This Grace Bible Churches

faith

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.

03 Statement of Faith and Foundational Doctrine

Edition 2026 10 03 R2 | Operative only upon authorized adoption

Scripture

We believe that God inspired and preserved His Word. We receive the King James Bible, Authorized Version of 1611 in its standardized 1769 textual tradition and Pure Cambridge Edition text form, as our final written authority for faith, doctrine, conduct, ministry, and assembly order. No officeholder, institution, tradition, or human document stands above it. All Scripture is inspired and profitable; right division does not discard Scripture. References: 2 Timothy 3:16-17 KJB; Psalm 12:6-7 KJB; 2 Timothy 2:15 KJB.

The Gospel of Christ and salvation

We proclaim that Christ died for our sins according to the scriptures, was buried, and rose again the third day according to the scriptures. Salvation is God's gift by grace through faith in Jesus Christ and His finished work, apart from human works as its basis. Church membership, giving, ordination, ceremonies, and personal merit cannot add to that work. References: 1 Corinthians 15:1-4 KJB; Romans 3:24-28 KJB; Romans 4:5 KJB; Ephesians 2:8-9 KJB.

Right division and Paul's ministry

We recognize Paul's distinctive apostleship to the Gentiles and the revelation committed to him concerning the Dispensation of the Grace of God. We study all Scripture in context while receiving Romans through Philemon as the central doctrinal instruction for the Body of Christ. References: Romans 11:13 KJB; Galatians 1:11-12 KJB; Ephesians 3:1-9 KJB; 2 Timothy 2:15 KJB.

The Mystery and the Body of Christ

We distinguish the Mystery kept secret and later made manifest through Paul's ministry from Israel's prophetic program. The Body of Christ is not Israel's replacement, restoration, or institutional continuation. In Christ, believers are described as one Body, one new man, and a new creature. Institutional affiliation does not create membership in that spiritual Body. References: Romans 16:25-26 KJB; Ephesians 1:22-23 KJB; Ephesians 2:14-16 KJB; 2 Corinthians 5:17 KJB; Galatians 6:15 KJB.

Baptism and the Lord's Supper

We do not impose water baptism as a required ordinance for salvation, membership in the Body of Christ, or TGBC fellowship. We understand the Spirit's work of placing believers into one Body as central to the one baptism of the Body of Christ. We do not impose the Lord's Supper as a required ordinance for the Body of Christ or as a means of salvation. Biblical passages concerning these matters remain inspired Scripture to be studied in context. References: 1 Corinthians 1:17 KJB; 1 Corinthians 12:13 KJB; Ephesians 4:4-6 KJB; 1 Corinthians 11:23-26 KJB.

Assurance and the catching away

The believer's assurance rests in God's grace and Christ's sufficient work. Believers are sealed unto the day of redemption. We distinguish the catching away of the Body of Christ revealed by Paul from the prophetic return connected with Israel and the nations. References: Ephesians 1:13-14 KJB; Ephesians 4:30 KJB; 1 Thessalonians 4:13-18 KJB; 1 Corinthians 15:51-53 KJB; Acts 3:19-21 KJB.

Offices and qualification

We recognize bishop and deacon as ecclesiastical offices. Elder describes qualified bishop oversight within our order and is not a third ordained office. Pastor is not established as a separate office. Bishops and elders teach and oversee; deacons undertake proved service under assigned authority. Only bishops and elders may be admitted to PRAECEPTORIUS.

Candidates must be examined according to the complete applicable Pauline qualifications. TGBC does not treat a bare history of divorce or remarriage as an automatic universal disqualification without examining present conduct, doctrine, household, testimony, and circumstances. This position does not remove marital faithfulness, blamelessness, or any other qualification. References: Philippians 1:1 KJB; 1 Timothy 3:1-13 KJB; Titus 1:5-9 KJB; 1 Timothy 5:19-22 KJB.

Doctrine and institutional identity

TGBC is a Pauline Dispensational Assembly. It does not claim denominational succession or external ecclesiastical control. Its doctrinal distinctions concern teaching, programs, and institutions and do not establish that every individual associated with another religious system is evil or unsaved.

The unique Founding Bishop designation, Circle procedures, and succession rules are adopted organizational arrangements. They are not presented as phrases or offices expressly named in Scripture. All teaching and conduct remain subject to the KJB.

Affirmation and adoption

I affirm this Statement as the foundational confession of TGBC and acknowledge its relationship to Scripture and the Constitution.

Name and office _____ Signature _____ Date _____

Adopting authority _____ Effective date _____ Record _____