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### Roy Gane Responds

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# Books about autism and organizations that help with autism

## BOOKS

*Your Child: Emotional, Behavioral, and Cognitive Development From Birth Through Preadolescence*, by American Academy of Child and Adolescent Psychology, edited by David Pruitt, New York: HarperCollins, 2000,

*10 Things Every Child With Autism Wishes You Knew*, by Ellen Notbohm, Arlington, TX: Future Horizons, 2005.

*10 Things Your Student With Autism Wishes You Knew*, by Ellen Notbohm, Arlington, TX: Future Horizons, 2006.

*The Autism Trail Guide: Postcards From the Road Less Traveled*, by Ellen Notbohm, Arlington, TX: Future Horizons, 2007.

*Thinking in Pictures and Other Reports from My Life With Autism*, by Temple Grandin, New York: Knopf, 2006.

*Asperger's and Girls*, by Tony Attwood et al., Arlington, TX: Future Horizons, 2006.

*Son Rise: The Miracle Continues*, by Barry Neil Kaufmann, Tiburon, CA: H J Kramer, 1995.

## ORGANIZATIONS

**Adventists with Autism**  
18 St. Charles Pl.  
Sharpsburg, GA 30277  
United States  
health.groups.yahoo.com/  
group/AdventistswithAutism  
Phone: 1-770-665-4244

**Autism Society of America**  
7910 Woodmont Avenue,  
Suite 300

Bethesda, MD 20814-3067  
United States  
www.autism-society.org  
Phone: 1-301-657-0881 or  
1-800-3AUTISM  
(1-800-328-8476)

**Autism Speaks**  
2 Park Avenue  
11th Floor  
New York, NY 10016  
United States  
www.autismspeaks.org  
Phone: 1-212-252-8584  
Fax: 1-212-252-8676

**Center for Disease Control and Prevention**  
1600 Clifton Rd.  
Atlanta, GA 30333  
United States  
www.cdc.gov/ncbddd/autism  
Phone: 1-404-498-1515 or  
1-800-311-3435

**Emory Autism Center**  
Justin Tyler Truax Building  
1551 Shoup Court  
Atlanta, GA 30322

United States  
www.psychiatry.emory.edu/  
PROGRAMS/autism/  
index.html  
Phone: 1-404-727-8350  
Fax: 1-404-727-3969

**First Signs, Inc.**  
P.O. Box 358  
Merrimac, MA 01860  
United States  
www.firstsigns.org  
email: info@firstsigns.org  
Phone: 1-978-346-4380  
Fax: 1-978-346-4638

**Marcus Institute**  
1920 Briar Cliff Rd.  
Atlanta, GA 30329  
United States  
www.marcus.org  
Phone: 1-404-419-4000  
Fax: 1-404-419-4505

**Unlocking Autism**  
P.O. Box 208  
Tyrone, GA 30290  
United States  
www.unlockingautism.org  
Phone: 1-866-366-3361

## LETTERS *continued from page 13*

*righteousness by faith*, as normally used, do not apply to our birth state as the result of Adam's sin. Fallen nature needs re-creation by means of Christ's sacrifice, while moral violations need forgiveness through the same sacrifice.

—Dennis Priebe, Roseville, California, United States

When I saw Roy Gane's article, my thoughts were, "Was this going to be another sliding toward nominal (in name only) Christianity?" My concerns were unjustified. Both parts were excellent and represent the whole gospel.

Salvation by works is indeed a serious threat. But ripping the gospel in half is not the solution. Justification and sanctification cannot be separated.

To avoid "salvation by works" we have to give God all the credit for both, even when sanctification takes cooperation with the Holy Spirit.

—Fred W. Ellis, retired minister, email

Roy Gane does not distinguish between the *root* and the *fruit* of justification by faith. We must distinguish between the imputed righteousness of Christ that justifies us and the imparted righteousness of the Holy Spirit that sanctifies us.

The Bible and all of the great Protestant Reformers teach that there is absolutely no justifying merit whatsoever in anything we do, in anything God does in us, in anything God does to us, in anything God puts into us, or in anything God develops in us! We are justified by

the righteousness of Christ.

Gane teaches that God justifies only righteous people, whereas God's gift of justification gives those who believe in Jesus a righteous legal standing before God.

—Gordon Wm. Collier Sr., email

### Roy Gane responds:

I am delighted that my two-part series on this crucial topic has stimulated some responses, both affirming and critical. Here are brief answers to objections that surfaced in some letters.

In the March 2008 issue of *Ministry*, Tom Hughes misrepresents my approach and misidentifies it as the Catholic philosophy of infused righteousness, which holds that the intrinsically righteous  
*Concluded on page 29*



comes this book. It is both welcome and, sadly, needed.

Another Christian writer titled a recent volume with a somewhat tongue-in-cheek phrase: "People Are Human." Gangel, writing in a more specific sphere, demonstrates this with an explanation of why and how leaders go astray. The reasons are varied, but the results are often the same: those under the leader find their ministries frustrated, their personalities stymied, and their spirits crushed.

The effects of such toxic administrators are incalculable, at least this side of the judgment seat of Christ. We don't know how many people have been turned away

from the gospel because the shepherds who could have guided them were less effective as a result of the misleadership of others. We may never know of those who, having observed such chaos, decided to have no part of Christian faith.

But we likely do know—and some of us may even be—those who are suffering the effects of toxic leadership. Gangel's solutions include a self-diagnosis and remedy for toxic leaders: if you're one, admit your problem; seek to make things right with those you've wronged; look for an accountability partner, someone to hold you to your word; and be patient. For those stuck under toxic leaders, Gangel

counsels patience and seeking God's will before moving on.

Overall, this book, which offers much in the way of understanding the problems of leaders gone astray, transcends the chiefly North American culture from which it springs. Because toxicity is common to organizations in all cultures, it's important to understand its roots and solutions. Gangel does this admirably and instructively.

—Reviewed by James A. Cress, Ministerial Association secretary, General Conference of Seventh-day Adventists, Silver Spring, Maryland, United States. ■

## LETTERS *continued from page 24*

born-again "soul" is capable of performing works that partly merit their salvation. Hopefully part two has convinced Hughes that I am with Scripture and the Reformers in holding that the only meritorious works are performed by Christ. Regarding Christ's work of saving us *from* our sins (affirmed by Matt. 1:21), I have shown that this is a process: while we will not be relieved of our sinful natures until glorification, Christ through the Holy Spirit provides the opportunity for progressive victory over sinful choices (= purification of our characters).

In this issue, Ross Parker objects to my idea that "Not all human imperfection, even in the sphere of conscious activity, can be regarded as sin." Here I was reacting to Spurgeon's misconception that "in all his actions he *commits* sin" (emphasis supplied). I was not contradicting the fact that all our actions are performed by persons who are sinful in the sense that we are mortal and subject to evil propensities. To avoid despair or confusion that can lead to theological imbalance, it is important for us to recognize that many "imperfections," including many mistakes that are impossible for human beings to overcome in this life due to their physical and mental limitations (e.g., memory loss), are not included in the biblical definitions of sinful action

and thinking (whether inadvertent or deliberate) as moral faults violating God's law. "Imperfection" is a larger category than "sin." All sin is imperfection, but not all imperfection is sin.

Ray W. Eaton thinks he objects, but he actually agrees with me that in the Bible, "sin" can refer not only to infractions of divine law resulting from choices, but also to "fallen nature as a dynamic state of being," with its evil propensities. When he says that "substitutionary salvation is the only biblical salvation," he agrees with my reference to substitutionary atonement as "the basis of our salvation" (not "a basis . . ."). When he affirms "faith *alone*," he agrees with my biblical and Protestant position that "salvation is possible only by grace through faith (Eph. 2:8, 9)."

Dennis Priebe says, "Sanctification is referred to as a 'fruit' of justification in one place. If sanctification is only a fruit of salvation, then it is reduced from a causative factor in salvation to a desirable benefit of salvation." When I spoke of sanctification as "fruit," i.e., inevitable resulting benefit, I referred to Romans 6:22, "But now having been set free from sin, and having become slaves of God, you have your fruit to holiness [= sanctification], and the end, everlasting life" (NKJV, brackets supplied). The

fact that the process of sanctification is fruit does not make it optional for salvation (Heb. 12:14—"the holiness without which no one will see the Lord" [NRSV]). If we do not receive God's gift of sanctification, we have rejected His gift of justification. We must accept God as a whole Person and his salvation as a whole package and process.

Gordon Wm. Collier Sr. agrees that justification is only through faith in Christ's sacrifice, with no justifying merit in anything we do and that there is an important theological distinction between justification and sanctification. However, by selective, and rigid reading of Scripture that severs the dynamic relationships between justification and sanctification and between the roles of Christ and the Holy Spirit (e.g., Rom. 8:9, 10), Collier exemplifies the kind of unbalanced approach that my two part series was designed to counteract. John W. Peters, (March issue), on the other hand, aptly encapsulates the balanced biblical teaching: "The penitent believer can truly rejoice that saving grace is a 'legal' declaration of acquittal from condemnation while at the same time he realizes that genuine justification by faith works by love and is made manifest in obedience to all the commandments of God." ■