

## FALSE MESSIAH – GENGHIS KHAN



(Supreme King of World... is a Holy Man is among us...)

### PREAMBLE

For those who are not familiar with our process of deducing prophecy from Scripture using the one-verse one-year method, please see our Appendix. For those who have, please read on.

### INTRODUCTION

The Mongols were fierce warriors who pledged absolute loyalty to their ruler. In obedience to his wishes they massacred millions of innocents and sent terror and war to the ends of the earth. And yet at the center of this hurricane of violence was a spiritual peace in the person of **Genghis Khan**. He grasped certain eternal truths (which unknowing to him Jesus taught) and rigorously applied them to himself, his family, and his nation.

When we match up the years of the life of **Genghis Khan** to the teachings of Christ in the Gospels (using the one-verse one-year method) we find this shocking result: they agree perfectly. Everything Christ taught (in those passages) **Genghis Khan** taught or demonstrated (in those years of history). The Gospels are prophetic!

**Genghis Khan** applied the same secrets of the Kingdom of Heaven that Jesus taught to build an empire. He provides us with a perfect example of how Satan masquerades as an angel of light. **Genghis Khan's** teachings were truth but wrongly applied. Following those teachings resulted in an unstoppable empire just as they were intended to do. When **Genghis Khan** died the secrets went with him: his empire had to fall in time.

**Ghengis Khan** united the warring tribes of the Mongol plateau into one kingdom that rolled victoriously over the earth. What would happen if the same teachings of Jesus Christ, that unknowingly **Ghengis Khan** stole, were applied to Christianity today? What if Christians submitted their absolute loyalty to one leader, the Lord Jesus Christ in Heaven, and forsook their tribal loyalties to all the religious clans: Catholics, Protestants, Orthodox? What would happen if Christians eliminated denominations and all priestly sects and fiefdoms? Wouldn't we see the power of God displayed and the kingdom of our LORD rule over all the earth in the hearts of men, just as the kingdom of the great Khan ruled over the earth in his day in the flesh of men? Selah.

## THE PROPHECY

Dates in the early years of the life of **Genghis Khan** are not known with accuracy. We have matched up the events in Genghis Khan's life to verses which mirror them, trusting in faith the dates are in agreement. The prime example is the birth of **Genghis Khan**. Scholars suggest **1162**, but the truth is they simply don't know. Therefore, in the early years we aren't concerned with the time match as much as with the content match.

## THE EARLY YEARS

### 1164

“And the multitude cometh together again,  
so that they could not so much as eat bread.

(Mark 3:20)

He was born. He was given the name **Temujin**. Mongolia is a large area. But the inhabitants all belonged to tribes. There were so many clans, many chiefs. They could not 'eat bread': they had no fellowship among themselves.

### 1165

“And when his friends heard of it,  
they went out to lay hold on him:  
for they said, He is beside himself.”

(Mark 3:21)

**Temujin** had enemies among his closest associates. He swore an oath with one friend to be blood brothers. That man's name was **Jamukha**. For a time he was loyal to **Temujin**. But later he became a rival warlord and sought to kill **Temujin** and take his power.

### 1166

“And the scribes which came down from  
Jerusalem said, He hath Beelzebub, and by  
the prince of the devils casts he out devils.”

(Mark 3:22)

**Temujin** adopted a policy to subvert religions among the people he conquered. He made it a crime for Moslems to slaughter sheep in the Halal way. He outlawed circumcision. He said “you are my slaves” – you are no longer slaves of any religion – and so he forced them to eat Mongol food. In so doing he rendered their religion powerless. Shocker: this is also the message of the Gospel of Jesus Christ to the Gentiles (see Gal. 1:6-9 and 3:1-14)

### 1167

“And he called them to him, and said  
to them in parables:  
How can Satan cast out Satan?”

(Mark 3:23)

**Temujin** very wisely came to the understanding the Mongol people would never exit the cycle of revenge attacks and inter-tribal warfare. He made a new policy of seeking alliances with enemies [akin to Jesus' teaching to love your enemy]. Instead of slaughtering defeated soldiers he invited them to join his army. As a huge gesture of magnanimity his mother adopted the orphans from the families of the enemies who perished!

**1168**

“And if a kingdom be divided against itself, that kingdom cannot stand.”

(Mark 3:24)

When his father was poisoned by an enemy tribe, **Temujin** claimed his mantle as chief, but his clan did not accept him because he was so young. And so, **Temujin** and his mother **Hoelun** and all his siblings were abandoned. They lived a desperate life of poverty: eating small game and wild fruit.

**1169**

“And if a house be divided against itself, that house cannot stand.”

(Mark 3:25)

**Temujin**'s family was also fractured by rivalry among his siblings. He had three brothers, one sister, and two half-brothers. The older half-brother **Begter** began to assert authority in the family, meaning **Hoelun** must become his wife. On an expedition **Temujin** and his brother **Khasar** killed the half-brother **Begter**.

**1170**

“And if Satan rises up against himself, and is divided, he cannot stand, but has an end.”

(Mark 3:26)

**Temujin** received divine retribution for his sin of fratricide: he was captured by an enemy tribe, the Tatars, the same ones who poisoned his father.

**1171**

“No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; then he will spoil his house.”

(Mark 3:27)

The Tatars tied up **Temujin** in a constraint like a portable stocks and kept him penned inside a yurt, also called a ger.

**1172**

“Verily I say unto you: All sins shall be forgiven the sons of men, and blasphemies wherewith so ever they shall blaspheme:”

(Mark 3:28)

But with the help of a friend within the Tartar camp **Temujin** was freed from his bonds. He fled the ger and hid himself in a crevice in a nearby gully. Later he made this friend a general in his army. After his escape, the reputation of **Temujin** became widespread. **Jelme** and **Bo'orchu** joined forces with **Temujin**. They too would become future generals. **Jelme** was of the Uriankhan clan. Thus **Temujin** demonstrated his welcoming spirit to foreigners. But even more than that, to special servants **Temujin** granted indulgences. To **Jelme** he said “**Jelme** is granted immunity from prosecution even if he commits nine crimes”. **Temujin** spoke as if he were God.

**1173**

“But he that shall blaspheme  
against the Holy Ghost hath never forgiveness,  
but is in danger of eternal damnation:

(Mark 3:29)

As kind as **Temujin** was to all who submitted to his authority, regardless of their race or tribe, he was wrathful to all who refused to honor him. He also reckoned guilt on a nation if their representative, emperor, king or shah, was insolent to **Temujin**. And his wrath was mighty foul! (see the Book of Romans: mankind suffers wrath of God for the sin of Adam)

**1174**

“Because they said, He hath an unclean spirit.”

(Mark 3:30)

**Temujin** believed he was appointed by God. He reasoned this means he was beyond reproach. By implication, all who reject him are rejecting God who appointed him.

**Temujin** has a Messianic mentality. Note carefully the difference between the true Messiah **Jesus Christ** and the False Messiah **Temujin**. The true Messiah did not resort to violence but offered up his own body as a living sacrifice for the sins of the world. The false Messiah takes the lives of others to exalt himself.

**1175**

“There came then his brethren and his mother,  
and, standing without, sent to him, calling him.”

(Mark 3:31)

It came to a point that **Temujin** was so bonded to his personal followers, and they were so bonded to him, that their mutual trust exceeded that of closest kin.

**1176**

“And the multitude sat about him,  
and they said unto him, Behold, thy mother and  
thy brethren without seek for thee;”

(Mark 3:32)

**Temujin** believed in the principle of meritocracy. He elevated to generals men who were proven in battle and loyal.

**1177**

“And he answered them, saying,  
Who is my mother, or my brethren?”

(Mark 3:33)

This policy was a departure from the usual Mongol custom of noble standing based on birth and blood lines.

**1178**

“And he looked round about on them  
which sat about him, and said,  
Behold my mother and my brethren!”

(Mark 3:34)

**Temujin** completely reverses the social order. He elevates loyalty to his person above every other loyalty. The success of his military campaigns will be based on gathering a band of men prepared to die rather than to disobey his command. **Temujin's** absolute loyalty to them accomplishes this.

**1179**

“For whosoever shall do the will of God,  
the same is my brother,  
and my sister, and mother.”

(Mark 3:35)

What was the will of God? To obey **Temujin**. This is the mantra of every False Messiah. But only those who look with human eyes on the earthly rewards and punishments of the False Messiah will fall for this deception. We whose eyes are opened by the Holy Spirit worship and serve God in Heaven.

**Temujin** has now settled in his heart the teachings he will follow, and call others to follow, to rescue the Mongol people by placing them all under his authority. Mongolia is his wife and its people are his children. He launches a series of campaigns to root out opposition and bring all the Mongol tribes into his fold. But concurrently he also takes a real life wife and fathers the physical sons who will grow to inherit his kingdom.

**UNITING ALL THE CHILDREN UNDER ONE TENT****1180**

“And he began again to teach by the sea side:  
and there was gathered unto him a great multitude,  
so that he entered into a ship, and sat in the sea;  
and the whole multitude was by the sea on the land.”

(Mark 4:1)

In the early stages of his public life, **Temujin** was an outcast in his thinking and his views: his was alone ‘in a different boat’ than everyone else. He believed in a principle of meritocracy but many others, like his blood brother **Jamukha** supported and believed in the traditional Mongolian system of aristocracy.

**1181**

“And he taught them many things by parables,  
and said to them in his doctrine,”

(Mark 4:2)

The teaching of **Temujin** was like parables ~ difficult mysteries to decipher for this people so used to their own ways. **Temujin** wanted to unite the people and put a stop to war between the tribes.

**1182**

“Hearken; Behold, there went out a sower to sow:”

(Mark 4:3)

Around this time **Temujin** took a wife **Borte** from a neighbor tribe to seal alliance with them.

**1183**

“And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.”

(Mark 4:4)

**Temujin's** wife **Borte** was captured by the **Merkit** tribe: ‘the birds of the air came and devoured it up’. It was rumored that **Borte** was given to another man as wife before **Temujin** could sire his first son.

**1184**

“And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:”

(Mark 4:5)

After **Borte** was re-captured she gave birth to a first son who she named **Jochi**. The timing of the birth was so soon after re-capture: ‘immediately it sprang up’ that it was doubted **Temujin** could be the father.

**1185**

“But when the sun was up, it was scorched; and because it had no root, it withered away.”

(Mark 4:6)

Later, when it was time for **Jochi** to inherit the kingdom of his father: ‘the sun was come up’; his brothers rejected him as leader: because he ‘had no root’ – **Temujin** was not his real father.

**1186**

“And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.”

(Mark 4:7)

The rejection of **Jochi** was prophetic of the Mongol Empire: the physical sons of **Temujin** would grow up to be ‘thorns’ in his kingdom; they did not exhibit the self-sacrifice of a servant leader required to keep an Empire together. After **Temujin** died, his Empire was divided among his sons. Ignoring the wisdom of their father, the house divided did not stand for long.

**1187**

“And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.”

(Mark 4:8)

**Börte** had three more sons all legitimately sired by **Temujin: Chagatai** (1187), **Ögedei** (1189), and **Tolui** (1190). The last son **Tolui** inherited a great army of soldiers on his father’s death: exactly 100,000 horsemen! Prophecy came true: ‘**and some a hundred**’

**1188**

“And he said unto them, He that hath ears to hear, let him hear.”

(Mark 4:9)

It was around this time a local Shaman **Kokochu** announced: “*The God of the Eternal Blue Sky had set aside the world for **Temüjin***”

**1189**

“And when he was alone, they that were about him with the twelve asked of him the parable.”

(Mark 4:10)

The ‘**twelve**’ refers to those who would inherit the kingdom. The eldest came to **Timujin** and told him the three brothers would not support **Jochi** as successor. As a result **Timujin** divided the Empire and appointed **Ogedei** as Supreme Khan; but he left the entire army in the hands of **Tolui**.

**1190**

“And he said to them: to you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:”

(Mark 4:11)

In 1187 **Temujin** was defeated in battle by his nemesis **Jamukha**. After this battle **Jamukha** boiled alive 70 young captives and alienated many Mongols: paving the way for **Temujin** to return and defeat him.

**1191**

“That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them:”

(Mark 4:12)

In spite of this treachery, **Temujin** did not want to kill **Jamukha** because they were sworn blood brothers. Later, he captured **Jamukha** and offered to spare his life if only he would pledge loyalty to him. **Jamukha** chose to die rather than to submit to his rival.

**1192**

“And he said unto them: Know ye not this parable?  
and how then will ye know all parables?”

(Mark 4:13)

The choice was clear by this time to all Mongols: they must choose between the **Temujin** way or the **Jamukha** way. The new and living way; or the old and dying way.

**1193**

“The sower sows the word.”

(Mark 4:14)

It is very likely **Temujin** fled to the Jin Empire because in 1197 he returns from there with an army to supplant **Jamukha**. Always looking for allies!

**1194**

“And these are they by the way side, where the  
word is sown; but when they have heard, Satan  
comes immediately, and takes away the word  
that was sown in their hearts.”

(Mark 4:15)

In the absence of **Temujin** his teaching perishes among the Mongols and the way of Satan: **Jamukha** is revived.

**1195**

“And these are they likewise which are sown  
on stony ground; who, when they have heard  
the word, immediately receive it with gladness;”

(Mark 4:16)

At first the Jin Empire is open to the suggestion of a conquest of Mongolia to unseat **Jamukha**.

**1196**

“And have no root in themselves, and so endure but  
for a time: afterward, when affliction or persecution  
arises for the word's sake,  
immediately they are offended;”

(Mark 4:17)

**Temujin** had only one ally left, his old mentor and protector **Toghrul**. However, the Jin Empire had long dealings with **Toghrul** and chose him to lead the attack to reclaim Mongolia. This was **Toghrul's** chance to give the glory to **Temujin**, but he did not. Why? He had 'no root'. He was neither a relative nor a believer in the divine destiny of **Temujin**.

**1197**

“And these are they which are sown among thorns; such as hear the word,”

(Mark 4:18)

The Jin attack the Tatars, the old enemy of **Temujin**. They are victorious, but **Toghrul** is appointed Ong Khan. **Temujin** is sown ‘among the thorns’.

**1198**

“And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.”

(Mark 4:19)

**Toghrul** refuses to give his daughter in marriage to **Jochi**, a sign of disrespect. **Toghrul** allies with **Jamukha**.

**1199**

“And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty, some sixty, and some a hundred.”

(Mark 4:20)

But strong tribes desert **Toghrul** and **Jamukha** and join with **Temujin**. **Temujin** is victorious in the battle and **Toghrul** is defeated, but **Jamukha** escapes.

**1200**

“And he said unto them: Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?”

(Mark 4:21)

**Temujin** is elevated in the eyes of most of the common Mongol people. His nemesis **Jamukha** fled to a neighbor people to the West: the **Naimans**.

**1201**

“For there is nothing hid which shall not be made manifest: neither was anything kept secret, but that it should come abroad.”

(Mark 4:22)

In **1201** a Council of Mongols elders, representing the old aristocratic way, elected **Jamukha** as *Gur Khan*, or ‘Universal Ruler’. **Temujin** heard of it and formed an alliance against them. He was famous for spies and because of this his followers feared to be disloyal.

**1202**

“If any man have ears to hear, let him hear.”

(Mark 4:23)

Once again Mongols must decide who is the King of Kings? Who is the Lord of Lords?

**1203**

“And he said unto them: Take heed what ye hear:

with what measure ye mete,

it shall be measured to you:

and unto you that hear shall more be given.”

(Mark 4:24)

**Temujin** laid forth his doctrine: if you are with me you will participate with me in sharing the spoils of war. If you are against me, you will lose all. The Mongols learned to trust **Temujin**: he kept his word. His followers increased in numbers and loyalty.

**1204**

“For he that has, to him shall be given:

and he that has not,

from him shall be taken even that which he has.”

(Mark 4:25)

The stakes were as high as you could get. The rivalry for the control of all Mongols meant whole tribes on the losing side could be eliminated.

**1205**

“And he said: So is the kingdom of God,  
as if a man should cast seed into the ground;”

(Mark 4:26)

Fighters must be prepared to make the ultimate sacrifice: to die, ‘cast seed into the ground’, to save their tribe and seal its fate.

**1206**

“And should sleep, and rise night and day,  
and the seed should spring and grow up,  
he knows not how.”

(Mark 4:27)

In **1206 Jamukha** was defeated by **Temujin**, ‘he knows not how’, by his able servant **Subutai** who led the battle. Thus, **Temujin** demonstrates delegation and the principle of meritocracy. ‘The seed springs up’: **Temujin** is undisputed Lord of all Mongols. **Jamukha** pays with his life: ‘and should sleep’.

**1207**

“For the earth brings forth fruit of herself:  
first the blade, then the ear, after that  
the full corn in the ear;”

(Mark 4:28)

**Genghis Khan** is at peace in the center of the hurricane of violence. He has planted the seed. His vision, his principles, his example is bearing fruit all around him. His kingdom now advances on its own strength; He rests and waits for the crop to come in.

**1208**

“But when the fruit is brought forth, immediately  
he puts in the sickle, because the harvest is come;”

(Mark 4:29)

He rests but he does not wait. He judges that the **Jin** Empire will not intervene if he attacks the **Tanguts** to the east. He judges correctly. The **Tanguts** are attacked and the **Jin** do not come to their rescue.

**1209**

“He said: What shall we liken the kingdom of God?  
or with what comparison shall we compare it?”

(Mark 4:30)

The awe of **Genghis Khan** is growing in the hearts and minds of his troops with each victory.

**1210**

“It is like a grain of mustard seed, which, when  
it is sown in the earth, is less than all the seeds  
that be in the earth;”

(Mark 4:31)

The Mongols who were the vagrants and petty tribes of the northern plains, tenders of sheep and goats, considered to be weak genetic stock, were conquering cities and building an Empire!

**1211**

“But when it is sown, it grows up, and becomes  
greater than all herbs, and shoots out great branches;  
so that the fowls of the air may lodge  
under the shadow of it.” (Mark 4:32)

In **1211** the **Jin** commander sent a messenger: ‘shoots out great branches’ to **Genghis Khan**. But the messenger switches sides: ‘fowls of the air lodge under the shadow of it’; he tells where the **Jin** army is waiting. **Genghis Khan** attacks and destroys a mighty host: ‘when it is sown.. grows up.. greater than all herbs.’ The **Jin** army loses 100,000 troops.

**1212**

“And with many such parables he spoke the word to them, as they were able to hear it.”

(Mark 4:33)

**Genghis Khan** was an alley cat. He was born in a dark dangerous place. He revealed as much to his closest general ‘as they were able to hear’ but keeps most of his thoughts to himself.

**1213**

“But without a parable spoke he not to them: and when they were alone he expounded all things to his disciples.”

(Mark 4:34)

**Genghis Khan** has a plan: to conquer northern China. Such an ambition was beyond the imagination of his Mongol generals. But in secret ‘when they were alone’ he now lets them know. He is sly like a fox; he does not want to disturb the hen house.

**1214**

“And the same day, when the even was come, he said to them, Let us pass over unto the other side.”

(Mark 4:35)

In **1214** he boldly attacks the **Jin Empire**. He surprises them; they thought he was beholding since they enabled him together with **Toghrul** to retake a position of power. **Genghis Khan** attacks because they are rocky soil. They won’t accept ‘the seed’: the belief he is destined to be the world ruler.

**1215**

“And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.”

(Mark 4:36)

In **1215 Genghis Khan** captures the Jin capital Zhongdu (modern Beijing): ‘he sent the multitude away’. He began his work alone sitting in a boat speaking to the Mongols (Mark 4:1) on the shore. Now everyone was on board with his vision for Mongolia: ‘there were also with him other little ships’.

**1216**

“And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.”

(Mark 4:37)

The **Jin** have fled northern China. But there is much work and administration to occupy such a great land. The troops are exhausted from many battles and years of war. Spoils must be distributed, ‘the ship... was now full’, and taken back to relatives.

**1217**

“And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say to him: Master, care thou not that we perish?”

(Mark 4:38)

After such a great victory **Genghis Khan** is not suspecting any danger: ‘asleep on a pillow’. But his spies on the front line ‘part of the ship’ tell him the deposed **Khan** of the **Naiman** has usurped the khanate of the **Qara Khitai (Western Liao)**.

**1218**

“And he arose, and rebuked the wind, and said to the sea: ‘Peace, be still’. And the wind ceased, and there was a great calm.”

(Mark 4:39)

In **1218 Genghis** sent only a small force, like a man with his breath holding back the wind of a storm; **General Jebe** incited revolt among the enemy supporters. The army was victorious. The enemy Khan escaped but was hunted down. All was ‘peace’; and ‘the wind ceased and there was great calm’

**1219**

“And he said unto them: Why are ye so fearful? How is it that ye have no faith?”

(Mark 4:40)

Mongols who all their lives had lived in constant fear of raiders, of betrayers, of family feuds, of dangers inside the tent and out, now finally experienced a strange thing: peace and quiet. Mongols were now safe in their own land, which stretched to the horizon.

There is every indication the Mongol Empire might have been content to settle and enjoy its land at this point. From their perspective they had conquered the known world to them. No enemies were in sight. **Genghis Khan** sent peace offerings and ambassadors to his most powerful neighbors to the West, the **Khwarezmid Empire**. But the flowering of evil that was planted was greater than **Genghis Khan**. He would be carried away in passion to do the Devil’s work far afield: “**There is no peace says my God for the wicked**”.

Seeing trading opportunity **Genghis Khan** sent a 500 man caravan down the Silk Road to the **Khwarezmid Empire** of Persia. **Inalchuq**, the governor of the city of **Otrar**, attacked the caravan that came from Mongolia, claiming that the caravan contained spies and was a conspiracy.

The governor later refused to make repayments for the looting of the caravans and handing over the perpetrators. **Genghis Khan** sent three ambassadors (two Mongols and a Muslim) to personally meet the **Shah** bypassing governor **Inalchuq**. The **Shah** had the men shaved and the Muslim beheaded and sent his head back with the two remaining ambassadors.

In **1220** the wrath of **Genghis Khan** was aroused - his fury knew no bounds. He sent 100,000 hardened veteran horsemen under his best generals to take revenge. He went in person to supervise the war.

**Genghis Khan** divided his forces and attacked **Samarkand** from three directions. He captured **Otrar** and poured molten silver into his eyes and ears. He slaughtered the inhabitants and enslaved the rest.

The Mongols captured **Samarkand** by using human body shields. After the fortress fell **Genghis Khan** reneged on his surrender terms and executed every soldier who had taken up arms against him. The people of the city were evacuated to a plain and killed. Pyramids of human heads were piled up as a symbol of victory.

The city of **Ugrench** and put up a stiff defense but fell. Some estimates say the Mongols slaughtered over 1 million inhabitants of the city – making it the greatest single butchery of human life of all time. **Bukhara** fell. It was there **Genghis Khan** declared in a mosque he was the Flail of God sent to punish them for their sins. (!)

## 1220

“And they feared exceedingly and said one to another:

What manner of man is this?

Even the wind and the sea obey him!”

(Mark 4:41)

In **1220** the terror of **Genghis Khan** spread across Asia; the towns and cities were filled with fear. **Persia** was a great nation and power. It's fall sent shock waves. No land was safe. No land was prepared to fight these devils who flew like wind, fought like wild dogs, and drank horse blood.

## 1221

“And they came over unto the other side of the sea, into the country of the Gadarenes.”

(Mark 5:1)

In **1221** the Mongol forces split. **Genghis Khan** took the main army through Afghanistan and northern India. Generals **Jebe** and **Sabutai** swept around the Caspian Sea: ‘the other side of the sea’. They destroyed the kingdom of Georgia and sent scouts into Russia: ‘the country of the Gadarenes’

## 1222

“And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit”

(Mark 5: 2)

In **1222** the Mongols circled West before heading home. A **Kievan Rus** army numbered 80,000 troops led by **Mstislav** met them. **Subutai** sent emissaries to the Slavic princes calling for a peace, but the emissaries were executed. The Mongols only had 20,000 troops and put off the fight for a better time.

## 1223

“Who had his dwelling among the tombs; and no man could bind him, no, not with chains:”

(Mark 5:3)

In **1223** the Mongols defeated the larger Slavic force at the Battle of **Kalka River**. The Russian princes sued for peace but were put to death by crushing under a platform. **Jebe** died soon after. **Subutai** returned to Mongolia. The city of **Kievan Rus** was not sacked at that time: ‘no man could bind him, not with chains’

**1224**

“Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him:”

(Mark 5:4)

In **1224** the Mongol troops of the Caspian Sea expedition returned with accounts of the great army they fought to a draw. This may explain why much later the Mongols were eager to make alliance with Europe, in particular with the Pope, whom they considered to be a Great Khan. Being superstitious, they supposed demonic power was behind it.

**1225**

“And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones:”

(Mark 5:5)

In **1225** the remaining Mongol divisions returned home. They discovered the **Tangut** vassal was raising resistance against them again from the Helan mountains and the other side of the Yellow River. But his pleas to resist only served to do himself harm: ‘he was crying and cutting himself...’

**1226**

“But when he saw Jesus afar off he ran and worshipped him:”

(Mark 5:6)

In **1226 Genghis Khan** attacked the **Tanguts**. After a series of victory he saw a line of five stars in the sky and interpreted it as an omen of victory.

**1227**

“And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not:”

(Mark 5:7)

In **1227** the Imperial family of **Tangut** surrendered. Not happy with their betrayal he executed the entire royal blood line. In August of the year **Genghis Khan** died. It is said he fell off his horse while hunting. Due to the secretive society of the Mongols, it is not known exactly how he died and there are many theories. What we know is five is the number of ‘weakness’. Five stars in a line is a bad omen.

When **Genghis Khan** is raised from the dead to stand before the White Throne of Judgment and he sees with his own eyes the true King of Kings and Khan of Khans, Jesus Christ, Son of the Most High God, no doubt he will fall on his knees and pray to him (unsuccessfully): ‘I adjure thee by God, that thou torment me not’!

Jesus will quote the words of **Genghis Khan** back to him ‘Take heed what ye hear: with what measure ye mete, it shall be measured to you’! Then he will hear again the cries of the **Tangut** King begging for mercy.

## APPENDIX: ONE-VERSE ONE-YEAR PROPHECY METHOD

### GENERAL INTRODUCTION

For evidence to support the 1 verse - 1 year methodology, please see our paper [Come Away My Love](#)

Example of prophetic history of the modern world in the Major Prophets:

Isaiah: [Gates of Jerusalem - I](#) Christ to Mongol Conquest

Jeremiah: [Gates of Jerusalem - II](#) Alauddin to 1948 Israeli War

### PROPHECY IN THE GOSPELS

The Gospels of Jesus Christ are the four books in the Bible which provide an intimate account of the life, death, and resurrection of our Lord and Savior. Christians accept the Gospels as plain truth and they are.

But in the providence of God there is another purpose for those very same four gospel accounts. They are also written as prophetic of things to come. That we might know by the proof of prophetic fulfillment that the words in the gospels did not originate in men, but were as God-breathed as the Torah of Moses.

### THE LIGHT & THE DARKNESS

"The light shines in the darkness, but the darkness has not overcome it" (John 1:5)

What happens when we sit and read the Word of God? The light shines and the dirt shows up. We feel conviction of sin. This is a truth on a personal level. What about on a global level?

What if the words in the Bible reveal darkness on earth - prophetically?

Can the "Light" - the Word of God - show the "Darkness" - evil works afoot in the world? Just as the Word of God shows up sin in our heart? It can. This is foolproof evidence the Bible is the Word of God.

### HOW TO READ PROPHECY

A single verse, or passage, or chapter, or book can have more than one prophetic fulfillment.

For the purpose of our study we read prophecy on a one verse, one year basis. We have already shown when we read the Prophets, and take Isaiah 1 v 1 as 1 AD we follow modern history with astounding accuracy.

Following [Isaiah](#), modern history continues verse by verse in [Jeremiah](#). Right up to our present day.

Prophetically: 2015 is Jeremiah 30 v 2 and 2016 is Jeremiah 30 v 3.

## THE GOSPELS

The Gospels are the accounts of the life of Jesus Christ, the Messiah, the Son of God, the sinless perfect One who made the Universe. He showed his love for the Father by setting aside his majesty in glory, incarnating as a child, presenting Himself to Israel then dying on a Cross. Because death could not hold Him, He was raised from the dead and sits once again at the right hand of the Father in Glory.

Jesus said this:

"...false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect..SEE I HAVE TOLD YOU AHEAD OF TIME" (Matt. 24:24-25)

The gospels contain the history of Jesus Christ... The Light of the World... and the Light shows the Darkness... ahead of time... So... the Gospels show the False Christs and False Prophets... ahead of time...

We give you examples of some of the most notorious men ever to live. Their story is found prophetically right in the gospels. All this blackest evil is found in the accounts of the purest good, Jesus Christ.

A-mazing!

Praise the LORD!

Thy WORD is Truth!