“The kingdoms of this world have become the Kingdoms of our Lord and of His Christ, and He shall reign forever and ever!”  Revelation 11:15

Geography
Swaziland was isolated for many years from any contact with western civilization due to its geography. It lies nearly 1,600km (1,000 miles) from the coast of the Cape of Good Hope, and inland beyond a shield of mountains called the Lubombo Range. It is bordered by Mozambique to its north-east and South Africa to its north, west and south. It is a small country, with a surface area of 17,364 km$^2$ and a population of about one million people.

Political Control
The Kingdom of Swaziland was established in the early-18th century. The present boundaries were drawn up in 1881. After the Anglo-Boer War, Swaziland was a British protectorate until 1967. It gained its independence in 1968. Whilst Swaziland is generally quiet and peaceful, due to it being a country with only one ethno-linguistic group, student and labour protests in the 1990’s pressured the king to introduce reforms. Today King Mswati III is Africa’s last absolute monarch in the sense that he has the power to choose the prime minister, other top government posts and top traditional posts. In 2004, Mswati promulgated a new constitution that allows freedom of speech and assembly for the media and public, while retaining the traditional Tinkhundla (constituency) system. The king is deeply respected by the people, although he has been criticized by some for his lavish lifestyle.

Religion
First Missionaries to the Swazi

King Sobhuza I heard that many of the great chiefs of neighboring territories had Christian missionaries residing and working among them and it is recorded that being spurred by a dream, in 1838 he sent a delegation to Basutoland to seek a missionary who would come to live in his royal household and give his son Mswati an education, religious instruction, and a Christian upbringing.

Sobhuza I's dream played a significant role in the history of missions in Swaziland. The king may have been looking for more than education or religious instruction, but rather that the missionaries would act as a buffer between them and their enemies, particularly the Zulus. The missionaries would also help in mediating the king's dispute with the Sotho people. A man was chosen to act as a buffer to the white man, and a white man was chosen to be a buffer in the midst of the Swazi people. The teachers were the only hope, through them they may be preserved from destruction.

The Exodus

James Allison, the son of 1820 settlers in South Africa, became a teacher, then lay-preacher and later a pioneer missionary in the Wesleyan Church. Allison, accompanied by Richard Giddy, was planting churches and ministering to the people. During the second year of ministry in Swaziland an estimated 12,000 attended church services. Requests were received from chiefs across the country for teachers to be sent to them. The records of achievement over the two years of Wesleyan work in Swaziland recording twenty-six accredited church members and a further forty-one on-trial members.

Missionaries Return

Allison and Giddy returned to their mission station and Allison made formal representation to the king. A party of thirty was sent to Mahamba, the site allocated him by the king. Two Sotho evangelists, Job Nkambule and Barnabus Mthembu, responded to Sobhuza I's call and arrived in Swaziland in June 1844.

The speeches that were made gave some indication of the expectations of the people. Allison's warning from the ancestors never to fight the white people and this played a role in Swazi relationships with Europeans through the years (Scutt, 1966, p.18). The first year was spent in teaching the Swazi children and learning the language. Two Swazi men who had accompanied him home. A year later, in July 1845, Allison returned to Swaziland with a party of thirty. He developed the base at Mahamba, the site allocated him by the king. A year later, in July 1845, Allison returned to Swaziland with a party of thirty. He developed the base at Mahamba, the site allocated him by the king. The records of achievement over the two years of Wesleyan work in Swaziland recording twenty-six accredited church members and a further forty-one on-trial members.

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Philippians 2:9-11

Therefore God also has highly exalted Him and given Him the Name which is above every name, that every tongue should confess that every name, that at the Name of Jesus every knee should bow, of those in Heaven, and of those on earth, and of those under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Pray that pastors would boldly preach against sexual immorality and call people to repentance, transforming the hearts and minds of the Siswati people in such a way that it would flow out from their hearts to their marriages, so that the scourge of HIV/AIDS in Swaziland could be eradicated. Pray that pastors would teach on Biblical purity and principles for strong bonding to ancestral spirits would be broken. Pray that the Kingdom of God would come in the pastors’ conference in Swaziland later this year, where we can train pastors in Biblical Evangelism and Expository Preaching.

KwaZulu Natal this year, 6-8 March. Frontline Fellowship has previously donated Bibles and Swaziland, annually holds Ministers’ Conferences, with many pastors from Swaziland attending. They also arranged for 25 pastors from Swaziland to attend the Ministers Conference in Schulzendal minister regularly in Swaziland. King Mswati has even requested a meeting with them and has offered them land to build a Mission station in Swaziland.

We met a Dutch missionary at the KwaSizabantu Ministers Conference, who is the founder of Swazivision. Swazivision arranged for 15 Swazi pastors to attend the Ministers Conference. The pastors said they were deeply challenged by their visit to the Mission and one of them commented: "We have never seen anything like this before!"

The Swazi Orphan Teaching Foundation. He invited us to teach for two days at two of these centres. The Swazi Orphan Foundation has five student centres across Swaziland to which they allow us to stay in his guesthouse during our time in Swaziland and arranged for Abrie to preach at the Sunday Service of the congregation he is a member of in Big Bend. In addition to pastors, managers in the tourism industry and other leaders in society. We donated a box of Bibles and other Gospel literature to them for their work.

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Our only initial contact in Swaziland was the Founder and Director of the Swazi Orphan Teaching Foundation. He invited us to teach for two days at two of these centres. There are roughly 100,000 orphans in Swaziland, with the vast majority of them having lost children who cannot afford school fees, or who have dropped out of school for various reasons (e.g. pregnancy), can receive some educational input from volunteer teachers. We conducted two days of teaching at two centres. Topics included:

- Disciple their congregations in a comprehensive Biblical Worldview
- You have a recipe for driving through the town of Manzini, we noticed that there was a radio recording studio at the one of the national radio channels. In the prologues we worked through the Seven C’s of History and in the epilogues we worked through Reformation 500 and its Relevance for Us Today and seven as epilogues (these end the broadcasts for the day). These will hopefully be aired on the seven of which will be aired as prologues (which open the broadcasts for the day) and the other prologues.

### Swaziland Radio Recordings

The Greatest Man Whoever Lived (e.g. Jesus), can receive some educational input from volunteer teachers. We conducted two days of teaching at two centres. Topics included:

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### Ministry in Swaziland - Radio Recordings

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