

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

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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 _____