

Baron David Lord James of Blackheath & Wildbrooks CBE
House of Lords
London

Open Letter

24 March 2013

Dear Lord James,

It was good to speak with Your Lordship again. I enclose below my promised comments regarding the King James Bible and how it relates to the constitutional and financial crisis.

The background of this research regards Trust Law, how it relates to the maintenance of two classes of assets – the first regarding non perishable goods like gold and silver; the second regarding a living land like a farm or Country and how these relate to the Common Law and the Magna Carta.

This reasoning has consequences in law regarding *finality of settlement* and the operation of a Global Settlement platform; particularly with regard to governance of such a system and therefore the relationship of all the above to Constitutional Law – in America, England and wherever a land is governed by one man or a company of men.

Some of the most lucid early writing on these subjects is in the Christian Bible, particularly Luke chapters 19 and 20. The Declaration of Rights read to Prince William of Orange prior to his ascension to the English throne, a declaration of the law of the land as understood at that time, outlines the grievances and remedy necessary for the maintenance of the liberty of English subjects. It is the English people in Parliament assembled restating the law of the land as an Express Trust that reasserts and binds forever and limits the King of England. It is these principles violated by King James II which cost him the Crown at the 'Glorious Revolution'.

The Declaration of Rights expressly enjoins the King of England to maintain the Protestant faith, which inserts the King James Bible as the terms of that provision. A striking consequence of this, is that since the Bible is common to all Christian people, it is a statement of 'Common Law', common to Roman Catholics, Protestants, Presbyterians &c.

This then, is the key to solve the constitutional crisis; it becomes the basis for a universal 'Global Settlement' regarding your investigation that is pending before the House of Lords and the Public Accounts Committee.

The Declaration and Bill of Rights, taken together with the Acts of Union create the new nation, Great Britain. In this new nation, through the acceptance of the Scottish Presbyterian church, that enjoins Great Britain to Presbyterian Polity as differentiated with Episcopal Polity of the original Roman Catholic faith and that of the High Church of England. This is the origin of rule making by committee; the first important committee being the office of Lord High Treasurer which has been in a commission under the Great Seal since 1714, during the reign of Queen Anne.

The importance of this constitutional point cannot be overstated; this is what has given us rule by a 'Collective Cabinet' and the First Lord of the Treasury, the Prime Minister. It is my

view that a return to a hard money system that preserves the Liberty of the English Subject is impossible without the function being assigned to a single living man and that this is the hidden motivation behind the constitutional crisis and the Scottish 'independence' referendum. Over the last hundred years since 1912, with the Federal Reserve system in place in America, the Secretary of the Treasury of the United States, is the one man responsible for this function.

Trust Law in the Bible

Trusteeship of money, in Luke 19 (from online King James Version at Gutenberg):

19:10 For the Son of man is come to seek and to save that which was lost.

19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

19:14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

19:18 And the second came, saying, Lord, thy pound hath gained five pounds.

19:19 And he said likewise to him, Be thou also over five cities.

19:20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 19:21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 19:24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

19:25 (And they said unto him, Lord, he hath ten pounds.) 19:26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

19:28 And when he had thus spoken, he went before, ascending up to Jerusalem.

The moral becomes ever clearer – and related to today’s financial crisis, **is that the man who did the sure thing, to keep the money safe by keeping it wrapped up, is the good one** and that the hard and evil man is one who ‘takest up that thou layedst not down, and reapest that thou didst not sow.’ It is easy for the casual reader to come to the wrong conclusion and entirely miss the point made regarding usury and risk.

The next part that pertains to trusteeship over land or country is in Luke Chapter 20.

20:9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

20:10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

20:11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

20:12 And again he sent a third: and they wounded him also, and cast him out.

20:13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

20:14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

20:15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 20:16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

This then, is the biblical origin of Trust/Constitutional Law. The Vineyard of the Lord is a metaphor for the Known World. God has left us to tend and protect it. He sent his Son, Jesus Christ to remove Rule by Fear. The Roman State killed him. As Christianity spread, Rome fell to ruin as people kept what was theirs by refusing to pay their dues and refused what was Caesar’s. Again from Luke Chapter 20:

20:21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 20:22 Is it lawful for us to give tribute unto Caesar, or no? 20:23 But he perceived their craftiness, and said unto them, Why tempt ye me? 20:24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

20:25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

20:26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

In AD 313, the Bishop of Rome settles the Peace of the Church, to rule the ‘Vineyard of the Lord’ according to Biblical Trust Law or, in modern parlance, Constitutional Law and voluntary contract – usury and extortion (taxation by force of arms) being unlawful.

Christianity comes to England by missionaries. Bede convinces Alfred the Great to adopt the Christianity or God’s Law for his Kingdom. This makes the Pope the Settlor of the Christian

Peace into England by voluntary acceptance – of the King as Trustee.

Her Majesty The Queen and His Holiness the Bishop of Rome cannot violate these principles. This then is the origin of the limitation of Power of the King. Any Christian King or Pope has to protect one from false teachers of the Law. From Luke 20:46-47:

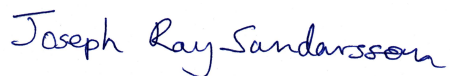
20:46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 20:47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

This is also a warning to those who meddle with the constitution or steal with the pen. **One cannot blindly destroy the constitution whilst proclaiming the Rule of Law and England as a trustworthy jurisdiction. This then is the point to be made in Your Lordship's house.**

The history of Europe and the Americas since 1870 will make a lot more sense, especially when in the light of the above, applying the principle, 'as above, so below', it can be seen that the wars were an application of the principles of the Magna Carta; where as is the Queen of England to the Lords, the Bishop of Rome is to the Kings of Europe (and the world ruled by corporations such as the United Nations and the United States, both created for this purpose).

The only viable Global Settlement therefore will be a duly considered **public** return to these principles of the Rule of Law. The alternative is a destruction of the nation and Treason on a staggering scale. This cannot be. There is an easily workable solution to living without imaginary debt. **No gold is needed!** What part of computerized barter is incomprehensible? This would remove the inefficiencies of several layers of fraud in the markets – gold will then flow out of the 'deep underground' without an intervening Great Depression. I am sure Your Lordship can trace the consequences of natural arbitrage opportunities in the resulting insurance market – all denominated in real goods.

Yours sincerely,



Joseph Ray Sundarsson