

This Grace Bible Churches

position-papers

Exclusive Office and Order of Succession

Conforming revision | October 17, 2026 | Prepared for authorized adoption

One Order

The Praeceptorium, The Order, and The Circle of the Elders are three names for the same internal teaching and oversight body within This Grace Bible Churches (TGBC).

Exclusive lifetime office

The office and titles of Praeceptorius / Founding Bishop belong exclusively to Wesley Scott Ray for his natural life. Wesley Scott Ray cannot be removed, dismissed, deposed, replaced, suspended from this exclusive office, or voted out of this office by the Praeceptorium, The Order, The Circle of the Elders, any assembly, committee, panel, member, or other person or body within TGBC.

No transfer or indirect removal

This office is personal and nontransferable. It cannot be assigned, inherited, passed on, duplicated, or conferred upon another man. No amendment, resolution, disciplinary decision, credential action, membership action, vote, or administrative measure may directly or indirectly remove Wesley Scott Ray from this exclusive office or transfer it to another man. No co-Praeceptorius or co-Founding Bishop may be created.

Death and historical recognition

Upon Wesley Scott Ray's death, the exclusive office ceases as an active office. It does not become a vacant office to be filled. His historical recognition as the sole Praeceptorius / Founding Bishop remains permanently.

Selection from among the Circle

Upon his death, the remaining admitted members of the Praeceptorium / The Order / The Circle of the Elders shall choose one qualified man from among themselves to serve as Overseeing Bishop of the Circle. The man chosen shall be skilled in the word of God, well taught by the word, faithful to sound doctrine, and able to teach others, holding firmly to the King James Bible rightly divided and TGBC's Pauline Dispensational Doctrine. His qualifications shall be examined under 1 Timothy 3:1-7 and Titus 1:5-9 KJB.

Successor responsibility and limits

The Overseeing Bishop of the Circle is the successor in responsibility for oversight after the Praeceptorius's death. He shall preserve the doctrine, teaching, records, and order of TGBC. He does not inherit, receive, or continue the exclusive office or titles of Praeceptorius / Founding Bishop. Temporary or acting service during incapacity does not create permanent succession or transfer that office.

Recorded procedure and an empty Circle

Selection requires at least 14 days' notice, a meeting with quorum, and approval by at least two-thirds of all eligible voting Circle members, rounded up. Record qualification, current Circle admission, the decision, written acceptance, and the effective date. If no admitted member remains, first reconstitute the Circle under the applicable post-death procedure; only the restored Circle may then choose one of its admitted members. Custodians, relatives, deacons, and outside advisers gain no automatic seat or successor right.

Scripture, accountability, and scope

The King James Bible remains the final written ecclesiastical authority. Scriptural counsel, examination of conduct, independent financial review, and lawful protective measures do not confer authority to remove Wesley Scott Ray from or transfer his exclusive lifetime office. This provision does not create personal ownership of TGBC property or change applicable civil obligations.

Application to this instrument

These express provisions apply throughout this revised instrument and its included instruments, schedules, forms, credentials, and registers. They replace contrary wording only on the exclusive lifetime office, removal or transfer of that office, successor title, and successor eligibility and selection. Other provisions retain their stated scope. Preparation and publication do not certify execution or formal adoption.

THIS GRACE BIBLE CHURCHES Identity and House to House Assembly

Statement dated October 11, 2026

Our identity

This Grace Bible Churches, the Circle of the Elders (the Order, the Praeceptorium), and Church in Thy House are not a denomination, are not part of a denomination, are not a religion, and are not part of Christianity. They are not Jewish and are not Catholic. They are not corruptors of the Word of God.

Our assembly and practice

We are not part of the "corporate" American Christian Church setup. We have no religious buildings, statues, baptistries, altars, or pastors, and none of the trappings of the religion known as Christianity.

Saved believers gathering house to house

This Grace Bible Churches consists of true saved believers who rightly divide the word of truth and meet house to house. Church in Thy House is the mode by which This Grace Bible Churches gathers together. The Gospel of Christ that saves today is found in 1 Corinthians 15:1-4 KJB. Our standard for rightly dividing the word of truth is 2 Timothy 2:15 KJB.

King James Bible only

We use only King James Bibles: the 1769 edition of the 1611, Pure Cambridge Text. The King James Bible is our final written authority. We do not change, supposedly correct, or corrupt the Word of God.

The Order and the Bishop title

The Circle of the Elders, the Order, and the Praeceptorium name the same internal teaching and oversight body within This Grace Bible Churches. Praeceptorius is the Bishop title within that body. Bishop Wesley Ray is the original and sole Praeceptorius; admission to the Circle does not confer that title. Within This Grace Bible Churches, Bishop Wesley Ray is known as the Founding Bishop.

Document terminology

This statement supplies the identity, assembly practice, Bible standard, and title definitions for the accompanying documents. In earlier text, a collective reference to "Praeceptorius" means the Praeceptorium; a personal reference to Bishop Wesley Ray as Praeceptorius retains its personal meaning. These definitions do not create an additional ordained office or confer the founder's exclusive title upon another person. Governing amendments remain subject to the adoption procedures of each instrument.

Authority and use

These thirteen papers explain the foundational confession. The KJB remains final written authority. The series becomes official teaching only through actual adoption and does not independently amend the Constitution, Bylaws, or Statement of Faith. Study references identify passages for examination and are not presented as full quotations.

Paper 1 Inspiration preservation and KJB authority

TGBC believes that God inspired and preserved His Word and receives the King James Bible in its stated textual tradition as its official Bible. Doctrine and conduct must be tested by Scripture rather than personal authority, ecclesiastical tradition, or commentary. Historical English Bible study may include Tyndale, Coverdale, Matthew, Great, Geneva, Bishops', and King James texts, while TGBC's adopted teaching authority remains the KJB. Study: 2 Timothy 3:16-17 KJB; Psalm 12:6-7 KJB; Matthew 24:35 KJB.

Paper 2 The Gospel and grace through faith

The Gospel of Christ declares His death for our sins, burial, and resurrection. Salvation is received by faith in His finished work, not earned through law, giving, rituals, membership, or personal achievement. Faith receives God's gift and is not another meritorious payment. Assurance rests in Christ's sufficiency. Study: 1 Corinthians 15:1-4 KJB; Romans 3:24-28 KJB; Romans 4:5 KJB; Ephesians 2:8-9 KJB.

Paper 3 Rightly dividing the word of truth

All Scripture is inspired and profitable, but not every instruction addressed to every biblical people is imposed identically on the Body of Christ. Right division considers God's distinctions in people, promises, covenants, administrations, prophecy, and Mystery. It preserves Scripture's context rather than discarding books. Paul's epistles supply central instruction for the present Body. Study: 2 Timothy 2:15 KJB; 2 Timothy 3:16-17 KJB; Romans 15:4 KJB.

Paper 4 Paul's distinctive apostleship

TGBC recognizes Paul's ministry to the Gentiles and his revelation of the Dispensation of the Grace of God. His gospel was received by revelation of Jesus Christ. This distinction is important to understanding the present Body of Christ while leaving the rest of Scripture inspired and profitable. Study: Romans 11:13 KJB; Galatians 1:11-12 KJB; Ephesians 3:1-9 KJB; 1 Timothy 1:15-16 KJB.

Paper 5 The revelation of the Mystery

The Mystery kept secret and later made manifest concerns God's present purpose in Christ and His Body. TGBC distinguishes it from the program spoken by the prophets since the world began. Paul's gospel and preaching of Jesus Christ according to the Mystery are central to the believer's establishing. Study: Romans 16:25-26 KJB; Ephesians 3:1-9 KJB; Colossians 1:25-27 KJB; Acts 3:19-21 KJB.

Paper 6 Israel and the Body of Christ

Israel's prophetic national and kingdom program and the present Body of Christ must not be treated as one institutional program. TGBC does not teach that the Body replaces, restores, or continues Israel's national

covenant identity. Inspired passages concerning each are studied in their own contexts. Study: Romans 9:3-5 KJB; Romans 11:1-2 KJB; 1 Corinthians 12:13 KJB; Ephesians 1:22-23 KJB.

Paper 7 One Body one new man and new creature

Believers' identity is grounded in Christ and His work: one Body, one new man, and new creature. The cross reconciles believers unto God in one Body. Spiritual unity does not depend on denominational succession or one organization's membership roll. Study: Ephesians 2:14-16 KJB; Ephesians 4:4 KJB; 2 Corinthians 5:17 KJB; Galatians 6:15 KJB.

Paper 8 Water baptism and the Body of Christ

Water baptism is not required for salvation, spiritual Body membership, or TGBC fellowship. TGBC gives doctrinal weight to Paul's statement that Christ sent him to preach the gospel rather than baptize and to the Spirit's work in one Body. No water rite adds merit to Christ's completed saving work. Study: 1 Corinthians 1:17 KJB; 1 Corinthians 12:13 KJB; Ephesians 4:4-6 KJB; Colossians 2:10-12 KJB.

Paper 9 The Lord's Supper and ordinances

TGBC does not impose observance of the Lord's Supper as a required ordinance for the Body of Christ or a condition of salvation, standing, membership, or fellowship. Passages concerning the meal, remembrance, and assembly conduct remain Scripture for contextual study. No element or ceremony imparts saving merit. Study: 1 Corinthians 10:16-17 KJB; 1 Corinthians 11:23-26 KJB; Colossians 2:16-17 KJB; Galatians 5:1 KJB.

Paper 10 The catching away and prophetic return

Paul reveals the resurrection of the dead in Christ, the change of living believers, and their catching away to meet the Lord in the air. TGBC distinguishes that Pauline revelation from the prophetic return concerning Israel and the nations. These teachings are examined under right division rather than compressed into an undifferentiated program. Study: 1 Thessalonians 4:13-18 KJB; 1 Corinthians 15:51-53 KJB; Acts 3:19-21 KJB.

Paper 11 Bishops elders deacons and PRAECEPTORIUS

Bishops and elders must be proved for sound teaching and oversight; deacons must be proved for faithful service. Elder identifies bishop oversight within TGBC's order rather than a third ordained office. Pastor is not a separate instituted office. PRAECEPTORIUS is the adopted Circle of qualified bishops and elders only, with express admission required. Deacon ordination or practical administration never creates a Circle seat. Study: Philippians 1:1 KJB; 1 Timothy 3:1-13 KJB; Titus 1:5-9 KJB.

Paper 12 Husband of one wife and complete qualification

TGBC examines marital faithfulness within the whole Pauline standard. It does not make bare divorce or remarriage history an automatic universal disqualification without considering conduct, household, doctrine, testimony, and circumstances. This interpretation does not waive blamelessness, faithfulness, maturity, or proving. Careful evidence must replace both careless exclusion and careless approval. Study: 1 Timothy 3:2 KJB; 1 Timothy 3:12 KJB; Titus 1:6 KJB; 1 Timothy 5:19-22 KJB.

Paper 13 Distinct ecclesiastical identity

TGBC gathers around the Gospel of Christ, the Mystery, grace through faith, and the Pauline identity of the Body of Christ. It does not claim denominational succession or institutional continuity with Israel's kingdom program. Its critique of religious systems concerns doctrine and practices, not an automatic verdict that every person associated with another system is evil or unsaved.

TGBC understands the mystery of iniquity as including doctrinal corruption contrary to sound teaching while recognizing the prophetic context of 2 Thessalonians 2 concerning the man of sin. This is TGBC's stated ecclesiastical interpretation, not a legal finding about another institution. Study: Romans 16:25-26 KJB; Ephesians 2:14-16 KJB; 2 Corinthians 5:17 KJB; 2 Timothy 2:15 KJB; 2 Thessalonians 2:7-12 KJB.

Series adoption

Paper numbers adopted _____ **Authority**

Signature _____ Date _____ Effective date _____ Record _____