

THE



**Does
It Still
Make
Sense?**

CONTENTS

- 3** Friend of Sinners
- 10** Does It Still Makes Sense?
- 19** Sandpaper People
- 26** Don't Make Decisions In the Valley
- 30** Carbosis (a.k.a. Type 2 Diabetes)
- 45** *Scripture Puzzle: Forgiven*

PUZZLE ANSWERS FROM PAGE 47

Across:

4. Affliction; 6. Everyone; 7. Anything;
10. Children; 11. Abundant; 14. Covered;
15. Iniquities; 16. Tenderhearted; 17. Divided

Down:

1. Paralytic; 2. Comfort; 3. Bearing;
5. Seventy; 8. Feared; 9. Prayer;
12. Through; 13. Indebted

A Gentile tells about Jesus—

Friend of Sinners

by Teresa Thompson



The gospel of Luke is the one most read when the story of Jesus' birth is told. Its appeal to all cultures is evidence of Luke's close focus on Jesus as the Son of Man, the Savior of mankind.

Luke includes many details not chronicled in the other gospel accounts, and he assures us that his findings are based on interviews with eyewitnesses.

Many people assume that the four gospels, the first four books of the New Testament, were written by Jesus' disciples and are firsthand records of His life on earth. But the inclusion of Luke's account points to the universality of the gospel message. Luke was not an eyewitness to Jesus' life. Nor was he even a Jew! He was a Gentile convert to the early church, and the only New Testament writer who was not a Jew.

Because of this, the thrust of Luke's writing points to a universal Jesus—friend of sinners and Savior of the entire world. The genealogy in Luke's gospel traces Jesus' lineage all the way to Adam, and then to God Himself.

COMPARING THE STORIES

Here's how the other gospels compare to Luke:

- Matthew wrote to Jews, emphasizing Jesus as the Messiah.
- Mark wrote to Romans, portraying Jesus as a man of action leading people to His kingdom.

- John proclaimed Jesus as the Word, the Creator, the Son of God, focusing on Jesus' divinity.
- Luke appeals to all mankind.

Jesus came to save Jews and Gentiles alike. Luke, one of those saved Gentiles, felt compelled to preserve the memory of the events that pertained to the early Christian church. In order to do that, he started with the story of Jesus' birth.

Luke's gospel, which is the longest of the four, is part one of his two-volume work, which might be titled "Origin and History of the Early Christian Church." Part two, which chronicles the events after Christ's departure from Earth, has come to be known as The Acts of the Apostles—or simply Acts.

Luke preserves, in an orderly way, the story of his chosen faith, and the church, in terms of its historical setting. He wants his readers to understand that God is not a myth, but an actual Person who miraculously came to us, just as had been predicted.

We know from Acts 1:1 that the primary intended reader of Luke's account is another Gentile convert named Theophilus. The first three verses in Acts give the scope and origin of his account of Jesus' life.

The former account I made [the gospel of Luke], O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through

the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God (Acts 1:1-3 NKJV).

PROPHETIC GLIMPSES

Lest we forget, there were two miracle babies born near the same time. Zacharias and Elizabeth, in their old age, also received a message from the angel Gabriel about the birth of their son John, who would prepare the way for the Messiah.

Both of these births, as well as other miraculous ones recorded in the Old Testament, should remind us that we humans cannot accomplish all that needs to be accomplished on our own. It is through faith and submission to God's will that truly wonderful things happen.

Scattered throughout the Old Testament, we see prophetic glimpses of the coming Messiah—from Genesis 3:15 ("I will put enmity . . . between your seed and her Seed") to Malachi 4:2 ("The Sun of Righteousness shall arise").

Paul, as recorded in Galatians 4:4, insisted, "When the fullness of time had come, God sent forth His Son."

Consider predictions in the Old Testament about the Messiah, which indicate that the

fullness of time had, indeed, arrived when Christ was born:

- The time of the Messiah's arrival—"from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks" (Daniel 9:25. This is "apocalyptic prophecy," which many interpreters consider to be following the principle of a symbolic day equaling an actual calendar year).
- The manner of His birth—"The Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isaiah 7:14).
- The place of His birth—"But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting" (Micah 5:2).

ONLY IN LUKE'S ACCOUNT

Luke, after interviews with eyewitnesses, provided details about Jesus' birth that would have been lost without his efforts. Only Luke tells about Jesus' birth in a stable where he was "wrapped in swaddling clothes and lying in a manger." It is Luke who records the visit of the angels to the shepherds in the field, and tells how they found the infant Jesus just as the angel told them they would. How fitting that

the first visitors received by Joseph and Mary, after the birth of their precious Son, were not rich and powerful men, but ordinary, humble, working men, who were often despised by their city counterparts.

Jesus, no doubt, heard this story about the shepherds as He was growing up, and shared it with His disciples, who then passed it on to Luke. Jesus must have felt some kinship with these rustic folk. He didn't hesitate to refer often to Himself as the Good Shepherd.

One can't help but imagine that Luke especially enjoyed the phrase in the angel's announcement to the shepherds about "good tidings of great joy," which would be "for *all* people." The Gentile Luke enjoyed knowing that this miraculous story of Jesus' birth was for people of all nations, backgrounds, and cultures.

According to Luke, heaven's most precious gift was wrapped in a simple package. The details Luke provides confirm the great humility on the part of God in coming to this world. It wasn't with fanfare, but with quiet dignity and grace.

Though Luke was not a Jew, he also didn't hesitate to speak of Jesus' circumcision and first visit to the temple. He knew that Christ's parents faithfully fulfilled their parental duties according to the directions recorded by Moses.

Luke was the only gospel writer to include the story of Simeon and Anna, two devout

elderly Jews who were looking diligently for the Messiah, and were given the privilege of recognizing Him when His parents brought Him as a babe to the Temple.

Luke's gospel account of Jesus' life and ministry should help us:

- to see Jesus as a real, historical Person who came to save all people.
- to believe that His miraculous birth is evidence that with God all things are possible.
- to be motivated to know all we can about the Messiah and why He came to our planet.

LUKE'S MAIN THEME

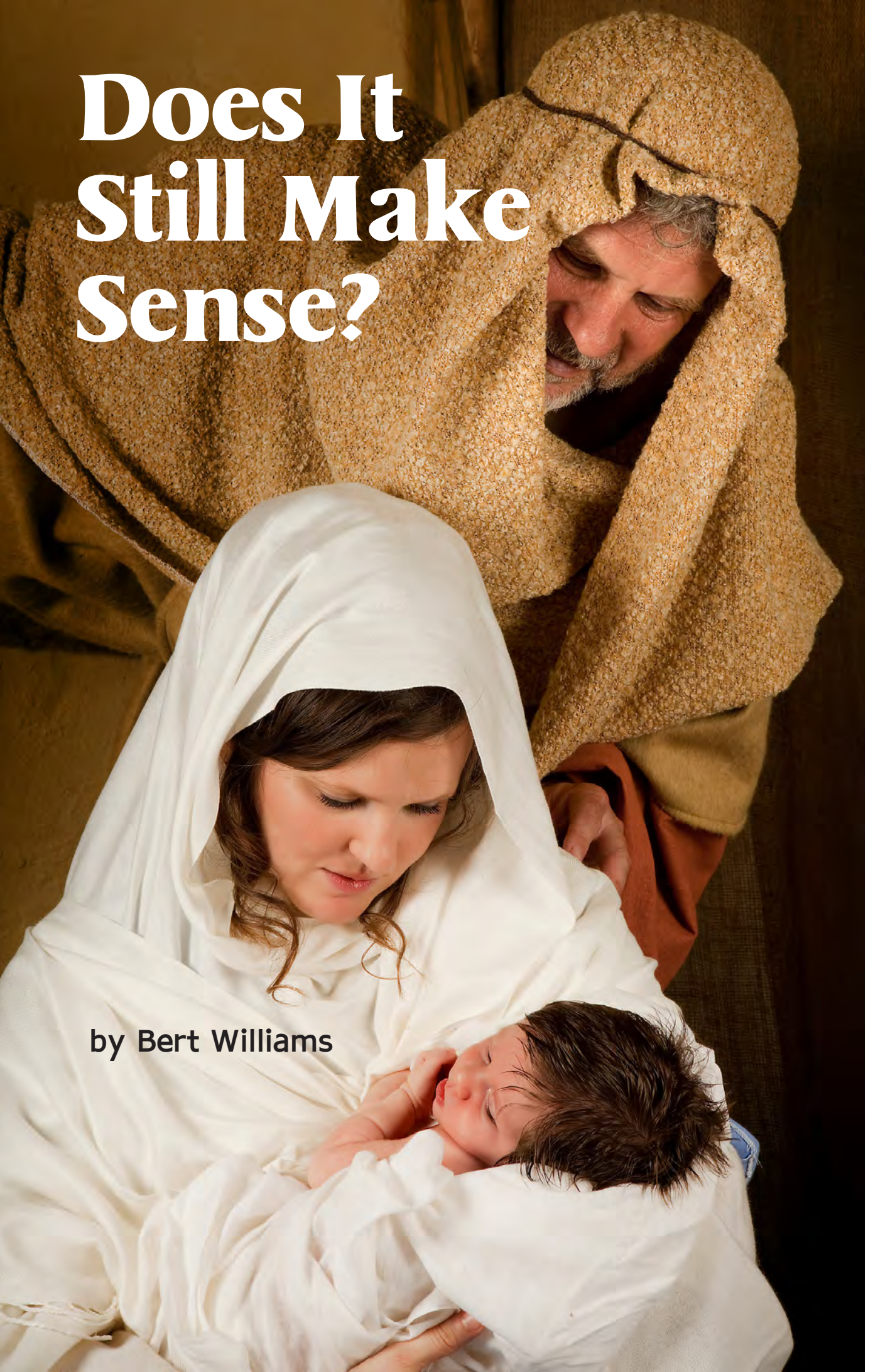
"With God nothing will be impossible" (Luke 1:37).

These words of the angel Gabriel were spoken to Mary after she questioned how these miraculous things could happen. How many times we would be spared worry over events in our lives if we simply remembered those words: "With God nothing is impossible." May these words have a calming effect on us as we contemplate Christ's birth this Christmas season.

Teresa Thompson is a freelance writer living in Lincoln, Nebraska.

Does It Still Make Sense?

by Bert Williams



"An angel of the Lord appeared . . . in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a Son, and you are to give him the name Jesus, because he will save his people from their sins' " (Matthew 1:20-21).



Joseph, two thousand years ago, was confronted with a different perplexity than the perplexities people may face about Christ today.

Joseph was forced to think the unthinkable: This beautiful young woman, to whom he had pledged his lifelong commitment, was pregnant. He knew he was not the father, so obviously there was another man. Joseph was devastated, his dreams for the future crushed.

Making matters worse, Mary looked straight into Joseph's wild eyes and denied that she had been unfaithful to him. It was an obvious lie. She was pregnant! She *had been* with another man. To deny it was ridiculous. But Mary continued to deny it.

Up until now, Joseph thought, Mary had been the most winsome and honest person he had ever met. She was more than he could ever hope for. This lie was so completely unlike everything he knew about Mary. He simply could not fathom it. Yet, there it was. This lie. Had she lost her mind? If she was not lying she was, literally, insane.

THEN, THE DREAM

And then came *the dream*. The angel appeared—with news stranger than anything Mary had said: Mary indeed *had not* been with another man, said the angel. The Holy Spirit—God!—had made Mary pregnant.

Joseph awoke, and he thought: *What was that!* It had seemed that life could not get any crazier but, yes, it turned out it could get crazier. Was he—with this bizarre hallucination about the angel—also going insane?

Still, he had to admire the quiet, unwavering, absolute insistence of Mary (and she had said, tearfully, that she totally understood why he didn't believe her). He had to admit that Mary's claim appeared to be confirmed by this dream about the angel.

He returned to Mary. "Tell me," he said. "Tell me again what happened." This time his voice was not sarcastic or angry. He seemed, now, to want to believe her.

And so she told him again, in as much detail as she could, though it made little sense to either of them. And Joseph decided that, as crazy as it seemed, he simply had to believe Mary.

A DIFFERENT CHALLENGE

In the 21st century, many people are confronted with a different challenge. The angel told Joseph that Jesus would "save his

people from their sins.” Apparently this made sense to Joseph but what does it mean today?

“Save.” What is this thing: save? People save coupons. They deposit money in savings accounts. In the town where I live, residents are urged to believe that groceries cost less at SuperSaver!

True, the word is used sometimes to refer to people. At the beach, a person may be saved from drowning by a lifeguard. A doctor, performing emergency surgery, may save the life of an accident victim. But whether it is about coupons or lifeguards, none of this “saving” seems related to the words of the angel: “He will save his people from their sins.”

“Sins.” That is the core of the problem. Sin, for many people in the 21st century, has lost its clout as a powerful—or even believable—idea.

Mark records the fact that John the Baptist preached “a baptism of repentance for the forgiveness of sins” (Mark 1:4). Baptism. It’s another word that means little to many people now. Somehow, according to Scripture, baptism takes care of sins. To John’s contemporaries, this made perfect sense. They flocked to hear John’s preaching and to have him baptize them.

“The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River” (Mark 1:5). Near where I live now, out along Salt Creek, I’m

thinking John probably wouldn't get much of a crowd.

THEN AND NOW

As this issue of *Light* goes to press, it is not known which of the national political candidates will be elected President of the United States, but one of the candidates quite famously said, a few months ago, that he believes in God but had never felt the need to seek forgiveness.

Gospel writer John tells the story of John the Baptist, alongside the Jordan River, preaching and baptizing, and when he glimpsed Jesus approaching he called out to the crowd, "Look, the Lamb of God, who takes away the sin of the world" (John 1:29). So, the question for those of us who live in the 21st century is this: Do we still need sin taken away? Do we still need forgiveness?

A UNIVERSAL PLIGHT

Luke—in his report on the early church, which we know as the Acts of the Apostles—quotes Peter speaking to a confused truth seeker, "I see that you are full of bitterness and captive to sin" (Acts 8:23). And with that statement, Peter has crossed the divide between the 1st century and the 21st century. Perhaps *sin* seems to be an archaic concept but is there any *bitterness* to be found among people today?

One of the premier medical institutions in

America, the Mayo Clinic, addresses the issue on its website:

Nearly everyone has been hurt by the actions or words of another. Perhaps your mother criticized your parenting skills, your colleague sabotaged a project or your partner had an affair. These wounds can leave you with lasting feelings of anger, bitterness or even vengeance. But if you don't practice forgiveness, you might be the one who pays most dearly. By embracing forgiveness, you can also embrace peace, hope, gratitude and joy. Consider how forgiveness can lead you down the path of physical, emotional and spiritual well-being (www.mayoclinic.org/healthy-lifestyle/adult-health/in-depth/forgiveness/art-20047692).

Peace. Hope. Joy. Those words appear on thousands of Christmas cards every year! It is with those words that the Mayo Clinic points us to the need for forgiveness.

The difference between the message from the Mayo Clinic and the message from the New Testament is the question of what creates the need for forgiveness. In Scripture, the need is caused by sin. In the Mayo Clinic version, forgiveness is needed because of a critical parent, a malevolent work colleague, or an unfaithful spouse. We may not identify these specific challenges to our wellbeing as *sin*. We do, however, know that they are trouble.

Are critical parents, negative work

colleagues, and unfaithful spouses sinners? There are probably two reasons that many people now shy away from that accusation. One reason is simply that word trends come and go. Young parents rarely name their baby girls Mabel or Bertha these days. I don't tell my wife that I'm headed out to the apothecary; I tell her I'm going to Walgreens. So, in part, this is about verbal fashions.

But there is a real issue, as well. It is this: where there is sin there is God. "Bitterness" results from difficulties between people. "Sin" is the result of difficulty between a person and God.



*May Peace Be With You**

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 14:27).

"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world" (John 16:33).

"The mind governed by the Spirit is life and peace" (Romans 8:6).

"He himself is our peace" (Ephesians 2:14).

"And the peace of God, which transcends all understanding, will guard your hearts and your

DEEPER

And so it turns out that the Christmas story still does resonate with the majority of the population at the end of each calendar year. However, the Christmas story includes not only good cheer but also deep darkness. It includes not just sweet baby Jesus; it also includes sin.

Sin, in fact, is the reason this child—the Son of Mary and of God—came to our planet. He came to save His people from their sins.

Do the challenges you experience in life come about simply because of human bitterness and other issues limited to life on the surface of this planet? Are they the result of problems between you and God?

minds in Christ Jesus" (Philippians 4:7).

"God was pleased to have all his fullness dwell in him [Jesus], and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation" (Colossians 1:19-22).

*From the New International Version

This is what brought Jesus to our planet; He came to save His people from their sins. You are one of those sinners, and one of His people—if you choose to be.

Which do you suppose is the more difficult challenge: for Joseph to believe that Mary was telling the truth about her pregnancy, or for you to believe that the angel told Joseph the truth: that Jesus will save His people, including you, from sin? Which is more difficult?

Angels, hovering over the fields near Bethlehem, sang to shepherds about “peace to those on whom his favor rests” (Luke 2:14). Thirty-some years after that, a young Jewish man named Saul conspired to eliminate the rapidly growing group of Jesus followers. He didn’t realize he needed peace with God. But then, through a series of remarkable events (see Acts 9), Saul, himself, became a follower of Jesus. Christians today know him as the apostle Paul. His preaching and writing permanently changed the world.

Perhaps thirty years after he found peace, Paul wrote a letter to the growing group of Christians in the city of Rome. You can sense Paul’s sweet release—you can almost hear his deep, satisfied sigh—as he affirms to the Roman Christians, “We have peace with God through our Lord Jesus Christ” (Romans 5:1). The world has not been the same since Paul made his peace with God.

Do you need peace with God? It is yours for the asking. Once you experience it, you, like Paul, will be changed forever.



SANDPAPER PEOPLE

by Jennifer Rothschild

Conflict happens. When your ideas or plans or perspective bumps into someone else's ideas or plans or perspective, crash—conflict. Right? The result is often hurt feelings, resentment, and stress. We all experience conflict; it's just part of being a human.

But, can we be honest? There really are some people in our lives who seem to create conflict. They just plain rub us the wrong way! I call those dear souls sandpaper people! So, what do you do when that sandpaper person rubs you the wrong way?

Run? Explode? Ignore?

You can't always eliminate conflict, but you can keep from elevating conflict in your life. You can shrink it down to size and not let it ruin your day or your relationships by the way you deal with it.

Here are four practical, biblical ways to deal with conflict when the sandpaper people rub you the wrong way:

1. REMOVE YOUR LOG: MATTHEW 7:3-5

Consider the words of Jesus: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you

will see clearly to take the speck out of your brother's eye."

Why is it so easy to see someone else's faults while totally overlooking our own? Well, I think it's because we are often focused on the sandpaper person—what they did, what they said, and how they were wrong! When we are staring into their life with angry eyes of justice, we nitpick every little thing that is wrong with them.

The more that is wrong with them, we think, the more that is right about us. That's why Scripture tells us to look into our own life first before we do a total life analysis on the person we are in conflict with. In fact, chances are, when we look into our own hearts, we will find Mount Everest-sized bitterness, pride, resentment, or unforgiveness. Jesus tells us to deal with our own mountain before we go deal with someone else's molehill, so get real with yourself and get real before God and then get right with Him about your own stuff.

We need to deal with our own mountain before we nitpick someone else's molehill.

The result isn't just that you are then qualified to deal with someone else's wrongs, the greater result is that you are humble and compassionate toward the one who wronged you. (Because, let's face it—we're all wrong on some level most of the time!)

2. CLOTHE YOURSELF IN LOVE: COLOSSIANS 3:12-15

“Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.”

Give the love and patience to others that you want to receive. Don’t you want others to be patient with you when you blow it? I sure do.

When we choose to bear with one another, it doesn’t mean we ignore sin and avoid conflict, it just means we infuse it with some patience and forbearance. We don’t stomp into a confrontation over how that person needs to change or apologize (even if they do really need to); rather, we clothe ourselves in love, we choose to be kind and show the same kind of patience with them that we want others to show to us. We don’t clothe ourselves in the armor of anger when we approach our sandpaper person; we clothe ourselves in the love of Christ. (Because even if you don’t feel an ounce of love for them because you’re so

hurt or mad, Jesus loves them and you can ask Him to love them through you.)

3. LISTEN WELL: JAMES 1:19-20

“Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.”

Be quick to listen and slow to preach! If you go into conflict with the intention to hear the sandpaper person’s point of view, you will lay the foundation for a healthy discussion. Acknowledge something good about the sandpaper person; tell them what is good about them and your relationship. Let them know you understand—as much as you can—how they may feel. And, then listen to their heart.

The goal in conflict isn’t to be right but to behave righteously. As you listen, don’t interrupt; instead, be slow to talk. If you need to, take notes so you can address what they brought up. And, as you listen, resist the urge to start creating, in your brain, your own defense! That will only lead to some angry sparks and then, when you respond, it will be more like an explosion!

When you show the grace to acknowledge them and listen, then you will have a more willing audience to listen to you when you share your point of view. Remember, the goal is not to be right; the goal is to behave righteously.

4. RESIST FEAR: 2 TIMOTHY 1:7

“God gave us a spirit not of fear but of power and love and self-control.”

Now, if you have removed your log, put on love, chosen to approach your sandpaper person as a listener, then it's time to just flat-out tell the truth! But, here's the thing: We can get so timid when it comes to sharing truth. But God did not give us the spirit of fear.

Confrontation is hard for me. I don't ever want to hurt anybody. Even if they've hurt me, when it comes right down to it, I just don't want to confront them and correct them. I want to run from them and hide in my own hurt or resentment. But God has not given us that spirit that runs and hides—He did not give us the spirit of timidity. Instead, He gives us love, power, and self-control. That means we can speak the truth in a loving, kind way. We can trust that God will empower us to represent the truth in a situation and represent Him well also. We will have the self-control we need in the situation to not explode or hide or say things we will regret—all because His Holy Spirit's control in our lives gives us self-control.

So, these are just four scriptures I go to when I am in a messy situation with somebody. Every time I follow the truth of Scripture rather than my own hurt-fueled agenda, the sandpaper person is far less abrasive and the result may not be perfect, but it is always better than it was!

What is the point of sandpaper anyway? It's to rub the bumps and splinters away, right? Once you wipe away the dust the friction of sandpaper creates, everything is a lot smoother!

Lord, thank you for teaching us everything we need to know to live life abundantly! Thank you for caring about every detail of our lives, even showing us how to handle difficult people. Teach us to love them through You, God, and we'll give you all the glory. Amen!

Jennifer Rothschild is an author, speaker, Bible study teacher, wife, and mom. She also happens to be blind. She lives in Springfield, Missouri. Read more of her writing at www.jenniferrothschild.com.

LIGHT

Copyright © 2016

Nov/Dec 2016

Vol. 4, No. 6

Executive Editor: Bert Williams

Assistant Editor: Richard Clark Jr.

Layout & Design: Taumi Baker

Light is published six times a year for readers who are legally blind. The cost of production is contributed by businesses and individuals. Donations from readers are also welcome. Send donations and correspondence to *Light*, Christian Record Services for the Blind, Box 6097, Lincoln, NE 68506-0097. Call us at 402-488-0981 or email: editor@christianrecord.org.



Taking it to the next level—

Don't Make Decisions In The Valley

by Dexter Thomas

Here is a concept that has helped me during difficult times: Don't make a major decision in a time of grief or serious difficulty. This is because in such times we are emotionally vulnerable. We're not ourselves. We don't think as clearly or as rationally as usual. Decisions made at this point can catapult us into deeper loss—and further grief. I used to think this advice was only for people who lost a loved one but I came to realize that it applies to any major loss or setback.

Setbacks affect people differently. Whether it's the young grief-stricken man on the day he was supposed to be married—but found he wouldn't be—or my friend who lost 90 percent of his financial assets when the economy tumbled, loss can take many forms, and almost always leaves us vulnerable.

Any time I am in a low mood, or any bad place emotionally, I need to stop and remember to be careful. I am not going to make major decisions by myself in those times.

DON'T STOP LIVING

Mind you, I'm not saying you should stop living. There are numerous decisions we have to make on a daily basis. I'm not referring to our normal round of activities but rather to major life-altering decisions: a major investment, switching jobs, getting into new partnerships or personal relationships.

It's like the advice not to go shopping when you're really hungry because you'll end up buying beyond your budget. I've known many people who found themselves in terrible predicaments because they unwittingly made major bad decisions during crisis moments in their lives.

People are advised in Alcoholics Anonymous meetings to make no major life-changing decision in the throes of grief. You need to do your best to get yourself to a place of being rested, well fed, and at peace before proceeding.

HALT

Consider the acronym HALT. It describes the places we are the most vulnerable and prone to making mistakes. Giving careful attention to these four issues can preserve us from many difficulties:

Hungry. Don't go grocery shopping when you're hungry. You'll spend foolishly and buy what you typically wouldn't eat.

Angry. Sometimes anger opens the door to the powers of darkness. We ought not to punish our children during anger. Many know that, but the warning applies much more broadly. Decisions made in anger are usually not good decisions.

Lonely. Poor financial decisions are often made out of loneliness. A young man from New York found himself infatuated with a

Facebook “lover.” He met this woman who had randomly contacted him through Facebook. By the second message, she was telling him how madly in love she was with him. By the fourth message, she had begun showing him pictures of her mother whom, she said, was sick and hooked up to a ventilator. To keep that love going, he would need to send her \$400 monthly—in U.S. funds. Loneliness is often an enemy to inner peace and wholeness. Don’t let loneliness lead you to a ruinous bad decision.

Tired. When our energies are low our brains are low, and our decision-making ability is weakened.

This is worthy of your careful consideration: Which of these four points is likely to be the greatest problem for you? It is also important that you remember to look out for all four of them.

Dexter Thomas, who is blind, is a regular Light magazine columnist.

Photo credits:

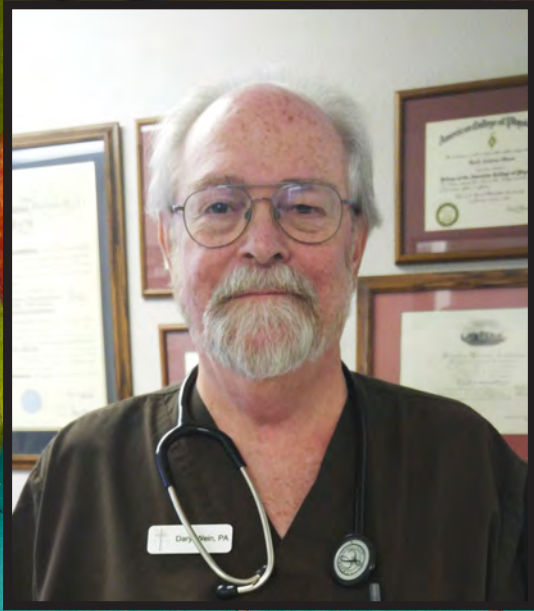
Cover, pages 3, 10, 19, 26, 30—© Can Stock Photo Inc.

Anke / Elnur / Anke / diego_cervo / diego_cervo / merc67

Page 16, 17—vines: vecteezy.com, doves: freepik.com

Page 30, 44—Photos supplied by the author

Back cover—background: freepik.com




Daryl Wein, P.A.

Carbosis

(a.k.a. Type 2 Diabetes)

A conversation with Daryl Wein, healthcare provider and diabetic



(Full disclosure from the editor: Daryl Wein and I are longtime friends. We attended the same schools, played in the high school band, and rode our 10-speed bikes together during the 1960s. It had been many years, though, since we had been in touch with each other. This interview—which has been edited for length—was conducted over the phone in September 2016.)

Editor: Daryl, first of all, tell us a little about your background, and what has qualified you to write the book about diabetes that we're going to discuss.

Daryl Wein: As a young adult, I worked as a flight instructor and charter pilot for quite a few years, and during that time I attended several schools including Pacific Union College, UC Riverside, and Stanislaus State (all in California), finally graduating with a BA in biology from Stanislaus State. During much of this time I was also employed as a clinical laboratory scientist. I worked in that field for 20 years. I returned for more education in the 1990s—to the School of Medicine at University of California, Davis. I graduated there as a physician assistant in 1999.

E: In the book, you describe your reaction to discovering your high glucose level. It's a pretty raw description.

DW: It was a very raw experience.

E: In fact, you said you wished you were dead. Why?

DW: Well, I knew people from my years in laboratory medicine who did not have good outcomes. I knew that if you were on insulin you couldn't fly an airplane. I assumed I'd lose my flying privileges. I remembered my grandad gradually having toes amputated, and then a foot. He eventually completely lost his eyesight. He was a helpless mess.

THAT BAD?

E: But my own observation with casual acquaintances doesn't suggest that diabetes is all that bad.

DW: If it's not controlled, the consequences of diabetes are absolutely horrible. But if you know how to control it, and don't just expect your primary care provider to fix you, you can do fine.

E: So, has this become a specialty for you?

DW: Informally, yes, it has. Over the years I've gained more and more patients who are dealing with the disease.

E: You write that diabetes is really the wrong name for this disease. Why is it wrong?

DW: Research has shown that what we call type 2 diabetes is really vastly different from type 1 diabetes. About five percent of "diabetics" have type 1 diabetes. They have to take insulin shots for life. Usually the way type 1 diabetics are diagnosed is that they start losing weight because the pancreas is no

longer producing insulin. As a result, they can't store fat, and in fact they are burning fat very rapidly. They just become emaciated.

CARBOSIS

E: You prefer to call type 2 diabetes by a different name: carbosis.

DW: I like that word better because it describes the problem. It helps me make the point with patients that it's a vastly different disease.

E: How is it different?

DW: In a way, the two diseases are opposites. For years, before type 2 diabetics are diagnosed, their bodies are making gobs of extra insulin. This is because they have developed resistance to their own insulin.

E: So it really is opposite to the condition of type 1 diabetes.

DW: Yes.

E: You say people can go years without knowing that they have carbosis. Is that because they don't recognize the symptoms or because they don't have symptoms?

DW: There are no symptoms. But once the blood-sugar level (that is, glucose in the blood) gets well over 400, they start to become ravenously thirsty after eating a meal—especially a high-carbohydrate meal. Also, their visual acuity often changes. That was the first symptom I noticed in myself. I noticed that I was starting to have trouble seeing road signs.

E: And did you begin to get unusually thirsty?

DW: Yes. One evening after eating Chinese food, including a lot of rice, I just stuffed myself with water and was still ravenously thirsty.

E: So, then what?

SHOCKER!

DW: Next time I was in clinic, I decided I'd poke my finger just to see. I was totally floored to see that huge number—over 450.

E: With no symptoms.

DW: That's right; not that morning when I tested my blood. That's why we believe that there are at least 80 million people in the United States not knowing that they have type 2 diabetes, or at least prediabetes.

E: Wow. That's a lot of people. Are most of these older people?

DW: Usually it's 30s, 40s, and 50s when it shows up.

E: So, middle aged.

DW: Yes. 40s is real common. I try to get people, at least by age 40, to start coming in once a year for comprehensive blood work. The thing I'm actually looking for is high triglycerides. That usually shows up at least 10 years before a person becomes diabetic. Believe it or not, a lot of clinicians are not aware that high triglycerides are a precursor to carbosis.

E: So let's move on from this technical stuff to the more practical, daily-life sorts of issues.

DW: Sure.

SPAGHETTI IS POISON?

E: You say in the book that, for a person with carbosis, carbohydrates are poison.

DW: Yes.

E: Really? Spaghetti is poison?

DW: Absolutely.

E: Would you say that this is generally agreed among the medical community?

DW: For those in the know, yes.

E: Is that a minority or a majority?

DW: That is a minority. There are a number of books available that reach exactly that conclusion. But they are complicated books. I designed my book to get the message across in a very simplified way.

E: Yeah, it's true. Even I can understand your book. (laughter)

DW: And then there are the books sponsored by the American Diabetes Association, for example. They do not follow this approach. Dietitians and diabetic educators are often taught in school that when dealing with diabetics, all you do is tell them to eat fewer calories and cut down on sugar and other carbohydrates—somewhat. Lose weight, and exercise. That's it. Portion control is their big thing.

E: So they do not agree that carbohydrates are poison.

DW: No, they do not. Many simply stick to what they were taught in school.

WHO'S RIGHT?

E: So, how does an ordinary person know who is correct?

DW: Well, here's my analogy: Let's say a doctor gets a patient. He's 40 years old. He's smoking four packs of cigarettes a day. If the doctor takes their approach, he would tell that patient to just cut down to two packs a day, and then use these inhalers, and he'll be fine. That's ludicrous!

E: Of course. So, if the American Diabetic Association takes this stance, how did you arrive at the understanding you have?

DW: Basically by trial and error—and reading.

E: Trial and error, just in terms of your own diet?

DW: Yes. When I was first diagnosed, I was given this counsel: Take this pill twice a day, prick your finger every morning to see what your blood glucose level is, lose weight, and exercise. Then come back and see me in a couple of weeks. This doctor was never taught that keeping your carbohydrates to an absolute minimal level is the best way to treat this disease.

E: So you, personally, tried different diets, experimentally, under controlled conditions, where you could measure the results, and came to this conclusion?

DW: Absolutely. Yes.

CONSEQUENCES

E: There is just one drawing in your book. I think the caption is "Blood Sugar Blanche." Blanche doesn't look like she's doing very well. Dark glasses and a cane that suggest she's blind, she has no feet, she's got tubes in her arm connecting to a machine that looks like a gas station pump.

DW: That's a dialysis machine.

E: Why is this picture in the book? What's the point?

DW: The point is that if blood sugar is not controlled, the consequences are blindness, eventual amputation of extremities, and kidney failure. I want to wake people up to realize that this is not something to be taken lightly.

E: There is one sentence that appears several times in the book. It's in italics, bold, underlined.

DW: That's right. This is the sentence: "The single most important thing to do to manage carbosis is to avoid eating carbohydrates."

E: Is that actually possible?

DW: It is. Of course there are a lot of foods that have small amounts of carbohydrates but it's the foods that have lots of carbohydrates that need to be avoided.

E: Many of those with high carbohydrates are foods that I have thought of as healthy.

WRONG

DW: Well, in the early 70s the food-pyramid thing came out, saying that people should concentrate on eating complex carbohydrates, and avoid fats.

E: And that's wrong?

DW: That's wrong.

E: For everyone?

DW: Yes.

E: OK.

DW: It's a major reason for the obesity epidemic. More than one-third of the U.S. population is obese. Many of these people are headed toward type 2 diabetes. Just in the last year, articles have come out saying, "Why don't we tell people not to eat carbohydrates?"

E: So, do you believe this is true for everyone, carbolic or not? I really should not be eating spaghetti?

DW: Well, if your body can fully handle spaghetti, then I don't think that's an issue at all, for you. You're OK with spaghetti. But sugar, we are learning, is poison for everybody.

E: Sugar is poison. That's a pretty strong statement.

DW: It's a very strong statement.

E: I had a piece of rhubarb pie for lunch.
(laughter)

DW: That's one of my all-time favorites. And you eat a little bit of something like that now and then, it's not going to be an issue.

But the typical American diet now is laden with sugars and simple starches. There is an article that appeared recently in the *New York Times*. Someone uncovered documentation that the sugar industry, years ago, actually paid off researchers at Harvard University to try to put the blame for heart disease on fat instead of sugar.

E: The allegation is that researchers at Harvard falsified the data?

DW: Well, I wouldn't say they falsified the data but they skewed the interpretation.

DO YOU ENJOY IT?

E: All right. So, do you enjoy what you eat?

DW: I do.

E: It's hard for me to imagine that. Describe a day's set of meals for you.

DW: OK. So for many years I would have a protein drink in the middle of the morning, and then for the evening some protein—meat or cheese—and a salad or vegetables. Sometimes, when I would have breakfast, I'd have one egg. A problem arises, though, because if you don't change things up you can get burnt out on the routine. I warn my patients who are starting into such a diet to have as much variety as possible.

E: Are you doing something different now?

DW: Yes. Right now I'm involved in a program that was recently suggested to me. One meal of the day is a reasonable portion of

protein, and salad or vegetables, and then I eat five more times during the day of controlled-portion meal replacements that are ordered online. There is a huge variety of them, which makes it nice because you don't get burnt out.

E: It sounds like this would probably be expensive.

DW: It's actually cost-neutral because you're not going to the grocery store and buying all these groceries. I've been doing this for the past seven or eight weeks.

E: So you do these little sort of snacks instead of normal meals.

DW: Yes. You have one regular meal that's high-protein, low-carbohydrates. The others are "meal replacements." Each one is 110 calories. They do have some carbohydrates, and I was skeptical of the carbohydrates in there, but actually it's done really well for me so far.

E: So you are taking in some carbohydrates.

DW: Right now I am.

SOME SURPRISES

E: There were some surprises to me in lists you made of foods that are good. Meat is OK, except liver?

DW: Yes, and the reason is that liver contains carbohydrates.

E: Eggs, cheese, mayonnaise, butter—all good?

DW: That's right.

E: And bananas are bad.

DW: Bananas are bad for diabetics because they have, typically, 26 or 27 grams of carbohydrates.

E: Interesting.

DW: When I have a new diabetic patient, I'll present this dietary information and I give them a one-page handout that has lists of foods that are good, and foods to avoid. I'll tell them, "I want you to do this for three months. Then we're going to redo that A1C test, and see how much it's improved. Then we'll know if we're going to need to put you on some medication or if you're doing just fine with the diet."

E: How many people have you done this with?

DW: Oh, I don't know. Many hundreds over the years.

E: Hundreds.

DW: Yes. One of the things that almost always surprises people is that all fruits and fruit juices should be avoided. People who have some knowledge will say, "Yeah, but not all fruits are bad." And I'll say, "You're absolutely right but I like to start by eliminating all sources of sugar, for the first three months. Then once we recheck your hemoglobin it may be reasonable to add some low carbohydrate foods—as long as you're well controlled."

GOOD MOTIVATION

E: Would you say that most people who stick to the diet you're suggesting are able to control their blood sugar without medication?

DW: Most are, yes. If I can catch them early, where their pancreas isn't burned out yet, they're able to be successful without medication. And most are willing because I give them the story about Blood-Sugar Blanche.

E: That would create willingness.

DW: Yes, in most cases it provides good motivation. (laughter)

E: And most are successful.

DW: Here is my best example. I had a guy who came to me. The guy said, "I cannot drink enough Coca Cola to quench my thirst." And I said, "Well, I can tell you, right now, that you are diabetic." When we ran the test, his A1C tested at 15.4! I gave him a copy of my book. I said, "If you carefully follow what is in there, and then get your blood tested in three months, there will be a huge difference." The normal non-diabetic A1C number is maybe 5.6. A number of 5.8 is borderline diabetic. For diabetics, we aim to get them around 6.5. That's considered controlled. So, his number, on the first visit, was 15.4! Three months later this lab report lands on my desk. It's this guy, and his A1C is 6.3!

THE UNWILLING

E: I suppose you have had some unfortunate experiences where patients weren't willing to manage their disease effectively.

DW: Yes. I had one patient, for example. I'd had him for about three years. Every time he

had come in his A1C was 12 or 13. And I'd say, "You know, we need to put you on medication." And he would say, "No, let me just work harder on the diet." And then he never would. So it got to the point where his A1C was 14.6. He loves his ice cream, he keeps saying, "Let me work on my diet," and then doesn't. His pancreas is now shot. He has to take insulin.

E: Any time you bring up the need for insulin, you make it sound like a really bad thing.

DW: Yeah, I think it is a bad thing. Your blood sugar is rarely nice and even when you're on insulin. It will sometimes go way too high or, even scarier, way too low. Sometimes it will go so low, so fast, that you die.

E: Yeah, I knew one person for whom that was true. He was barely 30 years old.

DW: Yeah, I've seen it so many times over the years. It's really scary.

E: So, if someone needs insulin, they are going to have a hard time controlling their situation.

DW: Most people. Yes.

THE LISTS

E: I think less than half of your book is narrative. The rest is appendices. Can you describe what's in the appendices.

DW: Yes. Appendix A lists hundreds of foods, starting with the ones that have the most carbohydrates, and going down to the foods

that have zero carbs. The last several pages contain foods with zero carbohydrates.

E: And appendix B?

DW: It's the same list of foods, organized alphabetically.

E: So you can look up a specific food.

DW: That's right. And I've had multiple interviewers say that they believe those tables, alone, are worth way more than the book sells for. And they can't get this information, conveniently, anywhere else.

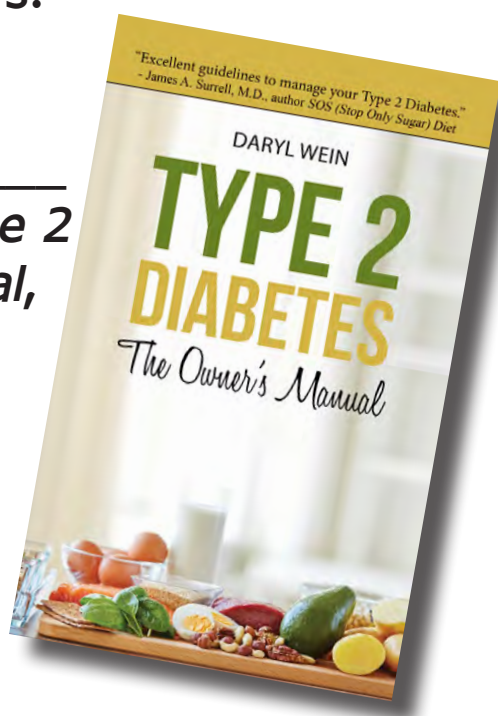
E: Have you had any pushback—negative feedback—from health professionals.

DW: No. I haven't. In my community, I have physicians, chiropractors, eye doctors, physical therapists who recommend the book to their patients. One of the local pharmacies always keeps it in stock.

E: Well, Daryl, thanks so much for being generous with your time. I think it will be a benefit to many of our readers.

DW: Thanks. It's been a pleasure.

The book: Daryl Wein, *Type 2 Diabetes: The Owner's Manual*, Create Space Independent Publishing, 2016. Available at Amazon and other book sellers.



Forgiven

A crossword puzzle by Richard Clark Jr.
(Answers from the NKJV)

Across

4. Look on my ___ and my pain, and forgive all my sins. Psalm 25:18

6. It may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that ___ may turn from his evil way, that I may forgive their iniquity and their sin. Jeremiah 36:3

7. Whenever you stand praying, if you have ___ against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. Mark 11:25

10. I write to you, little ___, because your sins are forgiven you for His name's sake. 1 John 2:12

11. For You, Lord, are good, and ready to forgive, and ___ in mercy to all those who call upon You. Psalm 86:5

14. Blessed are those whose lawless deeds are forgiven, and whose sins are ___. Romans 4:7

15. Bless the LORD, O my soul, and forget not all His benefits: who forgives all your ___, who heals all your diseases. Psalm 103:2-3

16. And be kind to one another, ___, forgiving one another, even as God in Christ forgave you. Ephesians 4:32

17. Then Jesus said, "Father, forgive them, for they do not know what they do." And they ____ His garments and cast lots. Luke 23:34

Down

1. "But that you may know that the Son of Man has power on earth to forgive sins"—then He said to the ____, "Arise, take up your bed, and go to your house." Matthew 9:6

2. You ought rather to forgive and ____ him.
2 Corinthians 2:7

3. ____ with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. Colossians 3:13

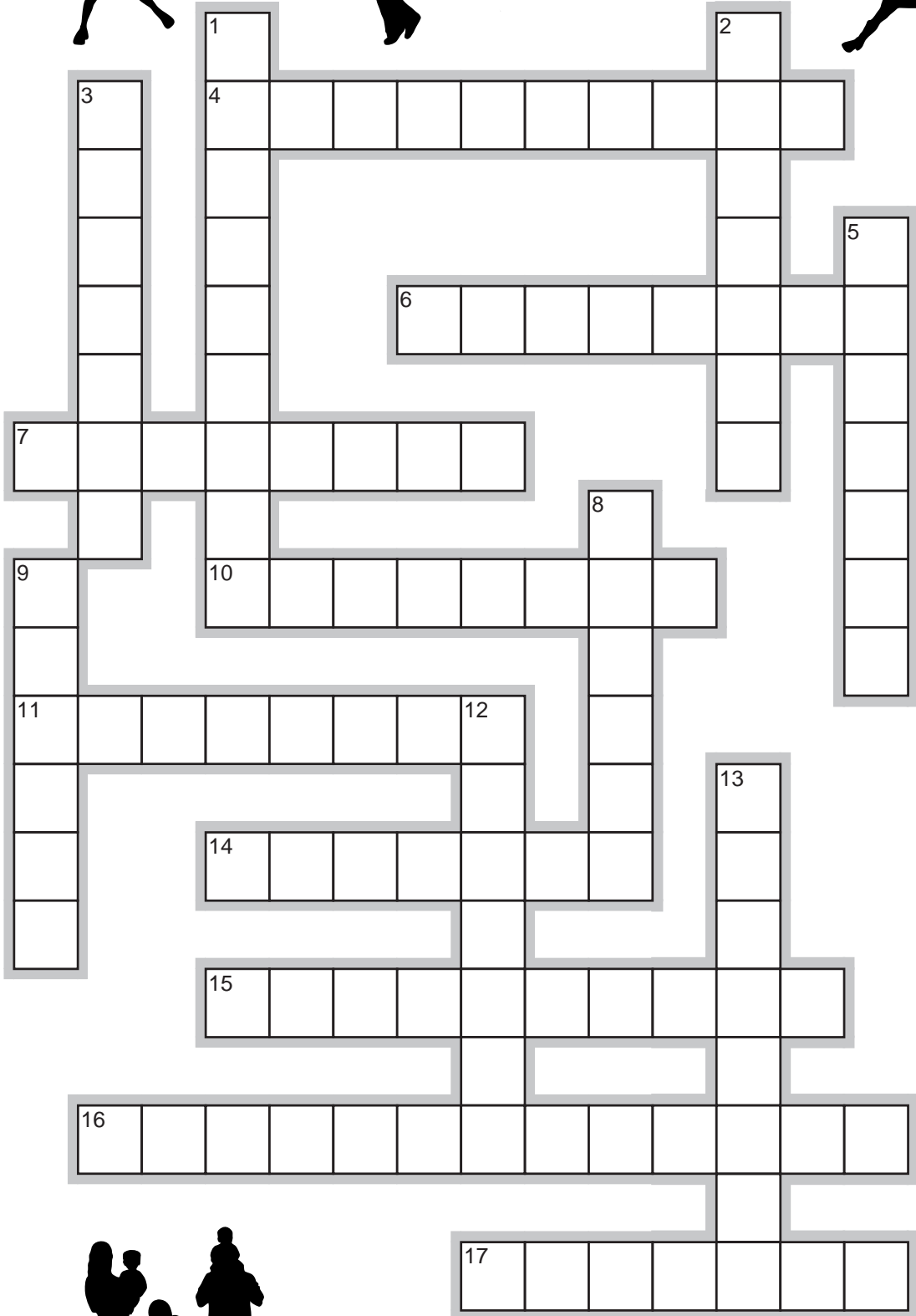
5. "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"
Jesus said to him, "I do not say to you, up to seven times, but up to ____ times seven.
Matthew 18:21-22

8. If You, LORD, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, that You may be _____. Psalm 130:3-4

9. The ____ of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. James 5:15

12. Let it be known to you, brethren, that ____ this Man is preached to you the forgiveness of sins. Acts 13:38

13. And forgive us our sins, for we also forgive everyone who is ____ to us. Luke 11:4



Answers on page 2

Free Bible Correspondence Course

The Discover Bible study guides will help you discover answers to some of life's deepest questions:



- How can I find peace of mind?
- Why does God permit suffering?
- When a person dies, what then?
- Is there hope for our chaotic world?

Get started finding the answers in the Bible to these questions—and more. To enroll in Discover, call 402-488-0981, and choose “option 1.” Or, send an email to joshua.kittleson@christianrecord.org.

LIGHT
CHRISTIAN RECORD
PO Box 6097, Lincoln NE 68506

NOV/DEC 2016

Free Matter for
the Blind and
Physically
Handicapped