



## 541 AD: Year of the Apocalypse

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BY this point in our relationship, you've been made well aware of the year [536](#). I'm calling it the year of the **Fire Reset**, though the Normies are at least admitting it was the worst year in recorded history. I'll take their confession as a win for Team His-Story. The year which followed, [537](#), incurred other notable troubles, like **the death of King Arthur** and the end of a place called **Camelot**. I take it you read through both of those reports and if not, don't use me as your excuse, I've already dropped you two links in the opening paragraph, intended here to act as footnotes. The clock is ticking. Get to it, man. Be sure to give them a read and don't forget to have a good time. But then, supposing you've fulfilled your duty, I am here to explain in layman terms that you've

hardly been caught up to speed. All those people claiming 536 was the worst year in recorded history; what pipe are they smoking from? That was just a preview to **541**, the year in which **The Apocalypse** reigned down upon the Earth. The official title is the Plague of Justinian but I'm going with The Apocalypse with a capital 'A' and sticking to it. Have you read the definition of Apocalypse lately? It's Biblical.

**apocalypse** *noun*

<sup>1</sup> one of the Jewish and Christian writings of 200 B.C. to A.D. 150 marked by pseudonymity, symbolic imagery, and the expectation of an imminent cosmic cataclysm in which **God destroys the ruling powers of evil and raises the righteous to life in a messianic kingdom.**

Mariam-Webster

To address the concerns of everyone out there who thinks I'm flip-flopping with my stance on Revelation, Apocalypse can be employed in various ways. The destruction of Yerushalayim in **70**, finally culminating with the siege of Masada in 72 A.D., was most definitely an Apocalypse, as well as the fulfillment of every prophecy concerning Yahudah's existence in the former Kingdom of Yashar'el. Yahusha HaMashiach was seen in the clouds. He came in his kingdom to confront the Temple Controllers and I'm not backing down from that claim. Rome wasn't destroyed in that decade though, not even in the first century. It is the ushering in of the dark ages, as you well know by now, which has my hawk-like gaze. And *this* is that event. All roads lead to Rome, er, in this instance, Constantinople.

What started with the 536 fiasco, climaxed with the Justinianic plague in 541, though it lasted until **549**. Cause and effect. I'm of the opinion that it *was* The Apocalypse in every sense of the word. The ruling powers of evil were destroyed. The righteous were raised to life. The quote-unquote 'Dark Ages,' aka the Messianic Kingdom, was made

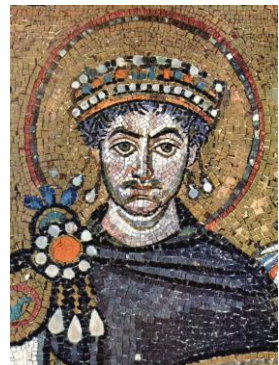
known. It lines up with the arrival of the Phoenix, **500 years** after the **30AD** Resurrection Event, and so much else of what I've already shown.

The **plague of Justinian** or **Justinianic plague** (AD 541–549) was an **epidemic** that afflicted the entire Mediterranean Basin, Europe, and the Near East, severely affecting the **Sasanian Empire** and the **Byzantine Empire**, especially **Constantinople**.<sup>[1][2][3]</sup> The plague is named for the Byzantine Emperor **Justinian I** (r. 527–565), who according to his court historian **Procopius** contracted the disease and recovered in 542, at the height of the epidemic which killed about a fifth of the population in the imperial capital.<sup>[1][2]</sup> The contagion arrived in **Roman Egypt** in 541, spread around the Mediterranean Sea until 544, and persisted in **Northern Europe** and the **Arabian Peninsula** until 549. By 543, the plague had spread in every corner of the empire.<sup>[4][1]</sup> As the first episode of the **first plague pandemic**, it had profound economic, social, and political effects across Europe and the **Near East** and cultural and religious impact on Eastern Roman society.<sup>[5]</sup>



A truckload of information has just been dumped in our lap, courtesy of the **Wiki**, and what have we learned? The Plague of Justinian began in 541, ended in 549, and affected the entire Byzantine Empire, especially the capitol city of Byzantium. It being named after the Emperor is obvious, but then a man named **Procopius** is pinpointed as the official eyewitness. More on him in a moment, though his documentation is undoubtedly fueling the information provided. For example, we read how the Plague arrived in Roman Egypt in **541**, swished around the like a happy poop emoji in the Mediterranean toilet bowl, infecting every corner of the Empire by **543**. The following year, it swept beyond Rome's borders to Northern Europe and the Arabian Penninsula, essentially the ends of our known Realm, before finally coming to an end in **549**.

I attempted to track down a snapshot of this Procopius fellow but only managed to nab a reported portrait of **Justinian I**. So, there you go, the man of the hour, *supposedly*, surrounded by a halo. Well, getting back to the mysterious Procopius, I wanted to know what he actually said about the Plague. But more importantly, I wanted to track down the source orchard and personally squeeze the juice from a hand-picked orange rather than drink from the



strained carton which the Ministry of Truth has to offer. Will you be happy to note that my mission was a successful one? Procopius was most likely a **State sponsored propagandist**, which is why his book survives, but like **Agent Josephus** before him and far too many others to list, he too failed to foresee his post-Newtonian audience, as well as a potential Zionist fanbase, and royally slipped up. The Ministry likes to leave out the little important details of his report which make the spiritual connection, though I won't. Hands down, it *was* the Apocalypse which Procopius spoke of. Don't take my word for it. Read his recollections of [The Plague](#) for yourself. I just dropped a link. It will lead you to my website, The Unexpected Cosmology, where the full passage can be scoured, for all you sleuths out there. Because I will only be covering juicy morsels in the coming pages.

DURING these times there was a pestilence, **by which the whole human race came near to being annihilated**. Now in the case of all other scourges sent from heaven some explanation of a cause might be given by daring men, such as the many theories propounded by those who are clever in these matters; for they love to conjure up causes which are absolutely incomprehensible to man, and to fabricate outlandish theories of natural philosophy knowing well that they are saying nothing sound but considering it sufficient for them, if they completely deceive by their argument some of those whom they meet and persuade them to their view. **But for this calamity it is quite impossible either to express in words or to conceive in thought any explanation, except indeed to refer it to God**. For it did not come in a part of the world nor upon certain men, nor did it confine itself to any season of the year, so that from such circumstances it might be possible to find subtle explanations of a cause, but **it embraced the entire world**, and blighted the lives of all men,

though differing from one another in the most marked degree, respecting neither sex nor age.

Procopius: History of the Wars 2: 22-36

Top of the hour News has Procopius claiming the Plague was such that the entire human race teetered upon extinction. No surprise, he furthermore states there were *quote-unquote* “clever men” who were coming up with all sorts of theories, a likely reference to his contemporary Controllers, flinging the happy pooh emoji into the fan to see what sticks on the wall. Because of SCIENCE, you know. We have already seen the lame explanation given to us by **Cassiodorus** in regard to 536 and the darkening of the sun. Procopius says no explanation can be given unless God is referenced. That’s not where he slipped up though. You’ll have to keep reading to see what I mean.

And in the second year it reached Byzantium in the middle of spring, where it happened that I was staying at that time. And it came as follows. **Apparitions of supernatural beings in human guise of every description were seen by many persons, and those who encountered them thought that they were struck by the man they had met in this or that part of the body, as it happened, and immediately upon seeing this apparition they were seized also by the disease. Now at first those who met these creatures tried to turn them aside by uttering the holiest of names and exorcising them in other ways as well as each one could, but they accomplished absolutely nothing, for even in the sanctuaries where the most of them fled for refuge they were dying constantly. But later on, they were unwilling even to give heed to their friends when they called to them, and they shut themselves up in their rooms and pretended that they did not hear,**

although their doors were being beaten down, fearing, obviously, that he who was calling was one of those demons. But in the case of some the pestilence did not come on in this way, but they saw a vision in a dream and seemed to suffer the very same thing at the hands of the creature who stood over them, or else to hear a voice foretelling to them that they were written down in the number of those who were to die.

Procopius: History of the Wars 2: 22-36

Say what? I hope you got all of that. I even highlighted everything, hoping that you wouldn't miss the good stuff. Wait, hold on. Let me serenade you with pictures from my Medieval art collection while I talk.





That's better. I can find dozens of sources which cite from Procopius but not one of them care to fill us in on the *little* details. Nearly the entire world was decimated by a disease, as you will recall, but then to add to that, the case of The Cough was often though not always paired with a visit from spiritual entities. Procopius claims the

victim would see the ruach manifested before him and that only then the symptoms would follow. He says the victim would attempt to exorcise his visitor without success, and that even a plight to the corner sanctuary did not deter them. So frequent were these reports among the diseased and dying that people were afraid to answer a knock on their door, supposing it might be an unclean ruach attempting to gain admittance. Is that where the Grim Reaper and the notion that death comes knocking originates from? Seems so. Even more wild is the

number of reports from those who claimed a demon of the night hag persuasion visited them by night, letting them in on the news, that they'd been written down among the total tally of those who were destined to die. Yup, it's okay, you can say it: Apocalypse.

Now the disease in Byzantium ran a course of four months, and its greatest virulence lasted about three. And at first the deaths were a little more than the normal, then the mortality rose still higher, and afterwards **the tale of dead reached five thousand each day, and again it even came to ten thousand and still more than that.** Now in the beginning each man attended to the burial of the dead of his own house, and these they threw even into the tombs of others, either escaping detection or using violence; but afterwards confusion and disorder everywhere became complete. For slaves remained destitute of masters, and men who in former times were very prosperous were deprived of the service of their domestics who were either sick or dead, and many houses became completely destitute of human inhabitants. For this reason, it came about that some of the notable men of the city because of the universal destitution remained unburied for many days.

At that time **all the customary rites of burial were overlooked.** For the dead were not carried out escorted by a procession in the customary manner, nor were the usual chants sung over them, but **it was sufficient if one carried on his shoulders the body of one of the dead to the parts of the city which bordered on the sea and flung him down;** and there the corpses would be thrown upon skiffs in a heap, to be conveyed wherever it might chance.



## Procopius: History of the Wars 2: 22-36

The mortality rate in Byzantium was such that its tally soared to **five thousand** per day. Because bodies needed disposed of, random tombs were filled. It appears as though some of them were guarded because the grave fillers did so by force. The mortality rate in Byzantium alone then rose to **ten thousand** per day. But then, as the corpses surpassed even that number, they stopped bothering to count. Entire houses were destitute of inhabitants. Procopius describes a destitution so universal that even notable names were left where they lay for many days thereafter, until somebody could get around to burying them.

It gets worse. Because there was no room to bury the dead, bodies were left stacked in the open. Funeral rites were often left unattended to. The entire city held the stench of rotting corpses. Eventually, they started carting off the bodies by the truckload and then dumping them into the sea. I will remind you again that this account comes down to us from Byzantium alone. What was going on in the rest of the world? I can only figure the other documentarians were scrubbed. That—or all hell was breaking loose, and the others were too busily occupied running and screaming to take the pen to paper. Which reminds me, here is one more interesting scene from Procopius' account.

Nay, more, those who in times past used to take delight in devoting themselves to pursuits both shameful and base, shook off the unrighteousness of their daily lives and practiced the duties of religion with diligence, not so much because they had learned wisdom at last nor because they had become all of a sudden lovers of virtue, as it were—for when qualities have become fixed in men by nature or by the training of a long period of time, it is impossible for them to lay them aside thus lightly, except, indeed, some divine influence for good has breathed upon them—but then all, so to speak, being thoroughly terrified by the things which

were happening, and supposing that they would die immediately, did, as was natural, learn respectability for a season by sheer necessity. **Therefore, as soon as they were rid of the disease and were saved, and already supposed that they were in security, since the curse had moved on to other peoples, then they turned sharply about and reverted once more to their baseness of hearts and now, more than before, they make a display of the inconsistency of their conduct, altogether surpassing themselves in villainy and in lawlessness of every sort.**

Procopius: History of the Wars 2: 22-36

There is no hiding the fact that the disease originated from unclean ruachoth, and furthermore, that they targeted the unclean. That is to say, The Cough of Justinian apparently had no effect on the righteous Sons of ALAHAYAM, go figure. None of our official storytellers will let you in on that detail, most likely because they themselves are agnostic, so I may as well relay the reality of the world we live in. On the flip, we read of those who tried their hands at righteousness, so as not to be included in the kill count, though once it was over, they removed their mask and multiplied their lawlessness. You've heard me say it before, and supposing I continue the investigation, this certainly won't be the last. The beginning and the end of the Thousand Year Reign of Mashiach was bookmarked with rebellion. The actors are everywhere, and nothing causes a hypocrite to squirm more than YAHUAHA's instructions in righteous living.



## Angels and Demons and the Seven Days of Apocalypse

1/4/2024

NOW that we've managed to survive the initial 'End of the World' Trilogy (that's a reference to my three papers, [536](#), [537](#), and this one, 541, in case you've lost your bearing), I think it's high time we put this conversation to the test of Apocalyptic literature. What says you, do you yield? I'm feeling lucky. How about you, punk, are you feeling lucky? I'm feeling over the weather, thanks for asking.

Something that I started noticing several years ago is that, for the most part, Apocalyptic literature takes a drastic turn from Revelation, and it only makes sense that it would. I certainly wouldn't be the first to point

out the obvious, though in my book, [The Glorious Appearing of Yahusha HaMashiach](#), 70 AD being a fulfillment of Scriptural prophecy is laid out on my part. Wishful thinking would misplace the book 2,000 years in our future to the Zionist deception, which is a ridiculous notion. Slap yourselves out of it, please. As such, the other Apocalyptic books on the shelf are confused and then thrown into the wastebasket when they don't line up with Revelation. Such a shame since texts such as what I'm about to show-and-tell with the class had its readers looking ahead rather than the mile-markers behind them. His-Story functions in a circular fashion rather than linear, making prophecy a repeated affair. There are many antichrists and false prophets and beast kingdoms in need of a good butt whopping throughout the centuries and always, though only once was the Whore divorced by YAHAUAHA, as we saw in Revelation. The Whore was Yahudah.

Anyways, as I was saying. For the longest time, post canonical apocalypse literature didn't make a whole lot of sense. Mostly because they so often felt detached from Revelation, and of course, that was the intent all along. Different visions, new Resets, you know the drill. I'm being totally serious about the 'End of the World' Trilogy, by the way. On most occasions, you can flub your way through these papers, not clicking on the links, not following the footnotes, not doing your background research or homework, and still make heads or tails of what I'm talking about. Good luck with that this time around. Because it won't happen. Not going to repeat all that information here, either. Also, what I'm aiming to do is present to you the entirety of a passage without breaking for a commercial sponsor. All comments will be relegated to afterwards. The text is 'The Apocalypse of Ta'om', by the way. **Ta'om** would be the same as doubting Thomas. And *here* is what it says.

Hear thou, O Ta'om, for I am the Son of ALAHAYAM the Father, and I am the father of all ruachoth. Hear thou of me the signs which shall come to pass at the

end of this world, when the end of the world shall be fulfilled before mine elect depart out of the world. I will tell thee that which shall come to pass openly unto men: but when these things shall be the princes of the angels know not, seeing it is now hidden from before...

Then shall there be in the world participations between king and king, and in all the earth shall be great famine great pestilences, and many distresses, and the sons of men shall be led captive among all nations and shall fall by the edge of the sword (and there shall be great commotion in the world: Vienna omits). Then after that when the hour of the end draws nigh **there shall be for seven days great signs in heaven**, and the powers of the heavens shall be moved.

Then shall there be on the **first day** the beginning: at the third hour of the day a great and mighty voice in the firmament of heaven and a bloody cloud coming up (*alternate*: down) out of the north, and great thunderings and mighty lightnings shall follow it, and it shall cover the whole heaven, and **there shall be a rain of blood upon all the earth**. These are the signs of the first day.

And on the **second day** there shall be a great voice in the firmament of heaven, and the earth shall be moved out of its place, and the gates of heaven shall be opened in the firmament of heaven toward the east, and **the smoke of a great fire shall break forth through the gates of heaven and shall cover all the heaven until evening**. In that day there shall be fears and great terrors in the world. These are the signs of the second day.

But on the **third day** about the third hour shall be a great voice in heaven, and the abysses of the earth shall roar from the four corners of the world; the pinnacles of the firmament of heaven shall be opened, and all the air shall be filled with pillars of smoke. **There shall be a stench of brimstone**, very evil, until the tenth hour, and men shall say: **We think the time draws nigh that we perish.** These are the signs of the third day.

And on the **fourth day** at the first hour, from the land of the east the abyss shall melt and roar. **Then shall all the earth be shaken by the might of an earthquake. In that day shall the ornaments of the heathen fall, and all the buildings of the earth before the might of the earthquake.** These are the signs of the fourth day.

But on the **fifth day** at the sixth hour, suddenly there shall be a great thunder in heaven, and **the powers of light and the wheel of the sun shall be caught away, and there shall be great darkness in the world until evening, and the air shall be gloomy without sun or moon, and the stars shall cease from their ministry.** In that day shall all nations behold as in a mirror (*or*: behold it as sackcloth) and shall despise the life of this world. These are the signs of the fifth day.

And on the **sixth day** at the fourth hour there shall be a great voice in heaven, and the firmament of the heaven shall be cloven from the east unto the west, **and the angels of the heavens shall be looking forth upon the earth by the openings of the heavens, and all these that are on the earth shall behold the host of the angels looking forth out of heaven. Then shall all men flee unto the monuments and hide**

**themselves from the face of the righteous angels and say: Would that the earth would open and swallow us up!** And such things shall come to pass as never were since this world was created.

Then shall they behold me coming from above in the light of my Father with the power and honor of the holy angels. Then at my coming shall the fence of fire of paradise be done away because paradise is girt roundabout with fire. **And this shall be that perpetual fire that shall consume the earth and all the elements of the world.**

**Then shall the ruachoth and souls of all men come forth from paradise and shall come upon all the earth: and every one of them shall go unto his own body, where it is laid up, and every one of them shall say: Here lieth my body.** And when the great voice of those ruachoth shall be heard, then shall there be a great earthquake over all the world, and by the might thereof the mountains shall be cloven from above and the rocks from beneath. Then shall every ruach return into his own vessel and the bodies of the saints which have fallen asleep shall arise.

Then shall their bodies be changed into the image and likeness and the honor of the holy angels, and into the power of the image of my holy Father. Then shall they be clothed with the vesture of life eternal, out of the cloud of light which hath never been seen in this world; for that cloud cometh down out of the highest realm of the heaven from the power of my Father. And that cloud shall compass about with the beauty thereof all the ruachoth that have believed in me.

Then shall they be clothed and shall be borne by the hand of the holy angels like as I have told you aforetime. Then also shall they be lifted up into the air upon a cloud of light, and shall go with me rejoicing unto heaven, and then shall they continue in the light and honor of my Father. Then shall there be unto them great gladness with my Father and before the holy angels. These are the signs of the sixth day.

And on the **seventh day** at the eighth hour there shall be voices in the four corners of the heaven. **And all the air shall be shaken, and filled with holy angels, and they shall make war among them all the day long.** And in that day shall mine elect be sought out by the holy angels from the destruction of the world. Then shall all men see that the hour of their destruction has drawn near. These are the signs of the seventh day.

And when the seven days are passed by, on the **eighth day** at the sixth hour there shall be a sweet and tender voice in heaven from the east. Then shall that angel be revealed which hath power over the holy angels: and all the angels shall go forth with him, sitting upon chariots of the clouds of mine holy Father rejoicing and running upon the air beneath the heaven to deliver the elect that have believed in me. And they shall rejoice that the destruction of this world hath come.

The words of the Savior unto Ta'om are ended, concerning the end of this world.

The Apocalypse of Ta'om

Some among the eschatological Tartar crew may still attempt and wedge this passage into the Revelation account but at present I'm not



seeing it. The current proposed timeline makes the most sense. Days **One** through **Five** appear to line up with the 536 event. We see fire and smoke, thunderings and earthquakes, all of which can be explained by a **volcanic winter**. Especially the part regarding the sun and the moon and the stars failing to give their light. But that's not exactly how it's phrased. I fear I've misquoted. The actual line goes as follows:

**The powers of light and the wheel of the sun shall be caught away, and there shall be great darkness in the world until evening, and the air shall be gloomy without sun or moon, and the stars shall cease from their ministry.**

Read it again and again if necessary. Tell me that's not a picture-perfect description of the 536 Fire Event, wherein the sun failed to give light to the Earth for a stunning 18 months.



What that tells us is that **Day Six** likely picks up with the Plague of Justinian, which it most certainly does. Read that one again with The Cough in mind. Remember how Procopius described countless victim reports of demons visiting them so as to inflict the disease? They may very well have been demons. I even showed the artwork to back up the claim though in reality I'm uncertain, I wasn't there to be visited by one. According to 'The Apocalypse of Ta'om,' it is **righteous angels**

who would peer through the firmament and make themselves known, not evil ones. We then see men flee to the monuments, hoping to bend over into the fetal position and hide. That right there does happen to match up with Procopius' report. Men evacuated to the sanctuaries, employing any number of holy names, but were incapable of warding them off. Perhaps they really were righteous angels after all and the unrighteous were far too unrighteous to tell the difference. Righteousness is always repugnant to the lawless, you know.



Movie reference. It's why I showed you a picture of the angel from 'Raiders of the Lost Ark.' It was the Eighties, first film that I watched in a drive-in theater, you had to have been there. And now I'm showing you two more, the *before* and *after*. She straight up melted everyone's

unclean face off. You think her victims would attribute righteousness to a heavenly ruach like that? Exactly. Best to mind your own business like a good boy and obey the Commands. Start by keeping Sabbath and then think about laying off the pork. You're still bound to hear a knock on your door at the hour of your appointment but there's a far better chance it won't be the cub scouts from Tartarus. I must say, a lot of people claim they've written a book on how to live like Jesus, but wouldn't you know, Moshe already wrote one. In fact, he wrote five of them. The things they don't teach you in church.

The other event that happens on the Sixth Day (that is, after the angels poked their heads out from the heavens, scaring the normies) is the appearance of Yahusha HaMashiach in the clouds, as well as the resurrection of the dead. Procopius doesn't mention those two. *Well, darn.* I must have it all wrong then. Best to close shop on the entire investigation. And here we were expecting our Controllers to starve off the Propaganda and keep to the His-Historical Book rather than their Illuminati version, LOL.

Interestingly, there's also a **Seventh** day as well as an **Eighth**. The Seventh deals primarily with a War amongst the Sons of Darkness and Light. Indeed, the Controllers *were* given more time to tidy up the propaganda in hopes that they would win the day, and who knows how long their last-ditch effort lasted? The kingdom wasn't welcome by just about everyone. Experience has shown that you can't present the Torah to anyone without kicking and screaming.