

Strength

Paris [s.] Miles-Brenden

Essentially, I must be strong enough, but I am only so much, so, that I begin with other's, and yet to *acknowledge*, their strength is outward, and to-recognize in the other, - what is selfless, and formative, of which I may give, take, or treasure, or refuse, had been my-bargain.

Therefrom, in-these to know that I had judged blindly by-another, of whom as-such 'people' had believed I was trapped, by what was external, then, to find that I remain a second ahead, and behind them, of unreliable extreme, and therefrom divorcible of the nature of a family or wife.

For one to happen, and the other [then judged - but NOT merely by-reading], it is to my recountment, to lose everything, for there had been an occasion of finding of one relation, what was under disrepair. That I could know of such, and knowingly prohibit of-this, that we arrange, of all but-yet of which is-blind, it is unoccassioned, and there is no advantage to that of afar.

That neutrality meets with in-neutrality, empowerment is with me to state, that neither so, had a man met yet with what was his occlusive nature, and so and such, - that of the blind, it had been neither arranged of there[in] their nature of liability to a disclosure in murder.

Thus, the accessory, of which, that disarraignment, had been the forefollowing of me, for their(s), it is knowable a being had lied in heaven, and hell, and this was not-me. Then, that of one occasioned of-whom, in meeting in-two, had not been of this other, in whom it is distrusted, thus of no-wed-relation, but of one, - to whom in-such was of a fallow end.

This person, unknown to me, remains the divorcement of a people, and I remain to know by four whom I am, in liability that I had not died, but earlier, in James, and Moses, as John, abandoned by this-Jesus, and of-him, no person, but an arraigned spirit on behalf of a people, then that none-other existed with clarity of spoken for of worded debate, but, incidence.

This, to be occurrent, means the non-A, among two categorical(s), is the unlaint of yet provided a death, and thus, that neither so had this man existed, for of that of one-A, and then not another of the-alternative, in that of accordant relationship, and neither so, but a mystery and myth of for in yet - the blind, and the truth, and it is indeed wise, of milk and honey, and a world founded.

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