>495</sup> is from *hagiazō* meaning to separate from profane things . God created the earth and put man in the world because He saw it was good. Man has made a new world order and adorned it and organized it by the works of his own hand governing himself and his brother. Jesus wants us in the world living in his kingdom serving God. He wants us to labor in the world but separate from the oppressive labors of the world ordered system both new and old.

RECONVERSION, noun change, change over, demilitarization, disarmament, palingenesis, passage, readjustment, rebirth, reintegration, re-establishment, regeneration, regenesis, rehabilitation, renaissance, reorganization, restoration, retrogression, retroversion, return, reversal, reversion, transformation, transit, transition.<sup>496</sup>

“Participation in a system of charitable uses under the Law of Charitable Uses and the Status of Wills, Among others, is voluntary. Once participation is discontinued for various reasons such as ‘breach of trust,’ and ‘lack of confidence,’ the non participant, so separated from use, may assert rights to be restored to his prior, original status and condition.”<sup>497</sup>

*Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James 5:19,20)*

He shall be reconverted who Trusts in the LORD.

What is the process of that reconversion? Seek first the Kingdom of Heaven.

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<sup>492</sup> Strong’s No. 4190 *poneros* {pon-ay-ros’} from a derivative of 4192; adj AV - evil (51) - wicked (10) - wicked one (6) - evil things (2) - misc (7) [76] 1) full of labours, annoyances, hardships 1a) pressed and harassed by labours 1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble 2) bad, of a bad nature or condition 2a) in a physical sense: diseased or blind 2b) in an ethical sense, evil wicked, bad.

<sup>493</sup> Strong’s No. 2556 *kakos* {kak-os’} apparently a primary word; adj AV - evil (40) - evil things (3) - harm (2) - that which is evil + 3458 (2) - wicked (1) - ill (1) - bad (1) - noisome (1) [51] 1) of a bad nature; not such as it ought to be 2) of a mode of thinking, feeling, acting; base, wrong, wicked 3) troublesome, injurious, pernicious, destructive, baneful.

<sup>494</sup> Strong’s No. 3993 *penes* {pen'-ace} from a primary *peno* (to toil for daily subsistence); adj AV - poor (1)

<sup>495</sup> Strong’s No. 37 *hagiazō* {hag-ee-ad'-zo} from 40; vb AV - sanctify (26) - hallow (2) - be holy (1) [29] 1) to render or acknowledge, or to be venerable or hallow 2) to separate from profane things and dedicate to God, to consecrate 3) to purify.

<sup>496</sup> LEGAL THESAURUS by William C. Burton second edition.

<sup>497</sup> *Williams v. Williams*, (1853) 8 N.Y.-4 *Selden* 525. *McCarter v. Orphan Asylum Soc.*, 9 Cowen 511, 513, 18 am. Dec. 516, quoting *Blackstones Comm.* 104.