

October 1st, 2024

What had it been that Bothered you Dear?

That which is beyond God, is the forementionable, for whom of what consequatively, he comprehensive remains of, without a prenatalized aim, and that of a goodliness, to the aforementioned prophet, of whom, in disremark, in of their, and alike a trust in bondmanship.

This is a lie, to us, whom believe in God, therefore he may be withheld, in a true belief, and exists, in a mathematical archiac elation, lest we be forgiven, we are untaken, and then, affordantly so, we are not God's, in revelation or manner, but one, may be homely, and it is known, thus, the frail, nor the strong, are judged, or valued over another, the struggle ceases, and he, intchanges places, with a demonic figurative glance in his shadow.

I am not that shadow, he renders from the providence of what is behind and priorly beheld in absence, for presence, in the illogical condition that the unexpected would suffice.

He is antiethical of life and nature, and a liability, that must, and will be, via myself (afore and primary) from the unmanifest, of truth, and conviction to be fair, and regular, in my approach to comprehend my being.

I am therefore, equated with no-one, am not islandary, and free, of whomever, whatever, and is, as to living, beyond the means, of the capacity for the lust of idle men.

I may now, - justified - set aside my judgement, and my qualifier or agency, and that of the myth, of the sanctified and christian, for of the dispute, - simply but, the antiethical of a divorcement is it's own, (at a heaven under intervention), (once, twice, or

18 time(s)) a reduction in the policy, in wisdom, and capacity, to know the enemy, and a process, via which assortably, we are free, for of that of the lust of a pavillion of hatred of unfair dishonest wrath of emotional sabotage. These are hell beings.

The final judgement of a qualifier; under auspices of a withheld identified (contractually beheld witness) - to one figurative (maternal homeliness of man in isle) and providentiated woman, [maternally parental and living] is once, become to self-visualized identifiable process at friendliness, with potentially withheld skepticism, on behalf of one, and once-occurrent (neither two fold *unheld* promissary) of a note of progression in amends without disentitleable beleaborment, but of concern, to *probable intimable connective*, a unwarranted regress to disideosympathetic *pro benficier* - in a lateral regressable non-contractual extractive.... from which it is deduced, neither suffer of two, of all, for in entitlement to paternity, of a beleaborment of male and female paternal figures, to a dispute to judgment.

God, in his-choice of judgement in faith, is an inlenient and taxing process of microfissurable condition to extinctual, taken as a bodily being, of a world, half-blind, half-seeing. I am not God, this God, or a people, of our(s) are not blind, they confess, it is origination of an intimability and intimacy to be held, and embraced, God, while as such, in the form of man, is an unwavering principle capital non-assured mutually annihilative to the woman beheld of herself, as a living fiction. Thus, the afflictions, have a separative mean (via the prior reasoning) in a disembarkment from the unprovidence and unprovided of foundation of the assumptive, 'ascent(s) do not leave one alone and unembarkable, in faith and in judgement, to whom, as such (a people) is one', therefore, God is in exclusively misentitled of a process of recollective mean of our world, and afar, or spatial, and I am unwarranted a decisive relationship, he is ill affordant, and remains the basis and the emanation.

A woman (beheld) of the values (26-39 fold) is known, therefrom, I am known, and as-such, I am acursed, and violated, nightly and dayly, for whom he or her is incapable of

choice. Life has abandoned fiction and story. Therefore, a people, is not one, and unwarranted ecological study, and I am violated and sinned against, this God, does not know his nature, (of whom as I will die, - by in the aforementioned) he is not Christ, beheld a people, and a third, and fortieth time, I am struck, and poised. But as so, it remains my undisembarkment from compassion, they are of a mixed delusion, in relation to whom, is not me, in neither nascent of idleness, and they furthermore, are not of this fold. My compassion I do not withhold, it is avout, but that God, is not one, and I am not manifold, so as such I am of love of self, and beheld of love for another, beyond what is God, beyond what is abuse, toxicity, and atrocity, frailty, and affliction. Jesus is merely a word for a friend and friendship, it is illibious.

To be 'withheld' of a four (4) to seven (7) at immotility, we are apportionately accountable, to a 'witness' in liability at the difference, then, of sources and sorts, in the ambiguous return of understanding from-another, without our committed parity. Thus, judgement by and of a council to reprieve, is co-alignably defensible in it's precedent, but, intially in-knowledge we for-fault or leisure (continual) are un-abated of a discourse of man, and serve a propretary prohibitional distress and eutopic provision. Thus, each in many becomes a laint relation of many lumped parities in party and member, of what-qualifies, to depart, we adhere, to form, we relate, and adjust, unwarranted and without unprovided mean(s) at the charity of people's. This is to err, to caution, when we are self-courageous, of the alignable prehensible notion that service will earn, it's keep, of our presiding end condition, and it is due reprieve, from once, an occurence of disambiguablity of character, persona, but a self-martyrdom, to principal of the nature of a whole condition of plea.

The 'character of a juris-motivated argumentative basis' is *unsullied* [provided] therefore a *benefit in relation to it's self-occurrent deficit in membership of a procedural predicated assumptive*: Ontologically, the inseparability adheres as the unconditioned resultant of a benign judgement *at mutual defensible contractual closure*. (Impartite).