

# 2-28-23 separation of politics and religion with intro

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Hey, everybody. Hey, yeah, the upcoming episode is, it's an interesting one. I wanted to come in and give you a little bit of a heads up. I not sure this is one of my better episodes, I got to think about like, Hey, maybe I just don't put it out. But then I started going, you know what? Part of it it's a really hard topic. And anybody who doesn't see the challenge of the topic itself? I don't know. I mean, I think there's, there's a little bit of that responsibility on them as a listener. So I hope it's something that challenges you, that helps you think, and please understand, from my perspective, this, this is one of those really hard topics that may not have come out exactly how I intended. So a little bit of grace, a little bit of empathy, for me would be appreciated. But hey, whatever, I'm not about perfection, I'm about getting better every day. So this is me setting that example. I hope you enjoy. Thanks.

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Hello, hello, welcome back. Thank you so much for joining us. As always, we appreciate your time. I am, I'm going to wrestle with something today, that has been on my mind for a while. And my hope is that this journey will be helpful to many or all of you out there, obviously, there's going to be parts that challenge us differently. But that's normal. If there is such a thing, I want to talk about the separation of church and politics. Now some of you are probably already hitting the not today Jeremiah button, hopefully you haven't hit it already. Because I'm going to do this a little bit different than the than many of the others that actually not too many people actually even address this. But I'm gonna get after it and see if we can do this in a way that's good and healthy. And that's a big ask. So as I go down this pathway, understand there are many rabbit holes I could fall into. And I'm gonna I'm gonna do my best to stay concise, keep it brief, but also effective, and, you know, give you some therapeutic perspective on what it is that I'm seeing. Why am I doing this podcast? And why now? Well, first of all, it's been something that I've been noticing has been on the increase over the last, I don't know, at least a year, and maybe more of this, you know, this political persecution model, and

this religious persecution model. And maybe, I don't know, they stem from a similar place, that, you know, people are tired, people are annoyed, people are upset and emotional. There's, there's lots of possibilities. But needless to say, this increase of frequency that I see it in my office, the intensity with which it shows up in my office, and how long it takes for people to heal is changing. It's changing significantly. Now understand this could just be in my bubble. So take this anecdotal, dialogue, opportunity. It for those of you who want to participate sending me emails or posting comments and stuff like that. But understand this may be just my own little niche. And this may be reality in where I am, but may not be reality outside of where I am, that potential exists. I don't think that's the case because of the research that I have done in terms of the culture and the cultural shifts that have been going on in the political arena and in our religious and spiritual arenas. But do your research, okay? Don't just count on me. Don't just count on another person in the media. Don't just count on your pastor. Do your diligence. It's one We are supposed to do, right, we're not supposed to just trust one person as though they are the end all be all of all information, we just we shouldn't do that. So keep that in mind. I have been intrigued with this for a while as it's been shifting. And my goal here is I want to look at some of these variables, I want to look at some of the things that I have seen and give them to you. So that you know, you can at least connect with the, the point of why we're doing this, but hopefully, even potentially give you some ideas and solutions and some ways to be a little bit more intentional moving forward. So keep all of that in mind and understand that, you know, like, like many of us, you know, you or just one blind person exploring an elephant. For those of you who are familiar with that analogy that I've used routinely, or at least a relative number of times. They, the truth is, you won't see the whole picture, I won't be able to paint you the whole picture, you're gonna have to take what I say what somebody else says, find somebody with a different perspective and take what they say, and come to your own conclusions, and then be open to changing them later on if they don't fit anymore, because the world is shifting. Alright, so let me tell you what I'm hearing. What I'm hearing in these, some of these are direct quotes from people who have sat with me over the last year, some of them are summaries of what was being said, so hang in there with me, I'm gonna give you a whole list. I'm gonna just rattle them off, you know, so that you have them. We don't talk about politics in church. Or here. Where else can I talk about politics, if not in the church? All right, those contradict, there's so much hate in politics. Interesting. I'm glad my pastor isn't political. If I didn't talk to you about this, and they were referencing religion in this particular example, I wouldn't be able to talk about it at all. That sad. How do I know how God wants me to vote? That's an interesting question. We actually tossed that thing around right after that. Didn't Jesus hate politics? Interesting. Abortion is evil. A woman should be able to choose what happens to her body. Okay, we got to find that happy medium between those two. But they've they've come up the Christian nationalism thing, it has me concerned. Okay. I'm afraid to tell people, I believe in God. If I tell people, I'm a Democrat or Republican, half the world is going to hate me. How can I stand for my values without being accosted? Now, you may notice in there in that list, and that is not an all inclusive list. This is just a snippet of the things that I hear. But in that list, an increase of fear is a common thread. So how do these puzzle pieces fit into what I experience, I want to go into a because like what I asked you to do, take the information that comes from an external or external source, bounce it off of my own internal radar, write my own mechanisms of reality, and find those things that are at least consistently showing up. Because those things are important. See, truths tend to be truths, whether you like them or not. And they tend to reappear over and over and over. Right? Like, every day you wake up and gravity is pulling you toward the ground, unless you're in space, which is not any of us if we're listening to my podcast, because the last I checked, nobody in space is listening to my podcast. So check in with reality. And reality is gravity is affecting you every morning, you know when you get out of bed and you're not floating. Okay, gravity is working again today. So the truth is, gravity exists. Whether you can see it or not. It is reality. So as we look at these puzzle pieces, to see what fits, bounce it off of what you know to be real. No, don't don't get so sucked into your own reality that confirmation bias kicks in and you get pinned into your own reality. And ignoring all other possibilities, that's not the point. But you should absolutely bounce it off of what you know

and experience to be a reality, and then finding those things. So I'm going to start with this, a look into the political landscape, from my view as a counselor. All right, this is, this is not a look into politics. As you know, a politician might say, because I'm not a politician, or it's not a as a, you know, elected look, you know, what I am, you know who I am, you have listened. This is a look into the political arena, from the landscape of a therapist, and during the last year or so, because what I wanted to do was line it up with the other information that I got about mixing politics and religion. These are some things that come up for me. More and more, it seems that politics is driven by fear creation, like demagoguery, you've heard me talk about that. The creation of fear is, is a driver in politics, and it's being used as a tool more readily. So that's interesting. We're told there isn't room at the table for a third party view. So if you're an independent, if you're a constitutionalist, if you're a Green Party, if you're this, if you're that, there's, there's no room for you at the table. Because oftentimes, and this is, this is what I hear. So this is anecdotal. There's not enough power to go around. If we divide it three ways, then everybody's gonna lose. That's interesting. Like, maybe, maybe not, I don't know. You know, I'm not a politician. And from a therapeutic lens, though, getting more

diversity at the table, can help us understand things differently, and often creates better insight opportunities. So to say that there's no, there's no room at the table for a third party. It's almost like both parties, the Democrats and the Republicans are saying, there's no room for diversity. Do what you want with that information? You can be mad at me if you want. But it sounds intriguing to me. There's evidence that there's an increase in politically motivated violence. Maybe I say that maybe? Because it appears that way. And the media is definitely marching violence in front of us. And so is it an increase? Or is it just an increase of view? There is a difference. But it appears that there might be an increase in politically motivated violence. We're not allowed to disagree with our own party, because that means the other party will win. So in the political arena, if it's all about winning, then yes, that fits. God isn't allowed in politics. I mean, there are politicians who try to prove that wrong. But generally speaking, they the majority of the politicians do remain relatively silent when it comes to their religion and their religious perspectives. The media and politics are usually synonyms. Think about that one for a minute. Politics encourages the echo chamber. Okay. People get offended when someone points out semantics. And then things are being redefined constantly. Do the math on that one. Most tactics are the same for Democrats and Republicans. But both would claim they never do as the other party does. Unless they have to, of course, unless they they have to. Because they would never stoop that low. Unless there was no other option. Right now, you're probably hearing that sarcasm, sarcasm being poured on real thick right there. Because it is the irony and the ugliness of that is just terrible. Like, oh, so you justify it when you do it. But when somebody else do it, like that's what happens in politics. So let's, let's go on, I can keep listing things. I got 20 More things. I could probably list right there right now. But let's, let's switch gears. Let's take a look just at religion, from my view as a counselor. Now this is again, me sitting in sessions, talking to clients, wrestling with these hard topics, and hearing things from them and then bouncing it off of my own internal mechanisms. Alright, so is it going to be perfect? Nope. Just like the political one probably wasn't perfect. To, neither will this, you're probably going well, you miss, like 15 things in that political section. Jeremiah, why did you miss this? Did you overlook it? Or are you ignoring it? Let's be real. It's just about being efficient right now, if you have something you want me to talk about, bring it to the table, happy to do it. All right? I don't, I don't balk at hard conversation. All right, I'm not avoiding a hard conversation. So with religion, this is going to be tough for some of you. Because I'm going to, I'm going to take a pretty clear stance on on this particular section. You don't have to agree with me, matter of fact, I would never want to force you to agree with me, that's not who I am. If you know me at all, you know that I am not the guy who wants to force people to do anything. The that's a last resort, that's if you are harmful to yourself, or to somebody else. Outside of that, I'm not interested, I

want you to live your life. And I want to live my own life. And I want us to be able to co mingle and hang out. And you know, and wrestle with things, metaphorically, not literally, although, you know, if it's my brother, we can probably literally do it, or my nephews or, you know, nieces and stuff like that. And definitely my kids. Outside of that, though, no, I don't want to really wrestle with a bunch of people. But I do want to wrestle with topics. And so that's what we do here. And this is what I'm going to do, because I'm gonna give it to you, as I see it as a counselor, right? Now, I am doing the best that I can to separate my own beliefs from my counseling experience. But I can't completely do that, because I am a person and I have my own sets of values and stuff like that. So start off with a hard one, the existence of God is irrefutable. You're already going Jeremiah, your bias is getting in the way. Like, people who try to refute God cannot do it with any reasonable ability. It just it doesn't happen over and over and over people who are atheist who are anti religion, people who are, you know, going down different paths, you know, that they would say, are not religious, philosophical paths. If they are trying to prove religion wrong, they routinely end up proving that religion is right. And religion. Let me rephrase that, because I didn't say that, well, that God exists. Okay. Religion is often wrong. And I'll explain the difference between the two. All right, but let's start with a word. I have this this book. I'm going to reference here real quick. And it's the term is called legal historical method. And I'm going to try to find it here. It the legal historical method, which essentially says, Okay, so here's, here's the quote. Alright, only the legal historical method will work to prove certain questions. It goes on to explain. And that book is called more than a carpenter. It's this, you know, this. It's, it's a Christian based book for those you who, oh, you can't see it. Okay. It's called more than a carpenter. All right. Here's the deal, though. What it's saying is, you cannot prove that you had lunch, or that you didn't. What you can do is take testimony, written word. In other words, you can look at a receipt that says you were at a certain place at a certain time, potentially, if you can back that and verify that with testimony from people who said, Yes, I saw them there. Yes, they were eating the taco. Yes, they were there and they were eating the taco, and you get 2345 people that say, right, then you can go out okay, factually, that happened. Why is that not scientifically provable? Because you can't recreate it. Science requires that you can recreate it. But historical fact doesn't require re creation, in order to be fact. Because the fact is, you either ate lunch or you didn't. One of those two things is true and factual. And we can't put it in a test tube and recreate it. So that's where historical method comes in. The historical method, the legal historical method says if enough people have varying degrees of accuracy, recite a similar or exact story. And nowadays, we can say, add, there isn't some sort of collusion going on, then it can be said that it's a legal historical fact. So now let's take biblical documents, scrolls, stuff like that. Or historical books, right of history books, like ones that maybe were written 500 years ago. We can go back and we can go, okay. This historical book talks about this major storm, and then a neighboring, but maybe have a different language community talks about a similar storm. Is it fair to say since they couldn't talk to each other because the link language barrier between them? Is it fair to say that during that time period, there was in fact, a massive storm? Yeah, yes. Why? Because two different cultures, with different languages, different abilities, had documented something similar.

At the same exact time, you could say with some reasonable estimations, that that is factually then something that occurred into in that particular time. Now, with biblical realities, it gets even weirder than that. Because when I say it's irrefutable, when we look at the Bible as a historical text, there are so many accuracies that fall into this legal historical method, the idea of being able to prove something you can't prove through science. The reality is, those things travelled through many cultures, many nations who didn't all get along. And if they happen in a quantity that is greater than any other historical document we have in existence, meaning it was either and this can actually be disproven one option, which is, it's either the biggest hoax in history, which it can't be, because the language barrier prevented that. Or, historically, it's filled with a ton of facts, realities, so irrefutable,

all right, do the research on your own, telling you, you're gonna find that but do what you want. All right, all religion is under attack. That's something that I can say, from a therapeutic lens, as I meet with people of different faiths, and they're, they're routinely saying, like, I'm Muslim, I can't even profess that, you know, but I need to like I for my for my spiritual belief systems suggests that I should profess that but I can't. Because they're under attack. I'm Christian. I'm under attack. I'm Buddhist, I'm under attack. I'm Hindu, I'm under attack. I hear these things in therapy. So, you know, that leads us to believe that either people or the devil are fearful of the different religions. Interesting. All right, moving on to the next one, religious tenants don't separate politics. But many churches act as though they do. I hear that routinely. I hear that, like, people come in and say, Aren't we supposed to get involved? If we're religious? Well, let's take a look at that for a second. does Buddhism get involved in politics? Yes, they do. Does Islam get involved in politics? Yep. Hindu. If you're a Hindu? Yep. Today is Yep. Christianity. Yep. Now, they can tell you all day long that they shouldn't, or that they can't. But the reality is they do. They absolutely get involved. And anything less than that would not be within the belief system of those religions. You can look it up yourself. It's not hard to see. So then I go, Okay. Well, let Let's take a look. What does biblical text which we are talking about is irrefutable. Now in terms of historical accuracy, right? And historical fact, it's irrefutable. Now people will refute it all the time. Like I, I'm not a dummy. I know that people are refuting this stuff routinely. But let's if we're looking at it as historical fact, which is really the the classification it falls into. Then we say, Okay, well, what does it say about religion and politics? So I opened up a biblical text. Let me see if I can, I can go to it for you. And for those of you who are following on rumbling YouTube, while I'm pulling this up, do me a favor. If you are following on rumble, and YouTube, please subscribe, like, share all of that kind of stuff. I know, I'm telling you that in the middle of one of the one of these really challenging podcasts, but please do it. All right, we, we would really appreciate it. And I personally, would really appreciate it. So I'm gonna go ahead and I'm going to share my screen here for a second, I'm gonna go to this one. For those of you who are following along, I'm going to go to Romans 13, one through seven, if you're following along, you're going to see this right now. It says Let every soul be subject to the governing authorities. This is the King James Version. I also have the NIV version in front of me, I'm gonna go ahead and read that to you as well. But then it goes on for there is no authority except from God. And the authorities that exist are appointed by God, therefore, whoever resists the authority, resist the ordinance of God, and those who resist will bring judgment on themselves. What does that mean? That means you are supposed to follow the laws of the land. Unless it does talk about this and biblical texts in other places. It interferes with God's command. Now that you're going okay, but that introduces a whole bunch of liability. Right? That's true, it does. Let me tell you the that was the King James Version, those you who are following along, you're seeing that on the screen, I'm gonna go ahead and scroll down. But I'm going to quickly tell you those first few lines in the NIV version, let everyone be subject to the governing authorities, for there is no authority except that which God has established. In other words, if God is the Almighty, which the Bible says God is, then you cannot, you cannot get into authority without God, knowing that that has happened, and using it for his own glory at some point. Okay, so that makes sense. Does that mean that you should go take the vaccine? Does that mean you should go wear a mask? If you're not doing those things? I'm not telling you that those do not go against the law of the land. Those are you know, that if you have to do that for a job, you have to make a decision, do you want the job, but to not do it? And then sue them? Well, that doesn't make sense, because the law of the land, said, you know, that the employers could mandate them, and some of them did. So at that point, you're just making a decision. Now, is it uncomfortable to make that decision? Sure. Do I like that you're in a position where you have to make that decision? No. But the law of the land was clear. Alright, so moving on to the next thing. In one Peter 2:13, through 17, it says, Submit yourselves for the Lord's sake to every human authority, whether to the emperor as the supreme authority, or to the governors, who are sent by him to punish those who do wrong, and to commend those who do right. For it's God's will, that by doing good, you should silence the ignorant talk of foolish people live as free people, and it goes on and on. Now, why do I say those are those verses because it's important that you understand in

biblical text, it is not saying you should, you know, gather a group of people and go to the White House and break the law. It is not saying that, and if you do that you're wrong. It's clearly saying you're wrong. Because the laws of the land, you could go there, you can protest. There's room for that in the laws of the land, but to be violent, to destroy and wreck the the property. It does not say that that's okay. It actually says the opposite. That's not okay. Now, is it? You know, is it punishable by the law? Absolutely. Are there questions about that? We could get into that in a different podcast, but it doesn't say it. It doesn't say to go in break the law actually says the opposite. And then I'm gonna give you this because here's an interesting one, too. It says things like this, in Galatians 110. And this the NIV version, Am I now trying to win the approval of human beings or of God? It's asking that question, because we are supposed to follow the laws, and we are supposed to follow God, what if when a contradict goes on to say, or am I trying to please people? If I were still trying to please people, I would not be a servant of Christ. So then I go back to Holy smokes, all of those people who tell me things like, hmm. If I am afraid to say I am a Christian, a Catholic or a Buddhist or whatever, if I'm afraid to say that, and so there, then I don't. The question is, Who are you trying to please? Because in that biblical text, so and I know this is a poke at all of you, religious people out there, and I'm poking hard. You're not following your biblical text. That's a tough pill to swallow, but swallow it. Anyway. All right. So I'm going to proceed, and some other things that I know about religion. Science explains the natural world. Religion is designed by people to explain the supernatural world.

And God, according to biblical concepts, is truth in love. So, what do we do with that? Let me tell you what I do with that. Religions, give sufferers explanations that help make sense of the suffering. Because religions are hospitals for spiritually wounded. The problem is, sometimes in the hospital, you get a super virus or a super bacteria. And it causes more problems than you might have had if you didn't go to the hospital. That can happen. If you got a hospital or a church that is not well, that is not being taken care of properly. That can happen. So we need explanations. That's a truth in religion. There's a there's a guy named Timothy Keller, he wrote a book called walking with God through pain and suffering. And I'm giving you this just as a another sidebar, which I'm giving you a few sidebars, because I want you to be able to go and do some research. Obviously, I'm not going to point you to all research. But I want to point you to this one. You know, in walking with God through pain and suffering, he talks about religions, religions, that gives sufferers explanations that helped make sense of suffering. And that peace. Let me tell you, this, this book is a tough read. If you are religious or if you are not religious, read it. Because if you want to understand the biblical text and how it applies to pain and suffering, it's a tough one. It's like CS Lewis's, you know, the problem of pain. It's just a tough read. But we need sufferers need explanations. Religion gets that. If you are not religious, you struggle with that. I'm telling you right now, whether you whether you're like, No I don't, because I just don't suffer, I let it go. There's an ignorance to that kind of a statement. We need to understand purpose and intent. That's a that's a an important thing. Because if we're seeking truth, that's a big deal. All right, so I'm gonna get to that too, in a little bit. So hang on there. Religion causes pain and suffering. Wait a minute, Didn't I just say that religion explains its pain and suffering? Wait a second. That's a that sounds like a contradiction. How does it? Do you remember what I said about the hospital scenario? That's what I'm talking about here. It takes one ill person in the hospital to cause pain and suffering for 1020 100 people. And that's where we end up infusing spiritual abuse, which I see in the clinical office routinely. Unfortunately, religions are moving on to the next one religions and churches pretend to be a political that's what they do. They pretend to be a political, but you can't separate them. I'm gonna explain that. I know. I just gave you a little tease for what's to come religion and social injustice or social justice move whence can't agree, but they usually do. What does that mean? When you look at racism? Religion says love everybody. Do you pick your religion? Even the most extremist versions of religion? Say you're supposed to love everybody, and then they add in this piece that's like us. Where did that part come from? That's not really what the texts read. Go ahead



and read them. Look at them. Please. That addition is flawed. You're supposed to love everybody. Now, does that mean that you like think everything everybody? Does that mean that you like? Everything done by everybody? No, absolutely not. There are heinous, terrible, horrible, evil acts, behaviors. But the people and the problem are separate. Okay. We can't agree on abortion. Can we? Social justice, movement, and religion? Oh, wait a minute. We've recently flipped, which means we agree that it's very confusing. That's what we agree on. And there's complex scenarios. We agree on that. We also agree that poverty, we should lift people up who are in poverty, if we're religious, or if we're part of a social justice movement. We agree on those things. But we say we don't agree. It's interesting. So let me let me come to my summary. Like I know, I have adequately confused many of you probably, hopefully not. But chances are, at least to some degree. There's been parts where you're going. I agree. I agree. Wait a minute. I disagree. Well, I agree. I disagree. I disagree. Or maybe you you went down the confirmation bias pathway. And you're like, I agree with everything on the political side and nothing on the religious side. I agree with everything on the religious side, but nothing on the political side. Okay. I mean, yeah, those are your biases getting in the way, but let me summarize and see if I can help you see something differently. Question is, can we should we separate religion and politics? I'm gonna say something in fatiga. Lee? No, heck, no, no matter what, religion no matter where you land on the political spectrum? No, no, no, no, no. Okay. Was that emphatic enough for you? Why am I so confident about this? Okay, let me let me give you my list. Because this is how I'm going to leave you. It's probably going to leave you with more questions, but hang in there. I want I'm super intrigued to see how you all respond to this. Number one, politics will inevitably swing toward immorality and brokenness. Because when we look at what drives politics, it's moving in that direction constantly. Okay. So religion is its counterbalance. It puts morality into the discussion. If we separated them out completely, politics would inevitably lead to dictatorship anarchy, overthrowing of governments routinely, it would be horrible. Why? Because it has been since people have created government. So you can't separate them. Alright. Number two, the argument for separation is typically one that revolves around the concept of power. And it shouldn't should, okay. We should be talking about truth. If not viewed religiously, truth doesn't exist within the discussion, morality fades away. And truth should be the most powerful if 200,000 People are harmed by a law and 40,000 are helped by it. Should we consider maybe taking a look at that law? Absolutely. Because truth should be encouraging the view. Now, what if those 40,000 that are helped? It prevents death and the 200,000 to end up with a, you know, a \$5 fee. Is that a bit? Is that a good trade off? I mean, from my vantage point, absolutely. But then somebody's going to be harmed by the \$5 fee. And they're not going to be able to afford it, they're going to end up being fined. They're going to be like, it's going to cause a nother version of the challenge. Is that better than people dying? I would argue, yeah. And could we make a different argument? Sure. But we should definitely look for truth, and not ignore truth in the discussion. Okay. Number three, there's a difference between religion and truth. Religion is the spiritual hospital, like I described, and filled with wounded people. Which means religion is imperfect. Whereas truth is not. It's not tainted by the imperfections. Truth is, what is reality. Regardless of whether you like it, or how it affects you, what is reality, truth, all right now, in the religious world, that would be synonymous with God, or a higher power of some sort. Right? In the Buddhist world, it's, you know, it's the higher power, something greater than ourselves. And other religions are similar in that way. Alright, so number four, some things can't be explained in the realm of the natural world.

That's why you shouldn't separate them. Because if you do, then you political arena is going to go down the science mode, and not be balanced with the supernatural perspective. Our politics should account for this, it should account for the supernatural, the miracles, the things like this, this, this man, we call Jesus, it should account for things like the 90 Minutes in Heaven Book, it should account for things like grace and forgiveness, those things that are unseen, but definitely felt it should

account for, you know, the parting of waters, you know, the flooding of the lands completely. And the restarting of of nations, it should account for all kinds of miracles. Water just in the nick of time, when you're about to die of dehydration. Like these, you know, some are gonna say it's science, it's science, it's science, but science can't explain all of them. And you're like, okay, but in the future, it will be able to explain, okay, maybe what if it can't? What if there is a supernatural? And what if it defies statistics, in the form of, I don't know, legal historical facts? Like we talked about? It's an interesting conversation. Number five, I'm gonna give you something from a particular page. In that book that I referenced earlier, the more than a carpenter, for those of you who are following along the there's, there's a part where it says religion is humans trying to work their way to God through good works. But Christianity, is God coming to men and women through Christ. Now, you're probably going okay, Jeremiah, you've gotten super religious on us. That points to the separation of religion, and truth. That's why I wanted to do that. I wanted to make it abundantly clear that even within biblical texts, even within religious models, that are imperfect, because they are run by men and women. Even though they're imperfect, there is a truth and a reality. And I would suggest that you cannot separate religion and politics without losing complete track of the world around you. I don't think you can do it. The politics or the manmade structure of government. Religion is the man made structure of God's message. And yet, superseding all of those would be a higher power of some sort. And that's why you can't can't separate the two. I hope that makes sense. This is a big stretch for my audience if you've listened to my other podcasts, so I hope I didn't lose any of you in this. And I look forward to your feedback. Like I did not do a perfect job. Honestly, I'm walking away going, did I even do a decent job? I don't know. But let me tell you something. I'm going to address the hard topics. Because I want you to start addressing the hard topics, feel comfortable failing, I'm going to fail. I'm trying to help you see that it's okay. That it's okay to fail trying. Because in that process, you learn and grow. I've been learning and growing, and 10 years from now, because I'm doing that I should be a better man. My hope is that you join me on that journey. I mean, if you're not a man, you don't have to become a better man. But join me on the journey of growth. Thank you so much for joining us. Like and Subscribe. Thanks so much. We'll see you next time.

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