

THE TREATY OF WAITANGI
Covenants and Consequences

—— TIAKI LEATHERS ——

THE
TREATY OF WAITANGI
Covenants and Consequences

THE UNTOLD STORY OF MĀORI
SPIRITUAL SUBSERVIENCE TO THE CROWN

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To my four mokopuna; ngā mihi nui e moko!

To those men and women over the years who have guarded and nurtured this grace and faith message, ngā mihi!

Finally, nō reira e Pā, e whakawahia ana koe ki tōku upoko i te hinu, purena tonu i tāku kapu, akē ake tonu ake! Therefore, Father, you anoint my head with oil, my cup overflows, forever and ever! (Psalm 23)

Ephesians 6:19–20

¹⁹ Mōku ano hoki, kia homai he kupu ki ahau, kia maia ai te puaki o tōku mangai, ki te whakaatu i te mea ngaro, ara i te rongopai;

²⁰ Ko tana karere nei ahau, he mea mekameka; kia maia ai ahau ki taua korero, kia rite ai taku korero ki te mea i tika.

¹⁹ Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel,

²⁰ for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

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Preface

Ko wai e tū nei?

Ka tū au i runga tōku maunga o Mangarewa-Kaharoa

Ka kite au ki te haerenga ōku tupuna o te waka o Te Arawa, mai

Maketu ki Tongariro te maunga

Ka huri au, ka kite au ki ngā matapuna o Pekehaua te taniwha o tōku

iwi o Ngāti Rangiwewehi o Te Arawa

Ko Te-Waimimi-a-Pekehaua tōku awa e tangi haere i te taha tōku

marae o Tarimano

Kei te tangi haere tonu tōku awa ki te moana o Rotorua-nui-a-

Kahumatamomoe

Ka huri au ki tōku maunga o Paeroa

Ko Waikato tōku awa e pokarekare nei

Ko Manunuiarangi tōku waka

Ko Ngāti Tahu-Ngāti Whaoa tōku iwi

Ko Ohaki tōku marae

I whānau mai au ā tipu ake au i Rotorua-nui-ā-Kahumatamomoe

(I was born and bred in Rotorua)

Kei te noho au i Ōtautahi (I live in Christchurch)

Ko Tiaki Leathers tāku ingoa

Ko Maree Leathers tōku wahine (Maree is my wife)

Ko Anna rāua ko Joel āku tamariki (Anna and Joel are my children)

Tokowha āku mokopuna (I have four moko)

Nō reira tēnā koutou tēnā koutou tēnā tātou katoa (Greetings to all)

INTRODUCTION

Why Covenants Matter Today

The Treaty of Waitangi, often referred to as New Zealand's founding document, was signed in hope for a better future, hope for peace, and hope for an authentic partnership between two peoples, Māori and European settlers. Yet, like the Mosaic Covenant in the Paipera (Bible), it became marred by unmet obligations and broken trust.

Key concepts outlined in this book are as follows:

- Under the Abrahamic Covenant, God's promises and blessings are yours because of your spiritual inheritance.
- Under the Mosaic Covenant, God's promises and blessings were dependent on the Israelites' total obedience to the Ten Commandments. It was a covenant of spiritual death for the Israelites who failed to uphold the impossible standards of the Law.
- Under the Te Kawenata Hou (The New Covenant), God's blessings and promises are yours by Faith based solely on His Grace.
- The missionaries taught Māori a mixture of Law and Grace. In applying the Ten Commandments of the Mosaic Covenant to the Māori

culture, the missionaries inadvertently placed the Māori culture under judgement, including but not limited to: tā moko, moko kauae, haka, whakairo (carvings), karakia, waiata, and Te Reo Māori.

- The missionaries could never love the Māori fully because they were so absorbed in pointing out what was wrong with the culture under the Law, rather than what was beautiful with the culture under Grace and Faith.
- Māori were never introduced to the New Covenant: total forgiveness of all sin, past, present, future, and freedom from the Law.¹
- Ultimately, the major factor in why Māori signed the Treaty of Waitangi was the result of Māori spiritual submissiveness to the Crown under the Mosaic Covenant teaching of Law and Works.

The purpose of this book is simple: I present the view that Māori subservience to the Crown, both before and after the signing of the Treaty of Waitangi, was strongly influenced by what missionaries regarded as their “failure” to obey the Ten Commandments of the Mosaic Covenant, as taught to them. In placing the Māori under the Law, the missionaries condemned the culture.

But this is not just a story of failure; it is a story of redemption. The New Covenant of Grace and Faith offers a striking contrast to the Mosaic Covenant. Where the Mosaic Covenant relied on human performance to a set of Laws to be “right” with God, the New Covenant was established by an oath God swore with Himself, sealed by the blood of Jesus. For those who enter into this covenant by faith, personal salvation is now held by God’s unchanging faithfulness. This produces faith, hope, and a powerful cultural renaissance.

My book makes clear that neither the missionaries, nor the government, nor the Treaty itself were the enemy. Rather, it contends that a spiritual covenant of death – contrary to the covenant of life promised in Scripture – was inadvertently brought upon Māori through the missionaries' work.

My hope is that all Māori – and indeed all Kiwis – who have endured generations of spiritual subservience under the Mosaic Covenant, rather than the life-giving Spirit of the New Covenant, will be empowered with profound spiritual strength, overflowing love, divine insight, and prophetic wisdom within the churches.

Let the Christian churches finally fulfil their destiny as the legitimate spiritual voice of the nation, as Māori spirituality is restored and brought into alignment with the teachings of Jesus.

I believe the next revival in Aotearoa will come when the Church – initiated by Māori – receives the revelation of the New Covenant blessing of Grace through Faith and steps fully into the life and freedom promised in Christ.

CHAPTER 1

The Abrahamic Covenant— A Covenant of Blessing

God's covenant with Abraham marked a significant turning point in biblical history. The Abrahamic Covenant emphasised God's Grace,¹ with promises of land, descendants, and blessings for all nations. God calls Abraham, then He declares the covenant to him. This covenant was unconditional in its promise: God would bless Abraham and his descendants, making them a great nation and a blessing to the world. Importantly, this was not based on Abraham's or his descendants' behaviour but on God's Grace. Even when Abraham's descendants strayed, God continued to protect and provide for them because of their whakapapa/family line to Abraham. This covenant highlights God's steadfast love and His desire for relationship based on Grace, rather than Works. It sets the stage for understanding salvation as a gift, not something earned. As the text states:

¹ The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you.

² I will make you into a great nation,
and I will bless you;

I will make your name great,
and you will be a blessing.

³ I will bless those who bless you,
and whoever curses you I will curse;

and all peoples on earth
will be blessed through you.”²

This covenant was unique in its unconditional nature, grounded in God’s Grace and received by Abraham through Faith.³ This covenant was sealed with a solemn ceremony, where God alone passed between the pieces of the animal sacrifice.⁴ Abraham’s response of faith set the standard for all future covenantal relationships. Through Abraham, all the families of the earth were to be blessed, foreshadowing the inclusion of all nations in God’s redemptive plan. This act symbolised that God bore sole responsibility for fulfilling the covenant, establishing a framework for Grace. The Abrahamic Covenant set a precedent for understanding God’s dealings with humanity, focusing on His faithfulness rather than human merit.

Historical Context: Sealing the Covenant

The sacrificial ritual demonstrated not only the solemnity of the agreement but also its divine origin. By excluding Abraham from walking between the pieces, God emphasised His unchanging nature and unilateral commitment. This act reinforced that God’s covenant would stand regardless of human shortcomings, which would echo in His dealings with Israel and humanity as a whole.

Chad Mansbridge, in *He Qualifies You*, highlights the covenant’s reliance on Abraham’s lineage rather than human performance. He explains:

“Between Genesis 12 and Exodus 19, the promises of God’s blessings were guaranteed only to those who were of the family line of Abraham; and so long as you were an heir of Abraham,

you qualified as a rightful heir of God's presence and provisions, but never His wrath, vengeance, or curse."⁵

The covenant's blessings were not contingent on the moral perfection of Abraham or his descendants but on their identity as heirs of the promise. The Abrahamic Covenant serves as a precursor to the New Covenant, foreshadowing the inclusivity of God's kingdom. It presents an example where identity in God's family, rather than adherence to the Law, secures one's place in His blessings. This understanding would later be expanded through Christ, who opened the covenantal blessings to all who believe in His death, burial, and resurrection.

Examples of Grace Amidst Human Failure

The Abrahamic Covenant exemplifies God's Grace, as seen in the lives of Abraham's descendants. God's promises remained steadfast despite human failings, and despite their failings, God's faithfulness never wavered:

- **Abraham:** Lied about Sarah being his sister to protect himself. Despite his deception, God protected Sarah and upheld His promises to Abraham,⁶ safeguarding the lineage through which the covenant would unfold.
- **Isaac:** Repeated Abraham's lie about his wife being his sister.⁷ Yet, God continued to bless him abundantly, ensuring that the covenant promises persisted across generations.
- **Jacob:** Manipulated Esau for his birthright and deceived Isaac to steal the blessing.⁸ Nevertheless, God reaffirmed His covenant with

Jacob, renaming him Israel and making him the father of a great nation.

- **Joseph's brothers:** Sold Joseph into slavery out of jealousy. Despite their sin, God used their actions to preserve the family during a famine and fulfil His promise of blessing, demonstrating His ability to bring good out of human error.⁹
- **Israelites in the Wilderness:** Constantly grumbled against God, doubted His provision, and rebelled.¹⁰ Yet, God provided manna, water, and guidance, demonstrating His unwavering faithfulness and commitment to His covenant.

Each of these examples illustrates the Grace-based nature of the covenant. God's blessings persisted, not because of human righteousness, but because of His promise to Abraham. God's promise to Abraham is a reminder of His faithfulness to all who are part of His spiritual family. Through Christ, believers are counted as Abraham's descendants, inheriting the blessings promised to him:

“And if you belong to Christ, then you are Abraham's descendants, heirs according to the promise.”¹¹

The Abrahamic Covenant foreshadows the Grace of the New Covenant established through Jesus Christ.

Mansbridge notes:

“Yet amazingly, despite all this, God never rebukes, corrects, or judges any of them for this behaviour! Instead, He continues to