

Thames Baptist Church
Hauraki

28 April 2019

Herenga to waka ki te whetu kahore ki te titiwa

Tie your canoe to a star and not a glow worm

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The Coming of Added Value

Acts 17: 28 'For in him we live and move and have our being.' As some of your own poets have said.

Acts 17: 26 - 28 "From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live." 27 God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us, 28 'For in him we live and move and have our being.' As some of your own poets have said.

This scripture confirms that God made himself known, and available to those who wanted to find him from since the creation of the world until now. He has made himself so available to all people that, in fact... 'we live and move and have our being in him'.

The apostle Paul quoted, what was from a pagan understanding of an unknown god, 'in him we live and move and have our being'...and began to describe this God and they/we being his offspring...this divine being...not made by mans hands from images of gold, silver or stone by human design. But that we all can have a relationship with him, by faith in and through his son Jesus.

He has made everything beautiful in its time. He has also set eternity in the human heart; yet no one can fathom what God has done from beginning to end ...Ecclesiastes 3: 11

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I want to suggest that its not just about salvation – and a ticket home to eternity. But its inclusive of the redemption of all creation – and how that process is reflected through the three dimensions of time in our Aotearoa NZ story – past, present and future.

For Maori this concept of time speaks of identity...to know where you come from...creates your pathway for the future...but better informs you, who you are today...That's why for the Jews the OT/NT...its there, to remind them of who they are and where they come from...so they can live today.

Whakatauki / Proverb

‘Kia whakatomuri te haere whakamua’

My past is my present is my future. I walk backwards into the future with my eyes fixed on my past

I think this Whakatauki / Proverb describes this idea of dimensional time.

‘Kia whakatomuri te haere whakamua **[Click]**

My past is my present is my future. I walk backwards into the future with my eyes fixed on my past

Not like that 1985 American sci-fi Back to the Future: starring Michael J Fox as Marty Mcfly, who accidentally travels back in time and meets the eccentric scientist Dr Emmett...inventor of the time traveling DeLorean...who tries to help Marty Mcfly...repair history: We can't change the past, but we can know it/be informed by history...to make any adjustments today... perhaps being more effective for the future...and generations to come.

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Could Māori, prior to the arrival of the missionaries with the gospel, know and have a relationship with the God, we know of in the Bible?

To say one can only know and have a relationship with God through the Bible or through someone who shares the gospel to them is a contradiction of scripture.

However, God has spoken to many people who were not Jews or Christians. This is not to discount the importance of the Bible.

Without the Bible, we would not have a means to discern if a supernatural communication was from God or some other source... 'our own imaginations or in fact demons'!

The Bible is our measuring stick of truth, without the Bible recording many of these narratives. We would not know that God spoke to other people e.g...Gentiles throughout history.

Some of the people listed in the Bible who heard from God after the fall of Adam & Eve outside of the special revelation of God to Israel, in the person of Jesus, or the Bible.

Enoch: Had such a close relationship with God that God “took him,” he never died and went straight to heaven (Gen 5:22)

Noah: God told Noah about the judgement to come and specifically how to build an ark (Gen 6:9-22)

Abraham: God spoke to Abraham, who was a Chaldean. He most likely had a household god at the time. God chose to communicate to him like his clansman, Laban (Gen 31:19-35) and worshipped the gods of the Chaldeans (Gen 12:1-4)

Lot: God sent angels to Lot to save him from the judgment of Sodom (Gen 19:1)

Melchizedek: The Canaanite priest/king of Salem (later became Jerusalem) followed the same God (El – El Shaddai/El Elyon) who called Abraham out of Ur. Abraham acknowledged this by giving him the first recorded tithe (Gen 14: 18-21)

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Melchizedek was Tangata Whenua – he was indigenous to that place. There was a jurisdiction Abraham recognised that God placed over the land, which came through the Canaanite priest, king and you would imagine the people of Salem

Philistine: God gave a dream to Abimelek, king of Gerar (Gen 20:6-7), even though he probably was a worshipper of Molech, to whom babies were sacrificed alive. Although another meaning for 'Melech' is 'King' his name means – my father is Melech (Molech).

Babylonian: God gave Nebuchadnezzar dreams (Daniel 2:4)

Egyptians: Hagar, God sent an angel to her (Gen 16:7-11). God also gave dreams to the baker, butler and Pharaoh (Gen 40-41). God spoke to Pharaoh Necho who rebuked the king of Judah, Josiah in the name of God (2 Chron 35:20-14)

New Testament: The wise men who came to see Jesus (Matt 2:1-2, 12). The Roman Centurion, Cornelius, saw an angel who directed him to Peter (Acts 10)

Peter said:... "I now realise how true it is that God does not show favouritism. But accepts from every nation the one who fears him and does what is right..." (Acts 10: 34-35)

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This last scripture complements Romans 2:11-16, For there is no respect (favouritism) of person with God. For as many as have sinned within the law shall also perish without the law: and as many as sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doer's of the law shall be justified...

Pause next slide... 1766, the East Coast seer Toiroa Ikariki – three years before the arrival of Captain Cook – prophesied about the coming of the European.

Pakerewha was his description of Pākehā – a fair skinned people who would bring with them a mixture of disease, technological surprises as well as a new God-Story. Several of his prophetic statements have been preserved within the Te Kooti tradition known as Ringatu.

Show slide...[Click]

Toiroa Ikariki
1766

Te ingoa o tō rātou Atua, ko Tama-i-rorokutia.
He Atua pai, otirā, ka ngāro anō te tangata.

The name of their God will be the Son who was
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He prophesied - Te ingoa o tō ratou Atua, ko Tama-i-rorokutia. He Atua pai, otirā, ka ngāro anō te tangata. **[Click]**
The name of their God will be the Son who was killed, a good God; however the people will still be oppressed.

Toiroa prophecy was accurate – The God who had been known here as Io Matua Kore (the parentless one), as yet unknown by his redemptive name, was revealed as the Crucified Christ by Samuel Marsden and other English missionaries.

Although people may know God, they still need to be told about Jesus

Christmas day 1814

Samuel Marsden and others arrived at Oihi in Northland at the invitation of Ruatara, a Ngāpuhi chief and proceeded to announce 'Te Rongopai o Te Atua'

.....behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a saviour, which is Christ the Lord" Luke 2: 10, 11

On Christmas day, 1814, Samuel Marsden and others arrived at Oihi in the North - at the invitation of Ruatara, a Ngāpuhi chief and proceeded to announce 'Te Rongopai o Te Atua' (the good news of God), before commissioning others to a "civilising mission in this dark and benighted land"...as is recorded in his journal. **[Click]** *Luke 2: 10, 11*

Toiroa was accurate

The God who had been known here as:

Io Matua Kore (the parentless one)

Io Mata-Ngaro (Io the hidden face)

Io-Nui (Io the great God)

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Toiroa was accurate – the God who had been known here as:

Io Matua Kore (the parentless one)

Io Mata-Ngaro (Io the hidden face) and Io-Nui (Io the great God) as yet unknown by his redemptive name, was revealed as the Crucified Christ by Samuel Marsden and other English missionaries.

2014 was the bicentenary year of the arrival of the gospel to Aotearoa NZ and the beginnings of early European settlement among Māori

Te Hari o Ngāpuhi

E Ka Nukunuku E Ka Nekeneke
E Ka Nukunuku E Ka Nekeneke
Kia Kite i te au o Waitangi
E hora nei mehe Pipiwharauoa
Takoto te pai! Takoto te pai! Takoto te pai!
Whiti tata! Whiti tata!
E rua nei nga ra kei tua,
Takoto te pai! Takoto te pai! Takoto te pai!

Te Hari o Ngāpuhi - Hari, a joyous song that brought Ngāpuhi together to welcome the gospel and Samuel Marsden to Aotearoa NZ.

E Ka nukunuku E Ka nekeneke x 2 - it is moving it is shifting, making space, creating space for the gospel to enter into the world as we know it. Creating, making space for the gospel to enter into their lives. Creating, making space for the gospel to enter their hearts.

Kia kite i te Au o Waitangi - E hora nei mehe Pipiwharauoa - Takoto te pai Takoto te pai! Takoto te pai! - Whiti tata! Whiti tata! – Gaze upon the tides of Tokerau spread before us like the Pipiwharauoa. The gospel is likened to the shining Cuckoo, the bird that heralds of spring.

E rua nei nga ra kei tua, Takoto te Pai! Takoto te Pai! Takoto te Pai! – It is good. All is well. There are two days ahead on the horizon from where the gospel has come. ‘Takoto te pai’ means also, that good is established. It means, because of the gospel, the good news ‘Te Rongopai’, peace is established. The Kingdom of God is established. The promise of the kingdom is realised for all creation.

‘This is a theological metaphor of hope and salvation’

The shining Cuckoo lays its eggs in the nest of another bird. Likewise the gospel as a good seed takes root in the soil of Oihi, Rangihoua, the whenua (land) of Ngāti Torehina – reliant on its new context to bring forth its life.

When the Missionaries came they didn't bring
God...

They brought information from a Jewish
context...

When the Missionaries came they didn't bring God... They brought information from a Jewish context...that had spiritual implications on how Māori can be reconciled to God...through faith, in the birth, life, teachings, death and resurrection of Jesus the Messiah.

Missionaries lived among Māori

...Māori learnt to read and write...

Missionaries lived among Māori...they structured te reo Maori (Maori language) into written form, therefore Māori learnt to read and write...translating the Bible into te reo Maori. The Bible became a living textbook for ideas and stories and equations on knowing more about Io...the God they already knew...and what a better life could look like...and how to become it...and how to live it.

Māori found themselves in the Bible Story

- Its about Gods work with tribal people...
 - As a tribal man Jesus had dark skin black eyes...
 - He spoke the language of his people...
 - He knew the tradition of his elders & temple...
 - Jesus received the affirmation & affection of his father in the midst of his tribal identity...
 - This set a course of God's work among all people for all time...
-

Māori found themselves in the Bible Story - Its about Gods work with tribal people...As a tribal man Jesus had dark skin black eyes...He spoke the language of his people...He knew the tradition of his elders & temple...this was his template...and so Jesus received the affirmation & affection of his father in the midst of his tribal identity...This set a course of God's work among all people...for all time...

Māori learnt about Gods amazing love

- and about his son that gave his life for them...
 - they wanted to love like that and live like that...
 - this was all inclusive of wairuatanga (Māori spirituality)...
-

Māori learnt about Gods amazing love - And about his son that gave his life for them...They wanted to love like that and live like that.. This was all inclusive of wairuatanga (Māori spirituality)...

They focused on working on themselves - rather than trying to change their circumstances.

When they worked on themselves - they became of far greater value...and their circumstances changed.

Rangatira (Chiefs) were touched & slaves were set free,
whānau were touched, stories of

- Tarore, Ngāti Haua
 - Piripi Taumata-a-kura, Ngāti Pourou
 - Nopera Panakareao, Te Rarawa
 - Wiremu Tamihana Tarapipi Waharoa, Ngāti haua (known as the king maker)
 - Tamihana te Rauparaha, Ngāti Toa
 - Hakaraia, Waitaha ko Te Arawa
 - Te Whiti o Rongomai & Tohu Kākahi, from Parihaka, Te Āti Awa
-

Rangatira (Chiefs) were touched & slaves were set free, Whānau were touched stories of

Tarore

Piripi Taumata-a-kura of Ngati Porou... who was responsible for introducing the gospel to his people in the East Cape area in the early 1830s. In 1823, he was taken to the Bay of Islands as a captive. He had been influenced by the gospel in the north, and on his return had taught and preached, using short prayers and hymns, referring to Bible texts written on scraps of paper. He successfully negotiated restraint, based on Christian principles in an inter-tribal battle in 1836. He gained great mana among his people and eventually made the way possible for a missionary training team of nine young Maori from Paihia to carry on his work.

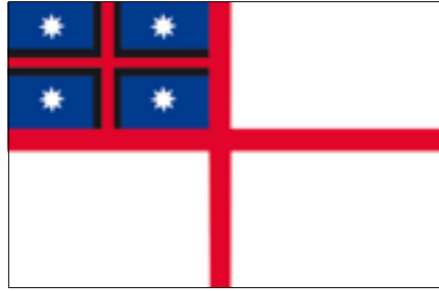
Nopera Panakareao of Te Rarawa... Wiremu Tamihana Tarapipi Waharoa of Ngati Haua (known as the king maker)... Tamihana te Rauparaha of Ngati Toa... Hakaraia of Waitaha...

Te Whiti o Rongomai a pacifist & leader from Parihaka inspired the 2000 people living at Parihaka to welcome the 1500 battle-thirsty armed constabulary on Nov 5th 1881 into their village and even offered them food and drink. The birth of passive resistance ...as they were marched off their land as it was confiscated. Te Whiti's strong beliefs were traditional values & knowledge, mixed with Christianity. He was a man who did great deeds in suppressing evil so that peace may reign as a means for salvation to all people on earth...these are the words on his memorial at Parihaka.

Read first:...On one side no more utu / revenge...no more war, and on the other side life greatly improved with increased knowledge and awareness.

Because they could read and write – they were not only able to share the life spoken of in the Bible...they brought greater value to their whanau, hapu & iwi's wairuatanga... and to the market place of that time.

Show slide: He Whakaputanga & Te Tiriti o Waitangi



He Whakaputanga (the declaration of independence) 28 October 1835
Māori Rangatira declare their area a Sovereign & Independent State

Te Tiriti o Waitangi (the treaty of Waitangi) February 1840
A Sacred Covenant / Kawenata
Pākehā missionaries and Christian Rangatira were intimately involved in te tiriti, as a basis to a relationship between Hapū and the Crown

We shouldn't forget: He whakaputanga the declaration of independence 28 Oct 1835

- Te Whakaminenga (the United Assembly of Hapū) declares their area a Sovereign and Independent state.
- All Sovereign power & authority rests with the Rangatira and their Hapū. Any foreign kāwanatanga will be as they direct.
- The Rangatira will meet in Congress each year.
- A promise of mutual care and protection between the Rangatira and the King of England.

[Click]

Te Tiriti o Waitangi (the treaty of Waitangi) is a consequence to this...adding value in the changing society Māori were experiencing, with more settlers arriving on these shores. Māori tupuna viewed TOW with the same wairutanga they placed on He Whakaputanga...as a sacred covenant, & Māori believed and expected both parties to the treaty to honour it.

Knowing our Aotearoa NZ stories

What these Māori & Pākehā missionaries represent to us over the two centuries, not only salvation – a ticket home to eternity but dignity, humility, & character. A fulfilled relationship with God through the person... birth, life, teaching, death & resurrection of Jesus, their faith attested to

Knowing our Aotearoa NZ stories (local) like these Māori missionaries - Presents to us over the two centuries...Not only salvation – a ticket home to eternity...But dignity, humility, & character...And a fulfilled relationship with God...Through the person...birth, life, teaching, death & resurrection of Jesus, their faith attested to.

This included a deep concern for their environment - and redemption of all creation – (before the greenies, you know, there was the brownies) - for them, this relationship with God didn't require a rejection of who they were and their culture, and an adoption of another to know God...e.g Richard Twiss a native American - god didn't save us from one sin stained culture and put us into another sin stained culture and call that Christianity!

Many of these Māori – men and women were slaves / mission teachers / Christian community leaders / spiritual leaders / Kingitanga or political - leaders & supporters / evangelist, prophets and freedom fighters...true to a sense of call and justice, as God created them to be.

The gospel, our NZ stories - pre-1835/40 NZ, cannot be separated. As Christians we have to know about them, including the declaration and the treaty. How do they theologically inform our truth, about my/our everyday context today...I believe in every context God is knowable, including in the church!

Romans 1: 19-20



There are signposts of His intentions already in this whenua (land)...*Romans 1:19-20*

since what may be known about God is plain to them, because God made it plain to them...For since the creation of the world God's invisible equalities – his eternal power and divine nature – have been clearly seen, so that people are without excuse...

So focus on the good stuff...to enhance the mana of others...The assumption that Christian and Māori identities needs to be at odds...I just don't get.

He loves us all the same – yet loves us differently – that's the point of added value.