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From: "Sean Morris" <truthlifeway123@hotmail.com>

Date: Jan 20, 2015 4:42 PM

Subject: Letter to Tim Conway concerning Christine Major

To: "Ryan Ringnald" <ryan.w.ringnald@gmail.com>

Cc:

Hello brother Tim,

This is Sean Morris. It has been a while since our last communication. I have not been able to make it up to San Antonio for a Sunday, nor been able to make plans for another formal visit yet. I do hope to be able to do this in the future, but this is not the purpose of my email.

I wanted to forewarn you of one who has been excommunicated from our midst. The scriptures command us to "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17), and in this heart we desire to forewarn you. I do believe it is our responsibility to because we do believe that Grace Church is a genuine Lamp stand in the sight of God (Rev. 1:12).

Her name is Christine Major. She is in her twenties, and she is making her way, however she can, to go to visit your Church, and if "she feels led" (as she would say it), then she will probably try to stay in your midst and join the Church. She is getting some help from some people to go up there, and as for us we would not help her get up there because we did not want her heresies to infiltrate the Church.

She was excommunicated because of heresies, divisions, being unruly, and proud. As you know, heresy is no small sin in the sight of God especially if it is of the damnable kind. As we are warned in Galatians chapter 5:19-21, that heresy, strife, seditions, and variance are all mentioned alongside sins of like damnable nature if they do characterize a persons life.

Because we were very diligent toward finding out the state of her soul her heresies came out, but without careful diligence I fear that she will be able to cover them up, blend in, and cause danger. Well, I am not sure how extensive to be but we pray that she will be hindered from getting there or found out when she gets there, or chooses not to stay there. Here heresies are thus -

1) She does not believe in the written word of God as her final authority. She rather believes in her revelations "in Christ" as her final authority. She believes the "word" when it is written of in the Bible, like Hebrews 4:12 or 2 Timothy 3:16, that it is referring to her "living revelations" which some call "the living word" which is personally revealed to the heart by Jesus Christ. Because her own revelations are her final authority she does not respect the scripture, is not teachable by scripture, does not have a backbone to work from when in a dispute of what the truth is except her revelations, and though she does not recognize it, she is confounded and confused from clear teachings from scripture being blinded by her revelations. This is the root heresy which causes all others. We tried to save her from this heresy of not being subject to the written word and it was to no avail, though many hours of preaching and prayer at the hands of numerous, seasoned, godly men.

2) When we preach and teach in the Church the desire to "grow in grace" (2 Peter 3:18) or go on to greater glories of sanctification in Christ (2 Corinthians 3:18), she would understand these things to be a striving after what she already has. She believes she has the revelations and relationship that the Church needs to hear and understand. She is not bold to say this outright, but after much reasoning and pleading this finally came out. She believes that she has, basically, all the revelations that we need as a Church. Though we sought to expose her pride and humbler her based upon her gender, her background and recent faults, and so on... it was all to no avail.

3) Her revelations come mainly from creation and other confusing things, and she does not speak scripture to exhort them to sisters and others so that confusion usually surrounds what she is saying. Because of her background we sought to have much mercy upon her, but she can only see the few scriptures which she believes point toward her revelations and cannot see others which justify the teachings we seek in the Church body. Her revelations usually come to her through the means of creation and her humiliation as a creature that is created and sustained by God, for example: She is filled with the Spirit and glory of God recognizing she does not and cannot make herself breathe, or she chokes or trips and she is humbled as a creature, and things like this. This are the things she will talk about and "preach" with some passion and intensity, with almost complete oblivion from burdens of the Spirit and biblical truth.

4) She has this continual "burden" which is concerning imputed righteousness. She has this fear toward adding any conditions to ones salvation or sanctification. This is a genuine burden when it is in its place and properly applied, however, she is frightfully and unrighteous-ly fearing "conditions" which include repentance from sin. She does not see this though we sought to show her. We tried to show her that repentance from actual sin that is committed as a Christian is demanded by God as a condition to go on with God in sanctification, or a condition to receive imputed righteousness at initial salvation. Not

that it is a work, or any such condition like that, but it is a fruit included in genuine saving faith. She will say that she is all sin (she means she is a sinner by nature or original sin), but she will deny the need to have a godly sorrow over present and actual sin that is committed, and she views these as a threat to imputed righteousness which is a gift of God. Because she, in this way, denies actual sin, she cannot have a godly sorrow over sin she has in her life or understand when others are sorrowful over theirs as it is taught of the truly regenerate Christians of Corinth when they were repenting in 2 Corinthians 7:10-11. We would try to explain to her how actual sin matters to God, and false peace when in rebellion is a danger, and she needs to repent of actual sin with a godly sorrow, and that sorrow takes time or chastening to be wrought in the soul to completion at proper times and experiences in the saints life, but she is completely against this and believes she/we should always be rejoicing and praising, peaceful and happy, without the necessary intermittent times (and in some ways ever-present) of repentance, godly sorrow, self abasement, and godly fear before a holy God. Because she denies all of this she is therefore not burdened for souls as she ought, not burdened for the saints as she ought, is stripped from the graces to pray, and like burdens of the Spirit which a serious and grave saints is continually engaged in. We would try to correct her heretical view of imputed righteousness to put it in its rightful place, but she could not hear it or even understand what we were saying, thus we knew there was sin blinding her from the ability to have ears to hear. It was all to no avail.

Though this is not a complete explanation of all the heresies and their manifestations, nor a complete account of the behaviors, and least of all without the account of how subtle they lie in wait within her, I do hope that God's will is done and the Church is protected there. She is a speaker, a preacher, shamefully so, and she will speak, but she is careful, has been rejected by many, knows what offends people, and will not be foolish unless provoked far enough or burdened heavy enough. We did not see her rashness until we confronted her on many of these things. We did not want her to go there, she refused to hear us, and she is going anyway believing God is leading her there. We told her that we would call her mom and forewarn you if she decided to leave in such a way that she did. We have called her mom and forewarned her that we are free from liability on what happens to her from here, and now our desire was to warn the body of Christ there.

May the Lord help you and the brethren Tim, and may God give you grace and peace, with the weapons of righteousness and the power of God.

Sincerely in the love and hope of Christ,

Sean Morris.