Jubilee

Covenants, Crowns & Consequences:

Restoring Focus on the Hidden History for Kiwi Christians



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Covenants, Crowns & Consequences:

Restoring Focus on the Hidden History for Kiwi Christians

"Once Upon A Time" - those are the usual opening words for fairy stories. Another wording for a fairy story is "If elected, I promise..."

But this isn't a fairy story! I recall being introduced to a conference in Canada once as running "a mobile slaughterhouse for sacred cows." I've never been afraid to research, write and teach on difficult topics, just look at some of the books as shown on pages 51 and 52.

Sometimes we have to look at difficult issues and prayerfully work through what it takes to resolve them, if we can.

It helps to understand God's perspective of His purposes and plans by understanding the basics of what Covenant means.

And it also helps to understand what happens with Covenants between nations when one side has deceitful people involved. Getting to the root of the problem may cause mixed emotions, but it must be done. The more I've researched these issues, the more concerned I've become at the dishonesty and secrecy about the circumstances of the founding of this nation of New Zealand. Even many historians seem to avoid or dismiss some of the issues raised here. I'm curious whether that's caused by ignorance or deceit?

Several years ago I watched a short video the Bible Society made available about the Gospel coming to New Zealand. In the video Te Hurihanga Rihari explained about the beach on his family's traditional


Rangihoua Bay credit: Te Hurihanga Rihari

land, and how Rev. Samuel Marsden had preached the Gospel there on 25th December, 1814.

Since then, I've come to know, love and respect Te Hurihanga Rihari, Kaumatua and Pastor from Northland. I requested him to speak at the Jubilee Resources Summer Schools, in January 2022, about God's Kingdom and Government, which he did. He explained that his family land has significant relevance to the Christians in New Zealand when his ancestors first arrived about one thousand years ago, they had climbed to the top of a hill to worship the Creator as was their custom. There they had an encounter with that Creator which had a profound effect on their family through the generations.

They described the Creator as "He is light – He Marama!" Then they said "He had fire in His eyes. It was said of old the light in His eyes was as fierce as the love in His heart." So profound was their understanding they named the mountain Mataka. Mata meaning eyes, Ka meaning ablaze.

Te Hurihanga Rihari is in the process of writing a book about this with much more details, so watch out for that when it is published. (In the meantime the MP4 video of Te Hurihanga sharing may be found on our secure web shop for download.)

Covenants

A covenant can be thought of as a sacred family bond, taken with an oath before Deity.

The word covenant occurs in 27 of 39 Old Testament books and 11 of 27 New Testament books.

The Hebrew word for "covenant" is berit (תִּירְב) – an agreement, a covenant.

The Greek word for "covenant" is diatheke (διαθήκη) – covenant, agreement.

It does not in itself contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person.

So why did God decide to make covenants with mankind? Because it provides glimpses into the Character of God.

Understanding the covenants helps us understand God in terms of His character, His will, and His plan.

Each of the covenants can be associated with a particular attribute of God's character. The following list presents an association of a Divine attribute with each covenant.

1. Abrahamic Covenant: God is good (or kind), the source of all blessing (Exodus 1:20; 18:9; see also Genesis 15:13–16).

2. Mosaic Covenant: God is righteous and the source of all righteous laws, judgments, statutes and decrees (Deuteronomy 4:8; 32:4; Psalm 119:137–138).

3. Priestly Covenant: God is holy and calls His people to holiness

through the activities involved in sacrifice and priesthood (Numbers 25:10–13; Ezekiel 48:11).

4. Deuteronomic Covenant: God is faithful to fulfill His promises, of which the land promise attains prominence for Israel (Jeremiah 32:41; see also 2 Corinthians 1:18–20).

5. Davidic Covenant: God is sovereign and intends through the greater "Son of David" to fulfill the Creator's original intent regarding man as vice-regent over the earth and its creatures (Psalm 2:4–9; 8:6; 22:28; 72:8–11; 110:2; see also Genesis 1:26, 28).

6. New Covenant: God is forgiving or merciful. His final covenant focuses on this significant aspect of His redemption programme (Jeremiah 31:34; Ephesians 4:32; see also Psalm 32:1–2; Matthew 9:2–6; Luke 24:46–47).

Covenants played a prominent role in Old Testament life… they were the foundation of society and all people knew what a covenant was:

Covenants affected people and nations socially, politically, and religiously.

In fact, the covenant idea itself, first mentioned in Genesis 6 during the time of Noah, is woven into the fabric of the Biblical record all the way through to Revelation 11 where the "Ark of the Covenant" reappears in the Temple.

Covenant terminology is also used to describe the marriage commitment, Proverbs 2:11, 16-17, Malachi 2:14-16.

Sometimes covenants were negotiated between individuals (i.e. between David and Jonathan), 1 Samuel 18:3-4 .

Sometimes covenants were negotiated between families (i.e. between Jacob and Laban), Genesis 31:43-48 .

Sometimes covenants were negotiated between nations (i.e. between Israel and the Canaanites), Exodus 23:32, Exodus 34:12, 15.

Covenant terminology is also used to describe international trade agreements, 1 Kings 20:34.

To help show us the way, God our loving Father initiated six major covenants in the Bible to bring us back into His family.

Among other issues, there are two things similar in these covenants –

* A blessing,

* and the resulting form of God's family.

God's Covenants with man

First, is God's covenant with Adam and Eve.

God created Adam and Eve to be joined together as one flesh:

And Adam said:
"This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh." Genesis 2:23-24

"**Yet you say, "For what reason?" Because the LORD has been witness Between you and the wife of your youth, With whom you have dealt treacherously; Yet she is your companion And your wife by covenant." Malachi 2:14**

* The Blessing - Their descendants will fill the earth and subdue it.

* The Family Form - Marriage

Second is God's covenant made with Noah and his family.

God promises to never again destroy mankind through a flood, and the rainbow is His constant reminder of that:

""And as for Me, behold, I establish My covenant with you and with

your [a]descendants after you, 10 and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. 11 Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth." 12 And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: 13 I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. 14 It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; 15 and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. 16 The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." 17 And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth." Genesis 9:9-17

* The Blessing - God will never flood the entire earth again.

* The Family Form - Traditional Family

Third is the God's Covenant made with Abram:

"When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. 2 And I will make My covenant between Me and you, and will multiply you exceedingly." 3 Then Abram fell on his face, and God talked with him, saying: 4 "As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5 No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7 And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. 8 Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." Genesis 17:1-10

* Blessing - Land and many blessed descendants

* Family Form – Tribe or Clan

Fourth is God's Covenant made with Moses:

"And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you. 24 For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year." Exodus 34:10, 24

* Blessing - Becoming God's chosen people

* Family Form - A holy nation

Fifth is God's Covenant made with David:

"And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth. 10 Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, 11 since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house. 12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. 15 But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. 16 And your house and your kingdom shall be established forever before you. Your throne shall be established forever." 2 Samuel 7:9-16

* Blessing - God becomes our Father, and we become His child

* Family Form - An eternal royal kingdom

Sixth is the Covenant promised through Jeremiah, fulfilled by Jesus:

"31 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."" Jeremiah 31:31-34

* Blessing - God's Law will be written on our hearts. Believers become the new chosen people.

* Family Form - An eternal worldwide Kingdom, or His Ecclesia

Notice how the family form progressed with each of God's six covenants –
* Man and wife,
* Family,
* Tribe or Clan
* Nation,
* Kingdom,
* Eternal Worldwide Kingdom.

What God is doing here is not only building up man's relationship to Him using signs and other humans, He is revealing more and more of Himself to us with each and every covenant, until at last He has revealed Himself fully in Yeshua Ha Mashiach/Jesus Christ.

Sadly, mankind broke each covenant and had to endure the curses associated with each one. But God has been true to each one of His covenants with us, and that is really good news for us all.

So now that you know you belong to a universal worldwide Kingdom, are you being true to your part of the last covenant, namely, living a Christian life following Baptism and partaking of the Lord's Supper/ Communion?

Or, are you living like a pagan?

The choice is yours to make, right now.

If you choose God's way, the benefits are literally out of this world.

If not, you will have hell to pay...

Choose Wisely!

12 - Covenants, Crowns & Consequences:

A More Recent Covenant - The Magna Carta



The Magna Carta is an ancient basic document that mentions liberties guaranteed to the English people. It proclaims rights that have become a part of English law and are now the foundation of the constitution of every English-speaking country.

The Magna Carta established the idea of rights and liberties that even the king cannot violate. The Magna Carta stated that the king must follow the law and could not simply rule as he wished. It was one of the first documents to state that citizens had rights. It ended the idea of rule by divine right.

Monarchs should only rule with the consent of the people.

The Magna Carta also guaranteed the rights of women and children who inherited property, and it stated that people could not be punished for crimes unless they were lawfully convicted.

The Magna Carta gave barons the right to declare war on the king if he did not follow the charter's provisions.

English rulers often tried to ignore the Magna Carta. However, it was the beginning of significant limitations on the English monarch's power.

As the monarch lost power, the nobles and, later, Parliament gained it.
(source Britannica)

For God, as it should be for us, the real issue is governance, not politics.

"The government shall be upon His shoulder…
Of the increase of His government and peace there shall be no end!"
Isaiah 9:6-7

More Spiritual Input



On the Day of Pentecost, 14th May,1606, something spiritually significant occurred:

"Let the heavens, the earth, the waters with all their creatures and all those present witness that I, Captain Pedro Fernandez de Quiros…. in the name of Jesus Christ ... hoist this emblem of the Holy Cross on which His (Jesus Christ's) person was crucified and whereon He gave His life for the ransom and remedy of all the human race… on this Day of Pentecost, 14 May 1606… I, take possession of all this part of the South as far as the pole in the name of Jesus… Which from now on shall be called the ***Southern land of the Holy Spirit*** and this always and forever ... and to the end that to all natives, in all the said lands, the holy and sacred evangel may be preached zealously and openly." Capt. Pedro Fernandez de Quiros.

Incidentally, New Zealand is the only nation due south from where he stood making that proclamation. (see map page 48)

More Recent Covenants

A senior advisor to He Wakaminenga (also a former senior manager in the New Zealand public service) wrote, "God had a plan for New Zealand from the beginning. Ancient Māori prophecy (clearly inspired by God even though through a person who had not met Christ) said that one day a great Waka would come over the seas as if pulled by clouds and the men aboard it would tell of the one true God that would save the people of this land.

Then 500 years went by. Great wakas (sailing ships) came over the sea pulled by great sails that Māori first thought were clouds. The men aboard told of Jesus." [1]

Samuel Marsden



"Although he was skeptical of the value of missionary work directed at Australian Aboriginal communities, he (Marsden) was an enthusiastic supporter of the work of the Missionary Society (later the London Missionary Society) in the Pacific Islands from 1804.

"Marsden served as the N. S. W. agent for that society's operations in the Pacific. He also built close relationships with Rangatira/ Chiefs who visited Australia, often hosting them at Parramatta. His connections with Te Pahi and Ruatara, in particular, were central in the establishment of the mission in New Zealand in 1814, when Marsden was finally able to bring to fruition a plan he had been contemplating since at least 1807.

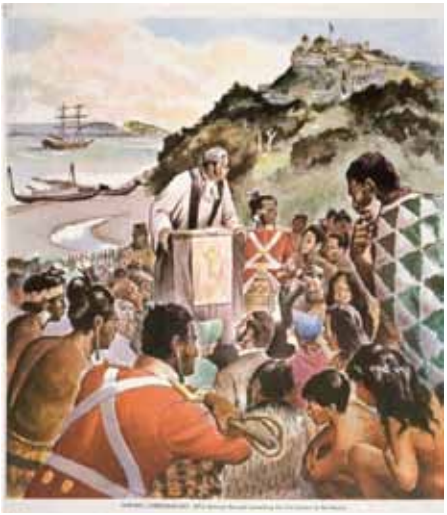
Marsden meets the Ngā Puhi leader, Te Pahi in Port Jackson and they become friends. Marsden develops the idea of establishing a mission at Te Puna under Te Pahi's protection, Te Pahi is likewise interested in learning more about European trade and technologies.

In 1805 Marsden meets Te Pahi's relative Ruatara in Port Jackson for the first time.

In 1807 Samuel and Elizabeth Marsden returned to London to present his case to the Church Missionary Society for a mission to New Zealand.

Marsden meets Ruatara in an abused state on a ship as he & his wife are about to return to Australia. He took Ruatara into his care and they begin the long voyage back to Port Jackson with lay missionary settlers William Hall and John King. Ruatara is sympathetic to the missionaries' plans to settle in New Zealand as he can see potential benefits for his people.

"On Christmas Day 1814 Marsden preached at Rangihoua from Luke 2:10 – **'Behold, I bring you good tidings of great joy' – an event that is typically dated as the beginning of Christianity in New Zealand."** [2]



Picture of Marsden preaching, of Morgan, Jack :Oihi Bay, Christmas Day 1814; Samuel Marsden preaching the first sermon to the Māoris. [Auckland, Weekly News, 1964] http://mp.natlib.govt.nz/detail/?id=8815

"Marsden broke ranks with the Church Missionary Society to find Holy Spirit-filled missionaries after the first ones saved no one.

Henry Williams and Octavias Hadfield were sent. They were prophetic evangelists. 90% of Maori got saved, mostly by evangelising each other. The greatest tool of evangelisation, apart from them all moving in prophetic evangelism, was the translated Scriptures carried by the Maori evangelists."



Marsden's Cross, Rangihoua Bay credit public domain

"Most will know the story of how the gospel of Luke carried by Tarore. The slaves set free as a result of that incident were from the Ngati Raukowa Marae at Parewahawaha where Te Rauparaha's fifth wife was from. When they returned home having been released by their now Christian captors they took her gospel of Luke with them. When they arrived home they read those scriptures out as an explanation of why they had been released." [3]

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (Luke 4:18 K. J. V. as their translation was from that version)

"The setting free of captives was a major part of evangelisation and contributed greatly to why Christianity was so readily received by those who found their lost family members returning to them. Williams, under the leading of the Holy Spirit, helped the chiefs write the Declaration of Independence "He Wakaputanga" which was ratified by King William 4th."[3]

In 1823, Samuel Marsden and Henry Williams introduced Common Law to New Zealand and established that successfully over the following twenty years.


Henry Williams

Until the 1830s official British interest in events in New Zealand was sporadic and most decisions were made by officials in New South Wales and missionaries on the spot.

In 1831 a petition signed by 13 northern Māori chiefs was sent to England's King William 4th. They asked for recognition of their trading and missionary contacts with Britain, expressed fear of intervention by other nations and requested protection from lawless British subjects.


King William 4th

King William 4th responded by appointing James Busby as the official British 'Resident' in 1833.


James Busby

His main duties, as outlined in instructions from Governor Richard Bourke of New South Wales, were to:

1. Protect *'well disposed settlers and traders'*
2. Prevent *'outrages'* by Europeans against Māori
3. Apprehend escaped convicts.

King William 4th of England had a kinder disposition than some of his forebears. Because he was petitioned by Māori chiefs for education and other assistance, he dispatched James Busby to New Zealand.

Instead of the standard military occupation of a land and people after which civilian government and economic exploitation could work more safely, King William decided to honour the intent of the Maori Chiefs requests.

Busby's task was to help Māori tribal chiefs and the few Europeans involved in business ventures to establish an independent nation that King William would "guarantee" to recognise.

Both the Māori chiefs and William did not want New Zealand colonised by the French (who were very close to doing so) or the Americans. *(Let's not forget the later Masonic American colonization/ annexation of Hawaii, and many Pacific Islands including American Samoa, Guam, etc.)*

Britain's recognition of an independent New Zealand would also include military protection if New Zealand was ever threatened by any other nation's attempts at invasion or colonisation.

In 1835 Busby, with help from missionaries Rev. Henry Williams and missionary printer William Colenso, drafted a statement for chiefs to sign in which they declared themselves rulers of New Zealand.

On 28 October 1835 James Busby took this a step further at a hui (meeting) he had called at Waitangi.

By the end of the day 34 Rangatira had signed He Whakaputanga o te Rangatiratanga o Nu Tirene (known in English as the Declaration of Independence). The version that was signed was in Māori, but an English translation was also made.

Glossary FYI
Nu Tireni – the original name for New Zealand

He Wakaputanga o te Rangatiratanga o Nu Tireni – The Declaration of Independence of New Zealand.

Te Tiriti O Waitangi - the Treaty of Waitangi

National Wakaminenga – The government congress of New Zealand

He Wakaputanga o te Rangatiratanga o Nu Tireni – The Declaration of Independence for New Zealand had four articles:

• In the first article the chiefs declared New Zealand a 'w[h]enua rangatira' (independent state).

• The second stated that the 'kingitanga' (sovereign power) was held collectively by the chiefs.

• The third article said a huihuinga (Congress) would meet in autumn each year to make laws and decisions, and no-one else could pass laws.

• The fourth article said a copy of this Declaration would be sent to the King of England and asked him to be a parent/protector of the infant state.

English witnesses:

(Signed) Henry Williams, Missionary, C.M.S.
George Clarke, C.M.S.
James R. Clendon, Merchant.
Gilbert Mair, Merchant.

Other chiefs signed the Māori version of the Declaration up until 1839. By July 1839, 52 chiefs had signed, including Te Hāpuku of Hawke's Bay, and Te Wherowhero, the Waikato Tainui ariki who was to become the first Māori king in 1858.

He Wakaputanga/the Declaration of Independence asked the British Crown to recognise New Zealand's independence and to protect it from adversaries. ***(Nothing more!)***

A senior advisor to He Wakaminenga (also a former senior manager in the public service) wrote "This made Aotearoa independent, free, and most important, sovereign." [4]

A comparison of the two texts suggests that the English translation

was not carefully done. Each article in Māori uses 'matou' (us or we) to refer to the confederation of tribes, while in English the first article uses, 'we', but the other articles refer to the confederation in the third person (that is, they).

By the way, no 'wh' was used in the declaration (or in the later Treaty of Waitangi) as it had not come into use in Māori orthography. *(A full copy in both Māori & English may be found in Appendix 1 page 41)*

Recognition of the Declaration

Britain recognised He Wakaputanga/the Declaration of Independence in 1836.

France acknowledged that the British had formally recognised the independent state of New Zealand under its native chiefs.

The US Senate Committee on Foreign Relations noted that the North Island had been, 'under the dominion of the native tribes, and these were to a great extent confederated. This confederation was entered into October 28, 1835, by a convention of chieftains who declared their independence under the name of the United Tribes of New Zealand.'

The arrival of the He Wakaputanga/the Declaration of Independence at the Colonial Office in London was met with concern. The office was populated with a lot of Masonic businessmen After the American revolutionary war which saw the British expelled, along with their banks and insurance companies, the banksters of London were concerned this might happen again.

The British banksters policy was to remove New Zealand's independence before it became too populated and formed a resistance as had occurred in the USA.

The banksters were not happy that King William 4th had authorised Busby, which they didn't agree with. They wanted control, not independence.

Some historians suggest that the Declaration was only taken seriously by the British in 1840, when it proved to be an impediment to the annexation of New Zealand. After all, He Whakaputanga proclaimed the sovereign independence of New Zealand.

Before sovereignty could be stolen by the British Crown, the Declaration had to be revoked. This is why the chiefs who had signed the Declaration, or their successors, were the first men to be called up to sign Te Tiriti o Waitangi - That shows the subterfuge of the British officials.

The Crown

King William 4th might wear a crown, but the real power lay in the City of London called "The Crown".

One time when I was catching a flight from London Heathrow, I bought a book about a family ancestor, William the Conqueror. He didn't invade London, he surrounded it and only then negotiated a treaty so they would fund his government. So, William might wear a crown, but the real power lay in the City of London, even back in 1066.

"The Crown..." is the Corporation that runs the "Square Mile", so even the Queen had to ask permission to enter. Whenever the Queen wished to conduct business within the City, she was met by the Lord Mayor at Temple Bar where she had to request permission to enter this private, sovereign state.



The Coat Of Arms of the City Of London, representative of the Corporation/Crown



The Queen would then proceed into the City walking several paces behind the Mayor. Her entourage may not be clothed in anything other than service uniforms. The Queen bowed to the Mayor only in the city. Outside of the city of London the Mayor bowed to her.

The City of London is the only part of Britain over which the UK parliament has no authority. In one respect at least the Corporation acts as the superior body: it imposes on the House of Commons a figure called the Remembrancer: an official lobbyist who sits behind the Speaker's chair and ensures that, whatever elected representatives might think, the City's rights and privileges are protected.

So, back to our History - The Declaration in Practice

No Western-style, New Zealand-wide government came into existence as a result of the Declaration. As far as Busby was concerned, effective sovereignty lay not with the United Tribes but with the chiefs of individual iwi and hapū. However Ngā Puhi histories of He Whakaputanga note that after 1835 Te Whakaminenga continued to meet and discuss how to deal with Europeans, even during times of inter-tribal conflict.

A senior advisor to He Wakaminenga (also a former senior manager in the public service) wrote "The king (William 4th) died and an unexpected choice for next monarch was announced, 18 year old Victoria who was only fifth in line. Cynics have suggested she was chosen because she would be easy to control. (Other suggest it was because of her Rothschild bloodline.)

"Records show that English/Crown battle planning meetings were always held in Masonic Lodges. (Lodges established by my adopted mum's great-great-grandfather who was sent to New Zealand in 1840 to formally establish the Masonic Lodge throughout New Zealand.)"[5]

At this time, Britain claimed Australia as it's colony. They had shipped many people to Australia as a prison colony to help ease population pressures in Britain, along with the military to control them.

Sir George Gipps was the Governor of the British colony of New South Wales for eight years, between 1838 and 1846. According to Wikipedia, "his governorship oversaw a tumultuous period where the rights to land were bitterly contested in a three way struggle between the colonial government, Aboriginal people and wealthy graziers known as squatters."[6]

At the same time, "In 1839, two groups of British colonists had been attempting to acquire large amounts of land in New Zealand by duping the resident Māori people. The New Zealand Company, led by Edward

Gibbon Wakefield, and a consortium of Sydney speculators led by William Wentworth, had each laid claim to around 8 million hectares which amounted to nearly two thirds of the entire New Zealand land mass." [6]

So, land theft by the Masonic banksters was not restricted to New Zealand.

The banksters who control the Crown Corporation of the City of London arranged two things to change circumstances to their favour. They got Queen Victoria to sign Letters Patent listing an amendment to the boundaries of their New South Wales colony to also include the islands we know as New Zealand, on 15th June, 1839. This also included appointing the NSW Governor, George Gipps, as the first governor of New Zealand.

On 30th July 1839 they also appointed Captain William Hobson as the Lieutenant-Governor of both New South Wales and New Zealand.

New Zealand Crown Solicitor and writer on legal and constitutional historian, Norman Arthur Foden, M.A.; L.L.M., (1894-1978) exposed this in his book, "The Constitutional Development of New Zealand in the first decade (1839-1849)." This proved beyond all doubt the unlawful and illegal activities of the British Crown under the control of the Masonic banksters. By making Queen Victoria sign Letters Patent rather then pass a law through the UK Parliament they avoided alerting France, the USA and other nations of their nefarious intentions, in case those got in first with their colonising.

The second thing those Masonic Banksters did was to send an urgent message to the Governor in Sydney, New South Wales, to send a warship, declare war, overturn He Wakaputanga/the Declaration of Independence, and obtain a treaty on much better terms. That would allow their financial interests to be able to operate freely.

The NSW Governor sent the HMS Herald, which let off a canon as instructed on arrival in the Bay of Islands – an act of war on a sovereign state to trigger the creation of a peace treaty.


HMS Herald

As if that were insufficient to show their arrogant disregard for legitimate governance by chiefs in Hapu and Iwi in New Zealand, Governor Gipps signed a Proclamation on 5th January 1840 establishing NZ Customs. That's a full month before the signing of Te Tiriti O Waitangi - the Treaty of Waitangi. This clearly shows the British Masonic Empire cares nothing for the laws that don't suit their greed and control.

A senior advisor to He Wakaminenga (also a former senior manager in the public service) wrote "Hobson was sent to trick Māori into signing sovereignty of the nation to the Crown. But God intervened by allowing Hobson to fall ill. So the Crown set about looking for someone to complete the document by doing the translation into the local language.

Williams meanwhile had been down on the Kapiti coast discipling Te Rauparaha when God told him to get back to Paihia to be around as the treaty was signed. Without knowing why he immediately made his way (no easy trip back then) and arrived at Paihia the night before, and just as the Crown looked around for someone to complete the treaty document." [5]

Historian and Theologian, Dr Alister Reese wrote "On January 29, 1840, Hobson arrived in the Bay of Islands and drafted a treaty based on the instructions of the British Secretary of State for the Colonies, Lord Normanby. Over the next few days, the draft was shaped and extensively modified." [7]

Let's note here that Hobson was legally only the British Ambassador to a sovereign nation, although the British gave him the title of Lieutenant-Governor, and later Governor.

"On February 4, Henry Williams and his son Edward translated the draft treaty into te reo Māori. They were given only 24 hours to find words that would best hold the wairua (spirit) of the Treaty's intention."[5]

"The draft passed through various hands, as modifications and changes were made. He Whakaputanga was not forgotten as the words of the treaty were crafted.

For example, the word "huihuinga" chosen by Williams for "gathering" was replaced by Busby with the carefully chosen term "whakaminenga" or "confederation" to acknowledge that the Crown was entering a treaty partnership with the United Tribes.

"That reflected the link between He Whakaputanga and the Treaty." [7]

"On February 5, the draft treaty's overnight rendering into a te reo document, Te Tiriti, with its own distinct meaning and mana, was read aloud by Williams to some 500 Māori — and was greeted by "a profound silence."

Chief Te Ruki Kawiti of Ngati Hine told William Hobson on 5th February to leave New Zealand, as he expressed his apprehension that Māori would be cast as an oppressed people through slavery, jail or warfare. Te Ruki Kawiti observed that Māori were a free people without the Crown, while he wanted the missionaries to remain. This clearly touched upon the matter of sovereignty.

"For several hours, chiefs spoke for and against the Crown proposal. At day's end, the participants retired to their various enclaves, but Rangatira continued to deliberate into the night and Henry Williams remained with them to explain and respond to the challenges and questions posed. [7]

"He told Māori that they would be "one people with the English, in the suppression of wars, and of every lawless act; under one Sovereign, and one Law, human and divine". [7]

"On the morning of February 6, Rangatira gathered again on Busby's lawn to continue the deliberations. Despite the Hobson's unpreparedness for this gathering, he was willing to proceed with the impromptu hui but discouraged further discussion and proposed that the signing should begin immediately. [7]

"Te Tiriti, the Māori-language document, was then read aloud by Henry Williams. However, before Te Tiriti could be signed, the Catholic Bishop Jean-Baptiste Pompallier interrupted the proceedings with the request: "that the natives might be informed that all who should join the Catholic religion should have the protection of the British Government." [7]

"Henry Williams consulted with Hobson, who responded: "Most certainly." And he expressed his regret that Pompallier had not made known his wish earlier, as his "desire should have been embodied in the treaty." [7]

"Williams then inquired whether the same protection would be afforded to all faiths. On receiving an affirmative response, he took some paper and wrote this addition to the Treaty:

"The Governor says the several faiths of England, of the Wesleyans, of Rome, and also the Māori custom, shall alike be protected by him"

"In Māori, Williams read out to the gathered Rangatira: **"E mea ana te Kawana, ko nga whakapono katoa, o Ingarani, o nga Weteriana, o Roma me te ritenga Maori hoki, e tiakina ngatahitia e ia"**

"This is the addition to the Treaty now referred to as the Fourth Article."[7]

This Article ensures that Māori and Pākehā alike have the freedom and protection to practice their religion, faith and cultural customs.

A senior advisor to He Wakaminenga (also a former senior manager in the public service) wrote "Everyone pointed at Williams and said he was the logical choice as while being a former English Navy Officer (retired) he was trusted by Maori and fluent in Te Reo. And so God placed His man in the role of ensuring sovereignty was not lost. Hobson's English language version states sovereignty is handed to the crown."[5]

"When the time came to sign Te Tiriti, Hone Heke was the first to respond, followed by 40 other Rangatira. Every signatory affirmed with a tohu or signature, based on what they had heard, not what they had read. The Treaty is firstly an oral covenant before it is a written one. As each chief approached the signing table, "Governor" Hobson shook their hand and pronounced: "He iwi tahi tatou." "We are now one people.'"[7]

Like He Wakaputanga before it, the version that was signed was in Māori, but an English translation had also been made.

On 6th February 1840, Te Tiriti O Waitangi - the Treaty of Waitangi was signed, and proclaimed as a peace treaty between Māori and the British Crown. Since Nu Tireni (New Zealand) was already at peace, it was a surrender to the Crown, and the City of London who controlled the Crown. This heralded the beginning of Admiralty Law in New Zealand. *(Admiralty Law is the Law of Control opposed to Common Law.)* The decision of the Crown to opt for the treaty was to save face for the British Crown by achieving the appearance of sovereignty being gifted to Queen Victoria.

Here's an interesting and relevant legal statement to consider: "If the courts of common law do not uphold the rights of the individuals by granting effective remedies, they invite anarchy, for nothing breeds

social disorder as quickly as the sense of injustice which is apt to be generated by the unlawful invasion of a person's right, particularly when the invader is a government official." [8]



Painting of a reconstruction of the signing of Te Teriti o Waitangi

So, Hobson was now acting on behalf of the City of London Crown, using the name VICTORIA (her corporate name all in capital letters) without her consent for the purpose of deception.



PROCLAMATION.

GOD SAVE THE QUEEN.

The population of Nu Tirene-New Zealand in 1840 was approx. 88,000 Māori, and 2,000 non-Māori. There is no way Māori even considered giving up their sovereignty!

One of the issues around Te Tiriti o Waitangi was that in English it was supposed to subsume the Declaration of Independence. However, in the Declaration the United Tribes had claimed 'independence' using the term 'rangatiratanga'.

In the Māori text of Te Tiriti o Waitangi in 1840, Māori were guaranteed 'rangatiratanga' under article two. Additionally, sovereignty was translated as 'kāwanatanga' (governorship). Neither of the words 'kingitanga' or 'mana', which had been used in the Declaration to refer to sovereignty, were used.

The Kotahitanga (Māori unity) movements in the 19th century would refer to the Declaration of Independence and Te Tiriti o Waitangi together as preserving Māori independence, largely due to the use of 'rangatiratanga' in both documents.

Historian and Theologian, Dr Alister Reese argues that "In neither the He Whakaputanga - Declaration of Independence, nor the Titiri o Waitangi – the Treaty of Waitangi, did the chiefs cede sovereignty of what we know as New Zealand to anyone beyond themselves. In international law, the local or native language of any treaty or similar document is regarded as the supreme document, and translations into other languages are merely that, a translation."[9]

"A succession of esteemed Rangatira, Māori and Pākehā alike, have variously described our Treaty as a covenant, a sacred oath, a taonga. "According to Governor Thomas Gore Browne in 1860, the Crown had entered into a covenant with Māori. Others have used similar sacred language to describe the compact.

"Hone Heke emphasised its tapu nature, comparing it to the Bible — "it is even as the word of God" — while missionary Henry Williams underlined its constitutional qualities, referring to it as "our Magna Carta."

Treaty signatory Te Ruki Kawiti had a vision of the Treaty as ngā papa pounamu — a sacred foundation."[9]

"Contrary to the claims of the Hobson's Pledge lobby, the Governor's affirmation of unity is not an attempt to subsume Māori and Pākehā into a homogenous group.

"But more likely it is a Henry Williams' inspired Biblical reference to the covenantal union of two distinct people groups, Jews and Gentiles. To quote the Scripture: "ngā mea e rua kia kotahi," "two peoples becoming one."

"Two former "enemies" became "one people" while still retaining their identity: tangata whenua and tangata tiriti. Thus, the Treaty is a template for the peaceful coexistence between peoples. Reconciling differences."[9]

"It affirms the rights of the original inhabitants and provides for a just entrance into the land for new settlers — and it guarantees religious freedom. It is an inspired agreement, imbued with a sacred tapu quality via a divine presence. A presence invoked in 1840 by karakia, prayer and waiata."[9]

Can You See The Dilemma?

This explains a lot of the problems since 1840 in New Zealand. The English translation of both Documents were sent to London, so the British thought they now owned New Zealand. But the Māori Rangitira or chiefs never signed those, only the version they had had read to them, which they agreed with. What they signed never gave sovereignty away to anyone.

A senior advisor to He Wakaminenga (also a former senior manager in the public service) wrote "It all began to change however when around 25 years ago a lawyer, fluent in Te Reo, went to visit a senior Barrister in his offices in Wellington. There, on the barristers desktop, displayed under a glass plate, was the original Te Reo version of the treaty (Te Tiriti).

"As he waited while the Barrister was busy, the lawyer looked at the document under the glass and realised in surprise what he was looking at. He read the document until he reached the line "tinorangitiratanga" at which point he gasped.

"When the Barrister was free to talk the lawyer asked if he knew what the document was? The Barrister said yes, and that he had it there as a novelty. The lawyer asked if he knew what it said? The Barrister said no.

The lawyer explained that it said Māori didn't give up Sovereignty.

They both took a moment to absorb the enormity of this.

"The reason they needed to pause is this: Under international law local language always takes precedence in contract or treaty. They knew what this meant.

"The New Zealand Government, as it operates now, was not lawful."[9]

"So they took this to the Law Society and to Government. And for over 20 years the Crown studied and procrastinated, but finally the decision was announced.

The treaty did not override the Declaration of Independence, but rather reinforced it.

A senior advisor to National Wakaminenga wrote "New Zealand governance must be handed back to its rightful and lawful government as established by He Wakaputanga."[10]

Recently, Representatives of Te Whakaminenga wrote to HM Queen Elizabeth, the NZ Governor General and the NZ Prime Minister, attaching a copy of He Whakaputanga - The Declaration of Independence, and asked them to advise if they regarded this document as the paramount document for the establishment of this nation.

No answers were received from the Governor General or the Prime Minister (not surprising as if they had they should evacuate their office immediately). However, Prince Charles wrote back on behalf of Queen Elizabeth confirming that was the case.

A senior advisor to He Wakaminenga (also a former senior manager in the public service) sent me the following:

“Government officially announced the plan for this transition in 2020 with hand-over planned for 2040.

“I was a Senior Manager in Government at the time so included in briefings and training on this.

“God set this up. Our role is only to be obedient to God and to work to see His plans unfold. We are now the captives about to be set free.”[9]

What has happened since 1835-1840?

In 1852 a Westminster style of government was established and called a Dominion under the British Crown, which in effect ignored the illegal annexation of Nu Tireni-New Zealand.

A "Parliamentary Constitution" was established under the British Crown. New Zealand money was produced, claimed to be the property of the people.

In 1862 gold was discovered in Otago, and in 1865 also in South Island West Coast and Coromandel.

By 1887 they had taken 48 million pound sterling worth of gold out of the ground in New Zealand, thus making us the wealthiest nation of Earth when divided between the 700,000 people then living here.

In October 1986, Geoffrey Palmer, then Attorney General of New Zealand, arranged the passing of an "Omnibus" bill cleansing the statute books of 147 old and "irrelevant" laws. This was done late at night with only the Labour and National Parties involved.

That change threw out the 1852 Constitution Act which gave the rights to the New Zealand Parliament to pass laws.

It replaced it with a law claiming that now Parliament was sovereign, rather than the people, and established a Corporation, known as ***"The Queen in Right of New Zealand."***

That Corporation was then registered with the Securities And Exchange Commission in New York. [11]

So the "Crown" does not refer to the Queen, (now King Charles 3rd) but the Corporation that claims governance over the territory or realm of New Zealand.

SECURITIES AND EXCHANGE COMMISSION
Washington, D.C. 20549

FORM 18-K/A

AMENDMENT NO. 3
to
ANNUAL REPORT
of

HER MAJESTY THE QUEEN
IN RIGHT OF NEW ZEALAND
(Name of Registrant)

Date of end of last fiscal year: **June 30, 2007**

SECURITIES REGISTERED
(As of the close of the last fiscal period)

Title of Issue	Amounts as to which registration is effective	Names of exchanges on which registered
Twenty-five Year 9 7/8% Bonds Due January 15, 2011	US$150,000,000	New York Stock Exchange

Name and address of person authorized to receive notices and communications from the Securities and Exchange Commission:

HER EXCELLENCY MS. ROSEMARY BANKS
Permanent Representative
of the New Zealand Permanent Mission
to the United Nations
One United Nations Plaza
25th Floor
New York, NY 10017

However, there is an International norm that any constitutional changes made in any nation should be put to the people for discussion and a plebiscite or vote to affirm or reject the changes.

That never happened in New Zealand. (See Article entitled *"NZ's dirtiest political secret: The Bloodless Coup of 1986"* from Ian Wishart, Investigate Magazine. It is downloadable from the Jubilee Resources website under Free Stuff) [12]



Consequences

Above all things, the Covenants of He Wakaputanga & Te Titiri have been broken.

This is a Spiritual Issue before it can be a political one!

The Covenant-Keeping Creator God cannot be pleased, and there seems plenty of evidence He has withheld a measure of His blessings on this nation.

Very recently I received this communication from a member of National Wakaminenga - the Congress of the original government.

“The Congress appointed a government which is called the National Wakaminenga, and states that no legislative authority may exist in New Zealand unless appointed by the Confederation of Chiefs.

“The Crown has conceded that this means the National Wakaminenga has jurisdiction in New Zealand so the current Crown regime must exit and hand over to them.

(De Facto) “Prime Minister Ardern announced that hand-over will occur in 2040. But then Ardern and co created He Pua Pua as a fake version that they will transition power to, so that there’s a puppet Maori government the crown would still control.

“(THE QUEEN IN RIGHT OF NEW ZEALAND is a registered corporation on the US Securities Exchange and is what you refer to as the ‘86 coup. That 1986 coup was in response to the confederation of chiefs appointing a Maori legislative authority in 1983. Crown panicked and reacted with the 1986 coup.)

“He Pua Pua was not appointed by the federation, so is not legal and has no jurisdiction.

“Remember that He Wakaputanga states that the tribes are made up of:
1. All those living here in 1835 which included 1500 settlers.
2. All those coming to live here, which means all settlers ever since are also tribes.
3. Those coming to trade.

“Also “Māori” is defined “as person from a place” which means if you call New Zealand home then you are Māori.

“The chiefs and the Māori Government-National Wakaminenga all agree on all of this. I’ve sat with them and discussed it. I have their answers in writing. They see this as God’s will for New Zealand. They listen to the prophets. When I post words from prophets in their group chats they rejoice and praise God. Their hui’s are praise and worship and prayer events. This is Godly leadership whose only interest is the blessing of the people and the nation under God.” [13]



Summary:

In 1835, Nu Tireni–New Zealand had a sovereign government with the leaders of the various Hapu forming a Congress that met every year in Waitangi in Autumn.

I'm informed they have continued to do that every year since 1836, as they had prior. That may not have been very sophisticated by modern Western standards, but it was and remains the only legitimate government of this nation.

Greedy men, Masonic banksters, ignored the claim of sovereignty by the chiefs of Nu Tireni-New Zealand.

But that sovereignty had been acknowledged in writing by the British Monarchy, starting with King William 4th, and also very recently by Prince Charles, Prince of Wales, answering in writing at that time on behalf of Her Majesty Queen Elizabeth the Second.

Anecdotally I have been informed that Prince William, the new Prince of Wales, has likewise acknowledged He Wakaputanga as New Zealand's founding legal document.

There doesn't appear any evidence early missionaries, such as Marsden, Williams, etc., had any intent to defraud Maori. All the evidence strongly suggests they were honourable men. In fact, Henry Williams was later treated very dishonorably by the Anglican Church leadership, especially the bully Bishop Selwyn (I'm so gad I wasn't named after him), and also by the pedophile Governor George Grey.

But the institutional churches that followed them (especially the Anglican) were not so benign, and in many cases actively participated in the theft of much property and the displacement of many hapu, etc., in conjunction with the British military.

In recent months there has been reconciliation in Tauranga, since the Anglican Church finally admitted they had conspired with the British military at Gate Pa. They should have remained neutral, but weren't! Wellington residents will know the slogan from LV Martin & Son: ***"It's the Putting Right that counts!"***

First, this is an issue for prayer and intercession for all Kiwi Christians.

Second, we need God to raise up men and women of wisdom, grace and stamina to pursue this "Putting Right" in such a way all New Zealanders can accept solutions that firstly please God, and then bring unity to this nation. In ALL THINGS, we need God to be glorified, as where He is glorified His enemies cannot stand. The Covenant-keeping God cannot bless a nation whose government blatantly breaks covenant and denies justice. In law, justice delayed is justice denied!

Third, many Māori have taken offence that their legitimate claims of sovereignty were and still are being ignored.

Fourth, many non-Māori have taken offence that "Māori just want another handout." The problem is that many Māori have not benefited from the "handouts" to Iwi leaders. We all know why.

Fifth, pray for Kaumatua in New Zealand from every Hapu to sign He Wakaputanga this year and to understand what they are signing. ***(For a copy, just email the publisher and ask.)***

I don't believe we have the luxury of apathy any more. If you aren't part of an Intercessory prayer group, then please start one! This booklet provides much you can start to pray into.

My sole purpose in bringing this important topic up is that we all need to be involved in bringing correction and reconciliation.

The racism on both sides needs to stop so that healing of our nation can occur. It's time for mutual respect and true reconciliation!

Appendix 1
The articles of the Declaration He Wakaputanga o te Rangatiratanga o Nu Tireni

(Note: The Declaration was read aloud to those present, and on that basis, Rangitira signed the Māori version. That would be normal for a culture whose communication was oral, not written at that time.)

1. Ko matou ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau 28 o Oketopa 1835. ka wakaputa i te Rangatiratanga o to matou wenua a ka meatia ka wakaputaia e matou he Wenua Rangatira. kia huaina 'Ko te Wakaminenga o nga Hapu o Nu Tireni'.

2. Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga. a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tireni. ko nga tangata anake e meatia nei e matou e wakarite ana ki te ritenga o o matou ture e meatia nei e matou i to matou huihuinga.

3. Ko matou ko nga Tino Rangatira ke mea nei kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika ai te wakawakanga kia mau pu te rongo kia mutu te he kia tika te hokohoko. a ka mea hoki ki nga Tauiwi o runga kia wakarerea te wawai. kia mahara ai ki te wakaoranga o to matou wenua. a kia uru ratou ki te wakaminenga o Nu Tireni.

4. Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawe atu i to matou aroha. nana hoki i wakaae ki te Kara mo matou. a no te mea ka atawai matou, ka tiaki i nga pakeha e noho nei i uta e rere mai ana ki te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga.

Kua wakaetia katoatia e matou i tenei ra i te 28 o opketopa 1835 ki te aroaro o te Reireneti o te Kingi o Ingarani.

The Codicil

Ko matou ko nga Rangatira ahakoa kihai i tae ki te huihuinga nei no te nuinga o te Waipuke no te aha ranei – ka wakaae katoa ki te waka putanga Rangatiratanga o Nu Tirene a ka uru ki roto ki te Wakaminenga.

An English translation by Dr Mānuka Hēnare of Ngāpuhi, Te Aupōuri, Te Rarawa and Ngāti Kuri is now shown below:

He Wakaputanga o te Rangatiratanga o Nu Tireni

1. We, the absolute leaders of the tribes (iwi) of New Zealand (Nu Tireni) to the north of Hauraki (Thames) having assembled in the Bay of Islands (Tokerau) on 28th October 1835. [We] declare the authority and leadership of our country and say and declare them to be prosperous economy and chiefly country (Wenua Rangatira) under the title of 'Te Wakaminenga o ngā Hapū o Nu Tireni' (The sacred Confederation of Tribes of New Zealand).

2. The sovereignty/kingship (Kīngitanga) and the mana from the land of the Confederation of New Zealand are here declared to belong solely to the true leaders (Tino Rangatira) of our gathering, and we also declare that we will not allow (tukua) any other group to frame laws (wakarite ture), nor any Governorship (Kawanatanga) to be established in the lands of the Confederation, unless (by persons) appointed by us to carry out (wakarite) the laws (ture) we have enacted in our assembly (huihuinga).

3. We, the true leaders have agreed to meet in a formal gathering (rūnanga) at Waitangi in the autumn (Ngahuru) of each year to enact laws (wakarite ture) that justice may be done (kia tika ai te wakawakanga), so that peace may prevail and wrong-doing cease and trade (hokohoko) be fair. [We] invite the southern tribes to set aside their animosities, consider the well-being of our land and enter into the sacred Confederation of New Zealand.

4. We agree that a copy of our declaration should be written and sent to the King of England to express our appreciation (aroha) for this approval of our flag. And because we are showing friendship and care for the Pākehā who live on our shores, who have come here to trade (hokohoko), we ask the King to remain as a protector (matua) for us in our inexperienced statehood (tamarikitanga), lest our authority and leadership be ended (kei whakakahoretia tō mātou Rangatiratanga).

The Codicil

We are the Rangatira who, although we did not attend the meeting due to the widespread flooding or other reasons, fully agree with ***He Whakaputanga Rangatiratanga o Nu Tirene*** and join the sacred Confederation.

The English version below as written by James Busby is shown here: (The English text was drafted by the British Resident Busby for the 28 October 1835 signing. It was then translated into te reo Māori by Rev. Henry Williams and written out by Eruera Pare Hongi. Busby despatched only the English text to both the New South Wales government and the Colonial Office in Britain.)

Declaration of Independence of New Zealand

1. We, the hereditary Chiefs and heads of the tribes of the Northern parts of New Zealand, being assembled at Waitangi, in the Bay of Islands, on this 28th day of October, 1835, declare the Independence of our country, which is hereby constituted and declared to be an Independent State, under the designation of The United Tribes of New Zealand.

2. All sovereign power and authority within the territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary Chiefs and heads of tribes in their collective capacity, who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories, unless by persons appointed by them, and acting

under the authority of laws regularly enacted by them in Congress assembled.

3. The hereditary Chiefs and heads of tribes agree to meet in Congress at Waitangi in the autumn of each year, for the purpose of framing laws for the dispensation of justice, the preservation of peace and good order, and the regulation of trade; and they cordially invite the Southern tribes to lay aside their private animosities and to consult the safety and welfare of our common country, by joining the Confederation of the United Tribes.

4. They also agree to send a copy of this Declaration to His Majesty, the King of England, to thank him for his acknowledgement of their flag; and in return for the friendship and protection they have shown, and are prepared to show, to such of his subjects as have settled in their country, or resorted to its shores for the purposes of trade, they entreat that he will continue to be the parent of their infant State, and that he will become its Protector from all attempts upon its independence.

Agreed to unanimously on this 28 day of October, 1835, in the presence of His Britannic Majesty's Resident.

(Here follows the signatures or marks of thirty-five Hereditary chiefs or Heads of tribes, which form a fair representation of the tribes of New Zealand from the North Cape to the latitude of the River Thames *[in Coromandel]*.)

English witnesses:
(Signed) Henry Williams, Missionary, C.M.S.
George Clarke, C.M.S.
James R. Clendon, Merchant.
Gilbert Mair, Merchant.

I certify that the above is a correct copy of the Declaration of the Chiefs, according to the translation of Missionaries who have resided

ten years and upwards in the country; and it is transmitted to His Most Gracious Majesty the King of England, at the unanimous request of the chiefs.
(Signed) JAMES BUSBY, British Resident at New Zealand.

Te Tiriti O Waitangi - the Treaty of Waitangi

(Note: The Declaration was read aloud to those present, and on that basis, Rangitira signed the Māori version. That would be normal for a culture whose communication was oral, not written at that time.)

Ko te tuatahi (Article 1):
Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu – te Kawanatanga katoa o o ratou wenua.

Ko te tuarua (Article 2):
Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangitira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru (Article 3):
Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini – Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

(signed) William Hobson, Consul and Lieutenant-Governor.
Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu, ka tangohia ka wakaaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.

And the English version:

Article the first:
The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England [sic] absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second:
Her Majesty the Queen of England [sic] confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third:
In consideration thereof Her Majesty the Queen of England [sic] extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

(signed) William Hobson, Lieutenant-Governor.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified. Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.

References Quoted

1 Personal correspondence from a senior advisor to National Wakaminenga.
2 Rev. Samuel Marsden, S14-194b, Hocken Collections, Uare Taoka o Hakena, University of Otago).
3 Personal correspondence from a senior advisor to National Wakaminenga.
4 Personal correspondence from a senior advisor to National Wakaminenga.
5 Personal correspondence from a senior advisor to National Wakaminenga.
6 https://en.wikipedia.org/wiki/George_Gipps
7 Alistair Reese (Pākehā) is a theologian and historian with a particular focus on social reconciliation, seeking to strengthen the relationship between Māori and Pākehā in Aotearoa. © E-Tangata, 2022.
page 26 Painting of a reconstruction of the signing of Te Teriti o Waitangi, Feb. 6th, 1840 by Marcus King credit, Archives New Zealand.
8(Gaudren, Tooley 2 Plenty vvs Dillon & Ore HCA).
9 Alistair Reese (Pākehā) is a theologian and historian with a particular focus on social reconciliation, seeking to strengthen the relationship between Māori and Pākehā in Aotearoa. © E-Tangata, 2022.
10 Personal correspondence from a senior advisor to National Wakaminenga.
11 Screen shot of the Securities and Exchange Commission in New York showing the Registration of “HER MAJESTY THE QUEEN IN RIGHT OF NEW ZEALAND,” the legal entity that the de facto New Zealand Parliament enacted to control the people of New Zealand.
12 Article entitled “NZ’s dirtiest political secret: The Bloodless Coup of 1986” from Ian Wishart, Investigate Magazine, Downloadable from Jubilee’s website.
13 Personal correspondence from a senior advisor to National Wakaminenga.



X is the island of Espiritu Santo (Holy Spirit) where Capt. Pedro Fernandez de Quiros declared all the lands as shown are dedicated to the message of the Gospel of Jesus Christ, on Pentecost, 14th May, 1606.



About the Author:
Selwyn Stevens,
Ph.D; D.Min.; M.I.S.D.M.; M.E.A.C.M.

is the President of Jubilee Resources International Inc. a New Zealand-based educational and religious organization involved in informing and equipping Christians of all denominations how to reach the lost and deceived in cults, the occult and secret societies such as Freemasonry. Author of over 35 books (and co-author of two), including twelve Best Sellers, an International Speaker (on five continents) and ordained minister. Some of his books have now been translated into 30 other languages. Dr. Stevens is a third-generation preacher, and has been involved in various Christian groups, and also maintains an active interest in national and world affairs and politics. Dr. Stevens is a Foundation Member of the International Society of Deliverance Ministers, founded by Dr. C. Peter Wagner and convened by Dr. William Sudduth of Virginia, USA; and Apostolic Overseer of the Alliance of African Christian Churches & Ministries based in Zambia. Regular Facebook and e-mail teaching and mentoring is also provided to many Christian leaders across Africa, Asia, Latin America, Europe, Caribbean, Australia & the Pacific Islands resulting in tens of thousands being equipped for service to the Kingdom of God.

About Jubilee Resources International

God's commission for Jubilee Resources International is based on Ezekiel 33:1-9, and Luke 4:18-21. According to the Bible, Jubilee years were times of restitution. Debts were cancelled, slaves set free, families reunited and lost or forfeited inheritances restored. Every year was prophetic of the ministry of Jesus Christ. The Jubilee was proclaimed on the basis of the work of the High Priest on the Day of Atonement - so Jesus Christ's liberating ministry is founded on His atoning work. Jesus began His public ministry by reading the passage from the prophet Isaiah (Luke 4:18-21). All the liberties of the Jubilee year are now available to us through the redemptive work of Jesus Christ at Calvary, and we all have the responsibility to preach this Gospel of Redemption and Restoration to full Relationship with Yahweh/Father God. When Yeshua/Jesus Christ returns, God's people will be totally free from all sin, sickness and disease, death and curse. The Biblical Jubilee will then be fully realized.

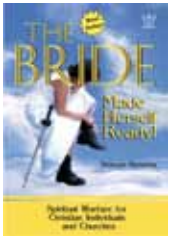
Resources in print book, eBook, audio & video formats are available in English, with paper & eBooks in Spanish, German, French, Italian, Portuguese-Brazil, Polish, Russian, Dutch, Swedish, Danish, Norwegian, Finnish, Hungarian, Ukrainian, Romanian, Slovak, Czech, Greek, Afrikaans, Tagalog and Urdu, with other languages pending.

There's an idiom that "the victors" write the history. If you doubt that, just ask the Scots, the Irish and the Welsh about how the English have treated them over the centuries. That's the main reason so many Kiwis are not aware of these issues in my booklet, "Covenants, Crowns & Consequences."

Those "educated" through to university in history will be ignorant, and probably opposed to the exposure of the British Masonic corruption when the banksters tried to steal this nation. That's because the information isn't consistent with what they were taught. That only confirms the level of mis-information "government educators" have wanted people to know.

However, many Maori leaders have been affirming these details almost daily to me since reading, or attending the live presentation at our Summer Schools. This has included a personal invitation to attend He Wakaminenga – the Congress of New Zealand when they next meet. It will be an honour to attend and observe proceedings.

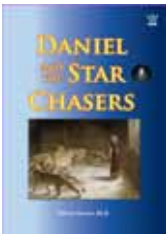
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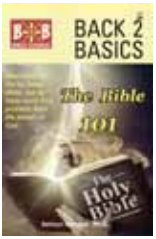
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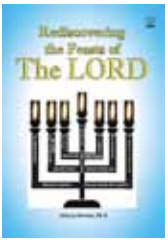
Dealing with Demons



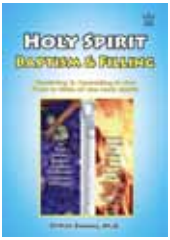
Daniel & the Star Chasers



Back to Basics: The Bible 101



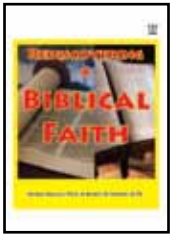
Rediscovering the Feast of The Lord



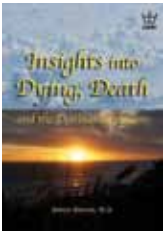
Holy Spirit Baptism & Filling



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Rediscovering a Biblical Faith



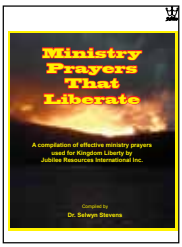
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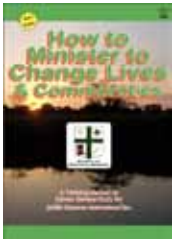
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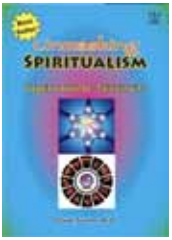
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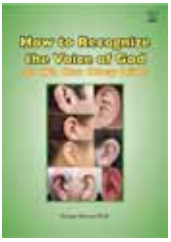
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How to Minister to Change Lives & Communities



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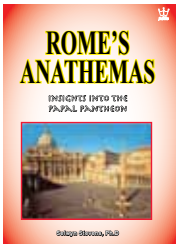
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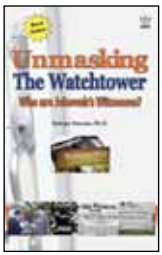
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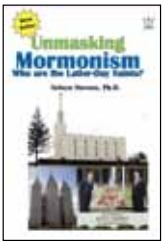
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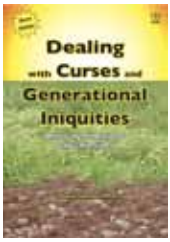
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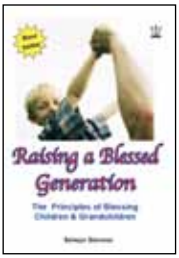
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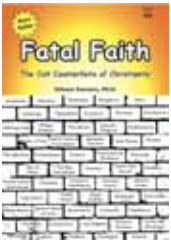
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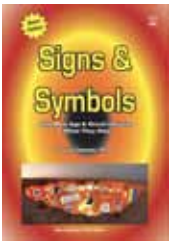
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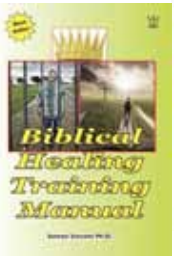
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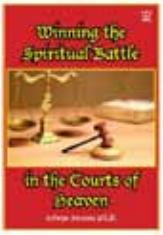
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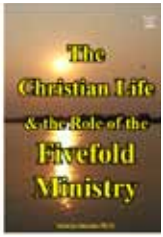
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