



TBM Newsletter –
Q4/2025

Inspire, Influence
and Impact Lives
for Christ

By Brandon PEK

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The Cradle, Cross and Crown

Placed in the manger as a cradle, hung on the cross for us, and now seated on His throne – Jesus, the sacrificial Lamb of God that took our place, the Lion of Judah, eternal King of Kings, Lord of Lords.

Christmas tells the story of Jesus's birth in Bethlehem, fulfilling prophecies and bringing hope. December 25th was formally established in Rome around 336 A.D. as the birthday of the Christ but the bible doesn't say on which day the Saviour was born, focusing instead on the theological significance of Christ as truly and fully God, and truly and fully man, His life and teachings, death and resurrection, and the glory of the Father in Him.

Christmas is simply a proclamation that God so loved the world that He gave His only begotten Son, Jesus, that whoever believes in Him should not perish but have everlasting life, and that He was sent in His first coming not to condemn the world, but that the world through Him might be saved (John 3:16-17).

The Cradle – Incarnation of Christ

The first hint of the gospel promise is found in Genesis 3:15 where God spoke concerning the Seed of the woman and His victory over the devil. This was prophesized in Isaiah 7:14 as the miracle of the virgin birth fulfilled through the earthly vessel of Mary (Mathew 1:18-25, Luke 1:26-38).

The incarnation of the Christ through the virgin birth is best described in the Gospel of John, chapter 1.

The Eternal Word – Truly and Fully God... *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.” John 1:1-2*

Word Becomes Flesh – Truly and Fully Man... *“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” John 1:14*

From everlasting to everlasting, the Eternal Word is God, the Saviour and Redeemer, the Alpha and the Omega, who is and who was and who is to come, the Almighty King of Kings and Lord of Lords (Psalm 90:2, Isaiah 44:6, 49:26, Revelation 1:8, 19:16).

And yet, Jesus referred to Himself as a man because He was also fully human with needs including sleep, food and water, who expressed His emotions of holy joy, sorrow and even anger (Luke 8:23, Matthew 4:2, John 4:7, John 15:11, Matthew 26:37, Mark 3:5).



When Jesus was born, there was no place at the upper room. Hence, Mary wrapped Him in swaddling cloths and laid Him in a manger (a feeding trough for animals) in the lower quarters of the house. Like new born temple lambs

wrapped and placed in manger, Jesus was born to suffer and die for sins to save the world (Mathew 1:21, Luke 2:4-7, Hebrew 2:9-18, 1 Peter 3:18).

Why Jesus had to come as God-Man to accomplish the “rescue” mission?

The Cross – Worthy is the Lamb

The Old Testament is the New Testament concealed, the New Testament is the Old Testament revealed. God's salvation plan was hidden in the scripture of the Old Testament and revealed through the death and resurrection of Jesus, giving us understanding and knowledge in the unveiled mystery of Christ our Saviour and Lord (Ephesians 3:3-6, 1 Peter 1:10-12).

In John 1:19, John saw Jesus and said, “Behold! The Lamb of God who takes away the sin of the world!

The blood of calves and goats was inadequate to save sinners, and could only provide temporary covering of their sins. The precious blood of Jesus, the perfect God-Man who is the holy Lamb of God, is far more superior and is necessary for the full redemption of all who would ever believe in Him and the One that sent Him (Hebrews 9:16-28, 10:1-18, John 12:44-45).

The Bible says that “all have sinned and fall short of the glory of God” and that “the wages of sin is death”. To save us, God sent His Son to come as a man, lived a sinless life, and died in our place to satisfy the requirements of God’s justice, and in His resurrection clothed us in His righteousness for eternal life (Romans 3:23, 6:23, Isaiah 61:10, Revelation 19:8).



The Crucifixion of Jesus the God-Man for the sins of the world was final and complete. Now as the risen Christ who ascended into heaven, He can represent all who would ever believe and acknowledge Him before God as the Great

High Priest who can fully empathise with man’s weaknesses, having been tempted in every way as a man and yet not sin (Hebrews 4:14-16).

The Bible in 1 Timothy 2:5 says that there is one God and one Mediator between God and men, the man Christ Jesus. He is the Mediator of the new covenant, that those who are called may receive the promised eternal inheritance, and has reconciled His people to God, not counting their sins against them (Hebrews 9:15, 2 Corinthians 5:18-19).

Why Jesus was called the King of the Jews and now the King of Kings?

The Crown – Eternal King

The genealogy of Jesus in Matthew chapter 1 traces His lineage through Joseph’s line back to Solomon and David for His legal right for royal succession, while Luke chapter 3 traces Mary’s line back through David’s other son Nathan, back through Adam, thereby connecting Him to humanity and to God.

The Magi called Jesus “King of the Jews” recognising the prophecies concerning the Davidic Messiah.

Jesus came as the perfect God-Man with the legal claim to the throne of David and the promised Seed of the woman as saviour of all people, Jews and Gentiles. He was born of a woman, born under the law, to redeem those who were under the law, that they might receive the adoption as sons (Matthew 5:17-20, Galatians 4:4-5).

The Romans soldiers crowned Jesus with thorns, stripped and dressed Him in a scarlet robe and placed a reed in His hand as sceptre to mock His claim as “King of the Jews”. This fulfilled the prophecy of the divine suffering King who would conquer sin and death to establish an eternal spiritual kingdom ratified by His resurrection and ascension to God’s throne (Matthew 27:27-29, Ephesians 1:20-22).

In Matthew 28:18 Jesus said that all authority has been given to Him in heaven and on earth. By His death and resurrection, He had fulfilled the prophecies of the Son of Man receiving an everlasting dominion and kingdom, and by His ascension, He is now seated on His heavenly throne, above all rule, authority, power, and dominion, with all things under His feet (Daniel 7:13-14, Luke 1:32-33, Ephesians 1:20-22).

“... Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.” Jesus the triumphant King shall return on a white horse wearing many crowns and clothe with a robe dipped in blood. On His robe and on His thigh a name written “King of Kings and Lord of Lords (Revelation 5:5-14, 19:11-16).

Why Jesus had to go away and then come back again the second time?

The Coming Judgement

Jesus says in John 14:3 that He was going to prepare a place for His disciples, and that He would come again and receive them to Himself – that’s the promise of His second coming. When He came the first time, it was to bear the sins of the world, not to condemn but to offer salvation to all mankind by grace through faith in Him alone (John 3:16-17, Romans 3:24, Ephesians 2:8-9, John 14:6).

Before Jesus went away, He gave the disciples His peace and the promise of the Holy Spirit.

Jesus will come amidst the clouds to meet His Bride (the Church) in the air to save them from the coming wrath of the great tribulation, and then the second coming with His armies defeating the Enemy and establish the millennial rule on earth before the final judgement, and finally the new Heavens and Earth (1 Thessalonians 4:17, Revelation 19-22).

At the final judgment, all who have ever lived will be resurrected and gathered before the Great White Throne. They will be divided into two groups: the “sheep” (those who accepted Christ) and the “goats” (those who rejected Jesus). The former will receive everlasting life and joy in God’s presence and rewards from Christ, but the latter group will face eternal punishment, separated from God (Revelation 20:11-15, 22:12, 2 Corinthians 5:10).

There will be two groups of people with two very different outcomes at the final judgement...Where do you and your loved ones stand when that time comes?

Celebrate the greatest gift from God (not just during the Christmas season), remember the death and resurrection of Christ, and look forward and upward to the Soon and Coming King.

Seal of The New Covenant

“Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me.” (Psalms 51:10-11)

“If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” When Jesus said this, it was concerning the Holy Spirit who was then not yet given, because He was not yet glorified (John 7:37-39).

The Spirit Upon...

God breathed into the nostrils of Adam and he became a living being. This was described in Hebrew as breathing into man His “ruach” which means breath of life - the Holy Spirit is the breath of God who gives life (Genesis 2:7)..

In the Garden, Adam was told that the day he ate of the tree of the knowledge of good and evil, he shall certainly surely die or in literal translation from Hebrew biblical text, “dying he shall die”. When they disobeyed, the Holy Spirit left and spiritual death occurred though physical death was not immediate (Genesis 2:17).

Thereafter, the Holy Spirit no longer dwelt in man, that is, until the Day of Pentecost in the Book of Acts when man was restored in Christ - Praise be to God.

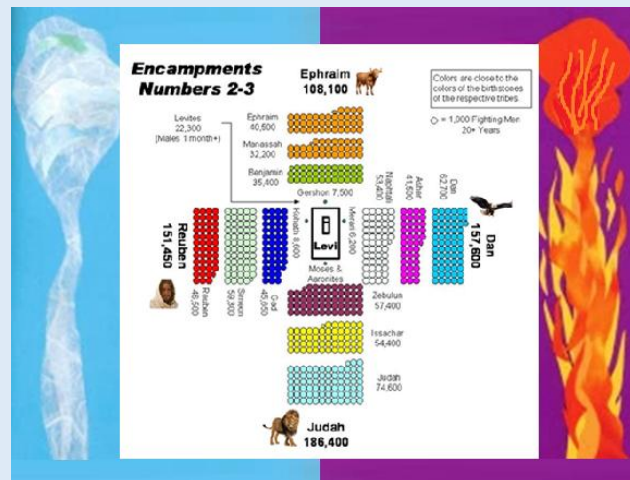
The Spirit of God certainly did not dwell in sinful flesh during the Old Testament times after the fall, and only came upon the Patriarchs and those He appointed such as Judges, Kings, Prophets and Priests. The anointing upon was divinely purposeful but not permanent. King David even expressed concern the Holy Spirit could be taken from him after he committed adultery (Psalms 51:11).

While the Holy Spirit came upon many appointed men in the Old Testament, He only remained continually with those whom He anointed for mighty deeds. Among them were Moses who led the great exodus out of Egypt, his successor Joshua who eventually entered the Promised Land, King David who established the united nation of Israel, and his son King Solomon who built the Temple.

It is interesting to read that there was one instance when the Spirit of God briefly came upon an unbeliever Balaam whom He influenced to give prophetic predictions and blessings upon God’s covenant people instead of the intended curses. This shows that the anointing was always for the Glory of God and to do His Will (Numbers 24:1-9).

Sharing of The Anointing

By His special anointing, Moses was empowered to successfully lead the great exodus under the guidance of the Holy Spirit who was in the pillars of cloud by day and fire by night (Exodus 13:21).



Do you see the cross in the encampment tabernacle formation in the diagram above?

When Moses complained to God about the great burden of leading and caring for the Israelites, He responded by anointing seventy chosen men to help Moses lead. God took a portion of the “anointing” on Moses and gave to these leaders to share in the huge responsibility over the exodus of the three million Israelites (Numbers 11:16-17).

To build God’s Tabernacle, Bezalel from the tribe of Judah was filled by the Spirit of God with wisdom, with understanding, with knowledge and with all kinds of skill. And He also appointed Aholiab to assist, and put wisdom into the hearts of all gifted artisan (Exodus 31:1-11).

The seventy leaders were anointed to help Moses lead and organize the great multitudes, and make many conquests and exploits with might and courage. The anointing of the Spirit was also upon Bezalel who was chief artisan for the building of the Tabernacle, and the same wisdom was shared by many other artisans to complete the tasks.

The Spirit of God moved among His people and anointed generations after generations of His covenant people. Joshua and the judges were anointed military leaders with judicial responsibilities over the nation and people of Israel (Deuteronomy 34:9, Judges 3:10, 6:31).

The anointing was also passed on to King Saul, and the special anointing on the successor King David and to the latter’s son King Solomon, as well as the prophets and priests who served God in the court of these Kings (1 Samuel 10:6-10, 16:1-14, 1 Kings 4:29-34).

The Spirit of God came upon these Old Testament heroes and is the same Holy Spirit whom Jesus spoke about and the Apostles testified of, which believers have within and upon them today, giving various gifts to the body for the Ministry of His Resurrected Life (John 14:16-17, 14:25-26, 16:7-8, 16:13-15, Acts 1:5-8, 1 Corinthians 2:10-11, 12:7-11).

Covenant Witness and Enforcer

The Spirit of God was in the burning torch when the covenant was cut with Abram (Genesis 15:17-18), and He was also in the burning bush when Moses first encountered God (Exodus 3:2). He led the exodus in the pillars of cloud and fire, two elements typically used to describe the Holy Spirit (Exodus 13:21-22).

God also cut a covenant with King David, and the Holy Spirit worked to ensure that the covenant remained intact leading to the coming of the Messiah and the fulfilment of the main tenet of the Davidic covenant – “He shall build a house for my name, and I will establish the throne of his Kingdom for ever (2 Samuel 7:2-17).”

Both King David and his son King Solomon were anointed by the Holy Spirit but they could not completely fulfil their parts in the covenant. However, our covenant making and covenant keeping God preserved the covenants even though His people could not fulfil their parts (2 Samuel 12:7-14, 1 Kings 11:11-13).

The Holy Spirit in the Old Testament was the Witness and Enforcer of the various covenants God cut with His people, enabling the coming of our Saviour and Lord Jesus through the line of David (Matthew 1:1).

When the time came, the Messiah our Christ fulfilled not only the Davidic covenant but all covenants that God had made by the power of God, the Holy Spirit. In the New Testament, He acts also on behalf of the Godhead as the seal and enforcer of the new and everlasting covenant.

The Spirit Testify and Bear Witness of Christ

Jesus promised the disciples that He will send another comforter of His same kind from the Heavenly Father. The Holy Spirit is our seal of the new covenant written in His Blood, the Spirit of promise who testify of Jesus our Christ and His perfect finished work (2 Corinthians 1:22).

In the upper room, Jesus spoke of the role that the Holy Spirit has in the glorified ministry. He is:

- Comforter/Helper/Counsellor of the same kind as Jesus who dwells with and in us (John 14:15-18).
- Teacher of all things, reminding us what Jesus had taught and giving us peace (John 14:26-27).

- Spirit of Truth from the Father testifying of Jesus with those He called & chosen (John 15:26-27).
- Guide into all truth, speak on behalf of the Father, and show us things to come (John 16:13-15).

The Holy Spirit, the Third Person of our Triune God, has the very same kind of Spirit as our Heavenly Father and His Son. He was with God before the foundation of the world and is God in and through all eternity within the Godhead. He can testify of everything in the Scripture as He existed before creation with and as God.

The Holy Spirit will convict the world of sin, and of righteousness, and of judgment. Unbelievers will be convicted of their sins, and those who are awakened and believe in Him will be imputed with His righteousness. And to the ruler of this world and his followers, they are already judged (John 16:8-11).

The Holy Spirit testifies that Jesus is the One who came by water and blood; not with the water only, but with the water and with the blood. Water and blood symbolically pointed to the Word becoming flesh, that means Jesus came as God-man, or fully deity in the flesh (1 John 5:6).

The Holy Spirit testifies of the death and resurrection of Jesus as the Lamb of God (and there is no longer any other sacrifice for sin) through whom we become partakers of the covenant written in His Blood so that we are fully forgiven of our sins and lawless acts (Hebrews 10:15-18).

The Holy Spirit also testifies with our spirit that we are children of God when we receive the Spirit of adoption as sons and daughters by which we cry out, “Abba! Father!” - God is our heavenly Father and we are assured of sonship having received the Holy Spirit of promise (Romans 8:15-16).

The Holy Spirit is the seal of the New Covenant in His Blood, unto the day of redemption. He enables us to bear fruit, giving various spiritual gifts to equip us for the work of the ministry and build up the church (John 6:27, Ephesians 1:13, 4:30, Galatians 5:22-23, Romans 12:6-8, 1 Corinthians 12:8-10, 1 Peter 4:11).

Walk, Listen and Obey

When we walk by the Spirit, listening to His voice and obeying His instructions, He will work in and through us, empowering us individually and as His body for the continuing work of the Kingdom.

Extracted from “Navigating Life: Wind in the Sail (2021)” by Brandon Pek. Look Christward and give thanks for the Spirit of Promise. Blessings to all when we remember Christ on Resurrection Sunday 05 Apr 2026, Pentecost Sunday 24 May 2026.

Continuing Work of Mercy II

Every member in the body of Christ can minister to the needs of those in pain and suffering, bringing comfort to the hurting. The only qualification needed is the willingness to be trained and equipped for the call of this ministry.

In the previous newsletter, the 3-4-3 framework was presented as a model in the continuing work of mercy to minister with purpose the needs of those who are sick and in pain and suffering, setting priority for their spiritual needs and well-being, so that they may find reconciliatory peace with God before their time.

(Quick Recap: “3-4-3” refers to the three needs to fulfil/meet, the four acts to carry out/perform, and the three motivations for the continuing work of mercy)

This article seeks to offer another perspective from the Book of Job on how the Ministry of Presence in the continuing work of mercy may embrace purpose, priority and reconciliatory peace when ministering to those who are sick and in pain and suffering, whether visiting them at their own abodes or the nursing homes.

Compassionate Presence, Not Condemnation



weep and mourn with him.

When Job was struck with painful boils from the sole of his foot to the crown of his head, three friends (Eliphaz, Bildad, and Zophar) came to him to comfort,

Compassion fuelled their effort to communicate, coordinate, and commute from different faraway places to where Job was. And when they found him in that extreme state and condition, they (Job 2:11-13):

- Empathised and grieved with him, demonstrating these through loud weeping and tearing of robes to show that they shared his pain.
- Showed humility in mortality by throwing dust on their heads toward heaven, recognising their mortality (humans from dust).
- Offered respectful presence as they sat down with Job who was in great pain and grief for seven days and seven nights without speaking.

Ministering to those who are in pain and suffering require compassion to empathise and grieve with them in respectful presence, recognising our humanity in humility before God. Not only did they turn up, these friends stayed with Job, mourned and wept with him, providing authentic undistracted support for the week (“seven” symbolises complete cycle of his grief).

Unfortunately, their initial compassionate presence turned into condemnation when they reacted to Job’s responses and argued rigidly that their suffering friend must have sinned greatly to deserve such pain, and relentlessly urging him to repent despite Job’s claim of innocence. By so doing, they only added emotional torment to a man already suffering (Job 4-31).

Bringing in His Righteous Presence

While the three friends provided initial comfort, they did not speak right of God when they opened their mouth in response to Job. Then Elihu, whose name in Hebrew means “My God is He” or “He is my God”, who had been sitting by quietly listening respectfully to Job and his three friends, began to speak.

Elihu corrected the rigid retribution theology of the three friends, and confronted them for the self-righteous condemnation of Job without cause, and for relying on human logic and their old age to give counsel rather than seeking the divine wisdom of God (Job 32:3-22). Contrasting the two camps:

Job’s Three Friends	Elihu – The Fourth Man
Retribution Theology	God’s Purpose
Human Logic & Age	Divine Wisdom
Condemnation	Correction & Focus
Self-righteousness	Humility Before God

The younger man also rebuked Job without partiality and helped him re-focus on God’s greatness and wisdom, justice and sovereignty, rather than his own self-justification, and warned him of the dangers of adding to his afflictions should Job inclined his ears to his friends’ misapplied counsel and continued questioning or challenging God (Job 33-37).

Elihu, as his name suggests, ushered in the righteous presence of God into the situation by speaking rightly of Him, recognising the “breath of the Almighty that gives understanding” as he spoke impartially to:

- Rebuke and correct their misguided theology
- Challenge the reliance on wisdom by age
- Re-focus Job on God’s righteousness
- Defend God’s perfect justice and sovereignty
- Call the men to humility before God’s wisdom

Into His Manifested Presence

By the spoken words and wisdom from the “breath of the Almighty”, Elihu had set the stage. God spoke to Job directly in a whirlwind, restored him and then rebuked the three friends (but not Elihu) commanding them to offer sacrifices and have Job pray for them.

Job was silenced into humbled reflection by Elihu, paving the way for repentance over the cursing of his own existence, self-justification and questioning of God’s ways without full knowledge (Job 38:1-42:6).

The three friends angered God for misrepresenting Him and falsely accusing Job. As commanded, they offered up a burnt offering to God for atonement and restoration through Job's intercession (Job 42:7-9).

Drawing from the above, core conditions to enter the manifested presence of God include:

- Speaking rightly of God and the "breath of the Almighty" / the Spirit of God
- Integrity and pureness of the heart and mind in seeking God and His righteousness
- Humility in recognition of one's own limitation and reverent submission to God
- Repentance to turn away from sins with teachable heart to accept guidance and correction

In the case of Job and his friends, God manifested Himself, demonstrating powerfully to them His divine wisdom, sovereignty and incomprehensible majesty.

Ministry of Presence – Summing Up

The three friends did well to identify with Job's grief, share his burdens by mourning and weeping with their suffering friend, and recognise their shared humanity in humility before God through their ministry of compassionate presence (Romans 12:15, James 4:14, 1 Peter 5:5-6).

Beyond the example of Job, compassionate presence will additionally require us to:

- Bless and do not curse when faced with hostility, insults or persecution (Romans 12:14)
- Rejoice with them at every chance for a cheerful heart is medicine (Romans 12:15, Proverbs 17:22)
- Walk in the love of God, not growing weary while doing good (1 Corinthians 13:4-8, Galatians 6:9)

The younger man Elihu sat by quietly and listened respectfully to Job and his three friends, only allowing his righteous anger and the "breath of the Almighty" to guide him with words that spoke rightly of God in response and without partiality to the folly of the four elders through the ministry of God's righteous presence (James 1:19, Ephesians 4:26-27).

In the context of the new covenant of the blood, God's righteous presence are anchored in:

- Christ-consciousness – His finished work on the Cross so that we might become the righteousness of God (Hebrews 10:10-14, 2 Corinthians 5:21)
- Word-based – teaching, rebuking, correction and training for righteousness, setting apart by the truth of God's Word (2 Timothy 3:16, John 17:17)

- Spirit Led – empowered and guided by the indwelling Holy Spirit to witness, live and walk in His love (Acts 1:8, Galatians 5:22-25)

Elihu prepared the way for the ministry of God's manifested presence, humbling Job who repented and was restored, and for the three friends whom God rebuked, they brought sacrifices in humility for Job's intercession for their atonement and forgiveness, reconciling them to God and their suffering friend.

Honour the Lord and glorify the Father through the Son to enter into His manifested presence through praise and worship, thanksgiving, testimonies, bible readings and devotions, psalms, hymns and spiritual songs (Ephesians 5:19, Colossians 3:16).

The ministry of God's manifested presence may come in various forms such as:

- Praise and worship with His tangible presence
- Proclamation of the gospel bringing salvation
- Preaching of God's anointed Word with impact
- Power of miracles, wonders and healing
- Peace and Joy in the Holy Spirit

Minister with compassionate presence, prepare the grounds with His righteous presence which is the only way into the manifested presence of God for impact in the lives of those whom He loves but are sick, in pain and suffering.

The Horizontal and The Vertical

The ministry of compassionate presence connects those in need and the giver in shared humanity, builds trust in an environment of compassionate care and concern. This "horizontal" dimension of relationship is the same one that Jesus came to establish when the Word became flesh more than 2000 years ago.

The ministry of righteous presence paves the way into the manifested presence of God. Ultimately, it is about forgiveness, restoration and reconciliation of sinful men to our Holy God through the redemptive blood of Jesus who had restored this "vertical" dimension of relationship between God and the redeemed.

There is One who knew no sin, suffered and died for our sin, raised from the dead and seated on the right hand of God as our Great High Priest and Mediator between God and men, the God-Man Jesus Christ (2 Corinthians 5:21, Hebrews 4:14-16, 1 Timothy 2:5)

Without Christ showing the Way into God's eternal presence, any physical comfort and emotional relief would be like vanishing vapour lost in eternity.

Written for those working through God-pleasing faith, labouring in His love and enduring in the hope of His glory. Also, in memory of those who rested on the horizontal, found the vertical and now in the presence of the Lord.

Praise & Thanksgiving Reports and General Announcements

- The July-November cohort for CRU's "Man of Impact" (MOI) completed its course, joining participants from other TSP courses on 13 November 2025 in thanksgiving and celebration.



The next public run is scheduled to begin in January 2026. Click this link for the website: <https://www.cru.org/sg/en/train-and-grow/the-significance-project.html>

- Completed 80 km walk over more than 2 months in support of the Global 6K for Water (World Vision Singapore), joining many others in helping some 8,029 children across Asia and Africa have access to clean water in the new year.



Thank you for being a part of this "walking campaign" through donations to World Vision Singapore or simply joining the walk.

- Supported the chaplaincy team of MWS Yew Tee Nursing Home in hosting the staff of Kampong Kapur Methodist Church in their pastoral care visit on 16 October 2025, and youths from Barker Road Methodist Church who participated in the chapel service and pastoral care visits on 05 December 2025.



- Ministry work with family members:

As part of the "Blessed2BLESS" Community Project by New Life Community Services, hosted lunch on 13 December 2025 for a family of five on financial assistance scheme.

Hosted pre-Christmas dinner for members of extended family, sharing the good news of the gospel through organised activities in the evening of 13 December 2025.

Christmas Eve visitation with family members to MWS Yew Tee Nursing Home, distributing drinks and snacks to 18 residents over 2 hours, sharing the gospel, interacting through songs and praying for them.

- Tea-Time Tuesday @ YTNH: Weekly visits to the nursing home serving tea / drinks and snacks to connect and befriend, fellowship and minister to the needs of residents. He assigns on rotational basis. If you are resident in Singapore and would like to join in such visitations, you may email brandon.pek@tbm-bp.com
- Completed double diploma with CLI (Christian Leaders Institute) in November 2025 – Diploma of Ministry and Diploma of Divinity. Since 2024, the US-based CLI holds the candidate status with the Association for Biblical Higher Education (ABHE) Commission on Accreditation towards full accreditation status within five years.

The 2026-27 CLI journey continues as an "Iron Vision Partner" donor and student in these areas:

Certificates & Diploma: Chaplaincy Certificate, Commissioned Pastoral Diploma

Awards & Specialisations: Chaplaincy, Restored Life, Family Restoration, Bible Interpretation / Advanced Bible Study

Ministry Training: Lay / Field Minister, Kingdom / Executive Minister, Administration

"Soli Deo Gloria" – To God be the glory alone.

Blessings,
Brandon PEK
The Boatman Ministry



Scan the QR Code if the Lord moves you to support the work of The Boatman Ministry with any financial contribution (2 Corinthians 9:7).