



TBM Newsletter –
Q1/2026

Inspire, Influence
and Impact Lives
for Christ

By Brandon PEK

In this Newsletter...	Page
The Cup of Blessing	1-2
Fruit of Our Spirit	2-3
Continuing Work of Mercy III	4-5
Praise & Thanksgiving Reports and General Announcements	6

The Cup of Blessing

Despite the brutality of the cross, that day was called “Good Friday” because the ultimate sacrifice redeemed humanity from sin and death, reconciling mankind to God. Remember His death, celebrate the resurrection of Christ, look forward and upward to the Soon and Coming King.

Ever wondered why Jesus said at the Passover meal with His disciples that He would not drink of this fruit of the vine from then on until that day when He would drink it new with them in the Father’s kingdom? (Matthew 26:29)

The Four Cups

According to the Passover tradition, there are four cups representing the four promises that the Lord made to His people in Exodus 6:6-8.

- Cup of Sanctification: “I will bring you out from under the burdens of the Egyptians.”
- Cup of Deliverance: “I will deliver you from slavery to them.”
- Cup of Redemption: “I will redeem you with an outstretched arm and with great acts of judgement.”
- Cup of Praise: “I will take you to be My people, and I will be your God.”

These promises culminated with God declaring that He would bring the children of Israel into the promised land.

When our Lord Jesus instituted the holy communion meal in Matthew 26:26-28, it is believed that this was done using the third cup. Thereafter, He said that the fourth cup will be drunk new with us in His Father’s kingdom. That night, after drinking the third cup, they sang a hymn and went out to the Mount of Olives.

Do it in Remembrance of Him

Just as the Passover is celebrated for God’s mighty deeds in the great exodus, the holy communion is to be taken in remembrance of our Lord Jesus and His finished work at the Cross:

- Sanctification and made holy as one with Him who sanctifies and those who are being sanctified (Hebrews 2:11).
- Deliverance from the power of darkness and conveyed into the kingdom of the Son of His love (Colossians 1:13).
- Redemption in Him through His blood, the forgiveness of sins, in accordance to the riches of God’s grace (Ephesians 1:7)



Apostle Paul called the holy communion cup as the “cup of blessing”. He called the drinking of it the communion of the blood of Christ and the breaking of the bread the communion of the body of Christ (1 Corinthians 10:16).

Partakers of the holy communion are one life and one body in Christ. That’s why in the next chapter, he reprovved the congregation for their division and the unworthy way that the communion meal was taken (1 Corinthians 11:17-22).

The holy communion is to be taken in the unity of the spirit and as one body in remembrance of all that He had done for us and the blessing of the Cross with all its present benefits including forgiveness, healing, deliverance, redemption, His steadfast love and mercy (Psalm 103:1-4).

The betrothed bride of Christ will drink the final cup of consummation new with the Bridegroom in His Father’s kingdom.

The Fourth Cup and the Marriage Supper

Before He went to the Cross, our Lord Jesus took the cup of suffering in the garden of Gethsemane on our behalf in order to save us from God's coming wrath (Matthew 20:22, Romans 5:9).

At the Cross, He bore the full wrath of God for us. When all was finished, He received the sour wine for our cleansings, declared "it is finished", bowed His head and gave up His spirit (John 19:28-30).

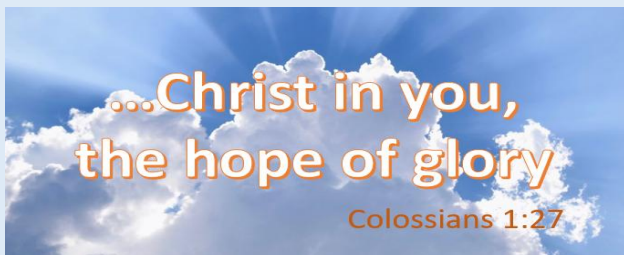
The cup of suffering (which He took alone) and the sour wine He received on the Cross were however not the fourth cup or representation of it. Remember that our Lord Jesus said He will not drink of this fruit of the vine from then on until that day when He drinks it new with us in the Father's kingdom.

When the day comes, those of us who are alive and remain shall be caught up in the clouds with those asleep in Christ to be presented at the marriage supper of the lamb when the fourth cup will be served (1 Thessalonians 4:17, Revelation 19:6-9).

In the Passover, God declared He will take Israel as His people and that He will be their God. In the new covenant of His blood, the Church will be adorned as a bride for Christ, and with this fourth cup at the marriage supper of the lamb, God will declare us to be His people and Himself will be with us as our God (Revelation 21:2-3).

Christ in Us, the Hope of Glory

While we partake and give thanks for His finished work and receive His present benefits as we eat of the bread and drink of the cup, Apostle Paul also said to proclaim the Lord's death till He comes. There is this fourth cup to look forward and upward to.



As a bride betrothed to our Lord Jesus, we have every reason to look ahead to the day when He drinks the final cup new with us in Heaven. Just as God brought the children of Israel into the promised land, He will likewise come and bring us into His Father's kingdom.

We can rejoice in the Lord, Christ in us, the hope of glory (Philippians 4:4, Colossians 1:27). Amen.

Article from Newsletter Q1 2024 to remember Jesus Christ, our hope of glory, on Good Friday 03 April 2026.

Fruit of Our Spirit

Before He went to the Cross, Jesus introduced to His disciples the Holy Spirit as another comforter from the Father. We know that the root word "allos" used in the Greek meant another of the same kind (essence and nature).

The Holy Spirit is the spring within us that wells up to eternal life, nourishing with the Word of God in our inner man to bear fruits as good testimony. This is how we can testify of Jesus – not only by the refreshing spring but also by our fruit (John 4:14, Galatians 5:22).

Becoming Fruitful

Jesus told His disciples to abide in Him, and He in them, for He is the Vine and they are the branches. No branch on the tree can bear fruit by itself unless it remains in the vine (John 15:4-5).

Gentile believers who have been grafted into the tree now share with the natural branches the nourishing roots, making Jew and Gentile believers to be one in Christ Jesus. (Romans 11:17, Galatians 3:28).

Whether natural or grafted branches, that is Jewish or Gentile believers, we can only bear fruits as part of the Living Tree of Life drawing from the Holy Root.

As believers of the same Christ God sees us all in the same light. We are branches sharing the same Holy Root of our Heavenly Father with Jesus the living Tree of Life, and the Holy Spirit providing the nourishment for the branches to bear much fruits.

The Word of God says that we will bear the fruit of the Spirit. There is only one fruit but with many parts, and of the very same kind because the tree is grown from one Seed – not of any seeds that are perishable but imperishable, that is, the living and enduring Word of God (1 Peter 1:23).

Christ died and was raised from the dead as the first born of those who are asleep (1 Corinthians 15:20). He was the Seed that had been sown by God, died and came back to life (1 Corinthians 15:35-38) so that the branches that grow on or are grafted into the Tree of His Resurrected Life can produce the fruit of His righteousness.

Two Types of Seeds

Seeds sown to the flesh will from the flesh reap corruption, and there are many such as sexual immorality, impurity and debauchery, idolatry and witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy, drunkenness, orgies, etc..., leading to destruction, and they who do such things shall not inherit the Kingdom (Galatians 5:16-21, 6:7-8).

But, sow seeds of righteousness and we will reap mercy and eternal life which is of the Spirit (Hosea 10:12, Galatians 6:7-8). When righteous seeds are sown, He will produce in our spirit the fruit of righteousness with the qualities of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22-23).

This fruit is the evidence that we are the children of God. Our spirit is first made alive in Christ (Ephesians 2:5), sustained by the Holy Spirit “the nourishing sap” that flows in and through us “the branches” extending from Jesus “the true Vine and Living Tree”, drawing from our Heavenly Father “the Holy Roots.” (Romans 11:17-18).

Fruitful Tree in His Garden



In one of his letters to the Thessalonian Church, Paul the Apostle exhorted the congregation to ‘bear fruits as a body’ (1 Thessalonians 5:8-22) through the following:

- Be watchful and sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. Also, comfort each other and build up one another, just as they were already doing.
- Recognize and honour those who oversee and labour among them in love for their work’s sake. Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus.
- Warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. See that no one seek revenge on anyone, but always pursue what is good both for themselves and for all.
- Do not let the fire of the Spirit be suppressed. Do not despise prophecies but test all things and hold fast what is good. Abstain from every form of evil.

As branches on the living tree, while we are to be watchful and sober for ourselves, everyone ought to look out and help one another to be fruitful. Recognise and honour every member who labour in love, rejoice praying ceaselessly and give thanks.

We are to give caution, provide counsel and protect the weak, showing love and patience so that every branch will bear fruits in its season. Most critically, abide in the Word and be led by the Holy Spirit so we can test all things, holding fast to good and depart from evil.

Abide in His Word, walking in the Spirit that all of us will bear fruits in our season, giving individual or collective testimony of Jesus as Christ in our lives.

The Holy Spirit is given to guide us continually so we can be like a watered garden, and like a spring of water whose waters do not fail (Isaiah 58:11), where joy and gladness is found with thanksgiving and sound of singing.

Agree with and allow the flow of the Holy Spirit in our lives to deliver nourishment that produce the fruit, individually and collectively as a fruitful tree in the Garden, One united Church under Christ.

Our Heavenly Father desires to restore us, surpassing the glory of and fruitfulness in the Garden of Eden, for we have now a better covenant, which was established on better promises, Jesus our Christ (Hebrews 8:6).

The Third Person of our Triune God

In Genesis 1:1-2, the Holy Spirit was first mentioned as the Spirit of God hovering over the face of the waters. And in Genesis 2:7, He was known as the breath of life when God formed Adam, breathed into it and he became a living soul.

Among other Old Testament references are Isaiah 11:2-5 where the Holy Spirit was also known as – The Spirit of the Lord, Wisdom and Understanding, Counsel and Might, Knowledge, the Spirit of the Fear of the Lord and the Spirit of Righteousness and Faithfulness.

In the New Testament, He was introduced to the disciples of Jesus in John 14:16-17 as Comforter, Counsellor, Helper and the Spirit of Truth. Other references include:

- Spirit of Glory (1 Peter 4:14)
- Spirit of Jesus (Acts 16:7, Philippians 1:19)
- Spirit of His Son (Galatians 4:6)
- Spirit of the Living God (2 Corinthians 3:3)
- Spirit of Holiness (Romans 1:4)
- Spirit of Grace (Hebrews 10:29)
- Spirit of Adoption (Romans 8:15)
- Spirit of Faith (2 Corinthians 4:13)

Extracted from “Navigating Life: Wind in the Sail (2021)” by Brandon Pek. Blessings to all when we remember Christ on Resurrection Sunday 05 Apr 2026, Pentecost Sunday 24 May 2026.

Continuing Work of Mercy III

Every believer is a living stone being built with others into a spiritual house on the foundation of the apostles and the prophets, Christ Jesus Himself being the choice and precious cornerstone in the sight of God (1 Peter 2:4-7, Ephesians 2:19-22).

In the Q3/2025 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.

In the last newsletter, the Ministry of Presence was explored through the pages of the Book of Job - how the continuing work of mercy can 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.

Quick Recap: The “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, while the 3 perspectives of the Ministry of Presence are compassionate presence, His righteous and manifested presence.

Ministering to the Least, Last and the Lost

Works of mercy are acts of worship, representing God in ministering to the needs of the least, the last and the lost, helping them in compassionate presence into His righteous and manifested presence, finding rest from the weariness of life and burdens of their pain and suffering (Colossians 3:23, Matthew 11:28).

- The least – the most vulnerable, those persecuted and marginalized, and the needy (Matthew 25:40).
- The last – the bottom of social order, overlooked, forgotten and deemed irrelevant (Mark 2:15-17).
- The lost – the sinners in need of salvation or the fallen in need of restoration (Luke 19:10).

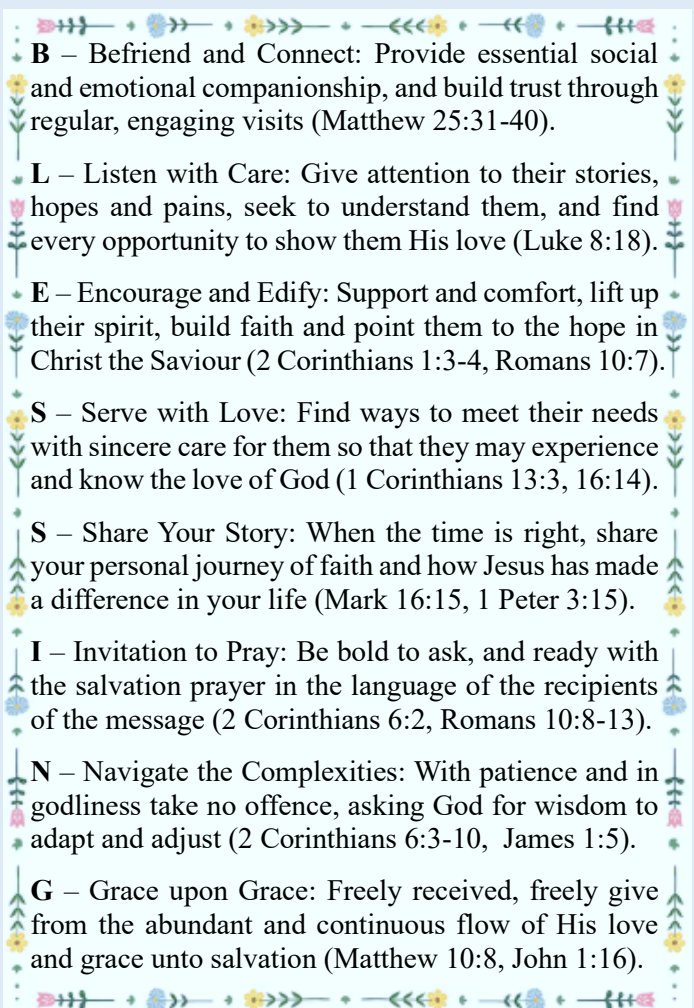
Our Lord Jesus chose to dine at the house of Levi (also known as Matthew) who hosted a feast for Him. And there were a great number of tax collectors and “sinners” who sat down with them. In those days, tax collectors were branded as outcasts and traitors who collaborated with the Roman Empire to extort money from their own people (Luke 5:27-32).

He was also at the house of Simon the Pharisee where a certain sinful woman who demonstrated humility, love, devotion, repentance and faith was forgiven of her many sins. While Simon questioned in his heart, Jesus openly defended and praised her (Luke 7:36-50).

His ministry wasn’t in the palaces or courts where rulers and nobles gathered but among the least, the last and the lost. There are other examples – Zacchaeus in Luke 19, the haemorrhaging woman in Mark 5, the Samaritan women in John 4, and also the sick, the blind and the lame.

There are many in the nursing homes that belong to the three “L” groups. There are those who are sick and suffering pain, vulnerable, marginalized, overlooked and forgotten, even by their own families, and/or those who have yet to come to the saving grace of God.

Pray for the many three “Ls” in the homes and ask God for opportunities to show them His love. Perhaps this B.L.E.S.S.I.N.G. model below may help when ministering them:



Ephesians 1 – 3 tell us that God has blessed believers with every spiritual blessing in the heavenly places in Christ, sealing them with the Holy Spirit of Promise for the good works prepared beforehand and to preach the unsearchable riches of Christ to those who need to hear the good news.

Be a good steward of these spiritual blessings, which include grace and faith for salvation, wisdom and revelation, peace and gifts of the Holy Spirit, and having been blessed, go and be a blessing for it is more blessed to give than to receive (Acts 20:35).

Reconciliation, Restoration and Rebuilding

The Lord is not willing that any should perish but that all should come to repentance, and according to His mercy, having been justified by His grace, be saved through faith for the washing, regeneration and renewing of the Holy Spirit (2 Peter 3:9, Titus 3:5-7).

Reconciliation is at the core of the gospel message – that God was in Christ reconciling the world to Himself, not counting the people’s sins against them but to save them through Him who died on the cross and is risen (2 Corinthians 5:18-19, John 3:16-17).

As God’s chosen people, royal priesthood and special possession who have received mercy, believers are to declare as ambassadors of Christ the praises of Him who called them out of darkness into His wonderful light, and appeal on Christ’s behalf for sinners to reconcile with God (2 Corinthians 5:20-21, 1 Peter 2:9).

The B.L.E.S.S.I.N.G. model is the doorway for the door of salvation, waiting for the many in the nursing homes to enter by grace through faith in Him alone and be received into His open arms, reconciling them with God (Ephesians 2:9, 2 Corinthians 5:18-19).

The focus of the work that follow reconciliation is on restoration and rebuilding. These are fundamental components of sanctification which is the ongoing God-initiated lifelong process of refining a believer's heart, character, and life to conform to Christ image from glory to glory (Romans 8:29, 2 Corinthians 3:18).

In creation, God is the master architect and the chief builder, and in redemption, He is the principal restorer and rebuilder of the house that is in ruin. Christ is the chief cornerstone upon which living stones are being built up a spiritual house, the temple of God (Ephesians 2:19-22, 1 Peter 2:4-5).



Each resident in the nursing homes that comes to Christ is a precious living stone redeemed by His blood, and like newborn babies needing the pure milk, they too are to be fed the foundational truths of God’s word so that they may grow as they taste that the Lord is indeed gracious (1 Peter 2:2-3, 1 Corinthians 3:2).

God revives the spirit of the humble and the heart of the contrite ones, giving grace to the lowly that are humble enough to receive it, and will Himself provide every kind of grace that is needed by those of faith and called to His eternal glory in Christ but suffering in this passing phase of life, to restore and rebuild, comfort and support, strengthen and establish them until they go to Him or when He comes again for His own (Isaiah 57:15, James 4:6, 1 Peter 5:5, 10).

What do these mean for the work of the 3R Ministry? For the unsaved, reconciliation with God through the gospel of His salvation is of foremost importance, just as Christ came to seek and to save that which was lost, and has given the great commission to His disciples (Luke 19:10, Matthew 28:18-20).

God as the master restorer and builder through His workers will restore and rebuild the temple of God laying every living stone upon the rock of salvation Jesus as key cornerstone and sure foundation. Three core emphases that begin at reconciliatory work, and permeate every restoration and rebuilding effort are:

Dignity in humanity – Created in the image of God, every resident has inherent worth and is equal in value, having the sanctity of life that is from God. Speak or act in ways that show honour and respect, kindness and empathy, recognise their individuality, autonomy and choices (taking note of any limitations).

Decluttering of soul – Clear the “cache” of emotional, mental and spiritual chaos such as guilt, fear, anger to foster peace and joy in alignment with the word of God. Listen actively to edify and encourage without judgement, easing and releasing the negative, helping them see the good with praises and thanksgivings.

Divine Grace – Confident proclamation of God’s love, forgiveness, peace and joy, faith and hope, inner strength, and more. Pray with them, read the word, tell bible stories, share testimonies, but more importantly, demonstrate these in speech and actions that they may experience the many aspects of God’s grace.

The Horizontal and The Vertical

The B.L.E.S.S.I.N.G. model connects those in need and the giver in shared humanity, with the focus being to reconcile them with God in order to escape the eternal damnation awaiting the unrepentant. The open arms nailed to the cross is the “horizontal” that reunite the lost to God through Christ’s mission.

With reconciliation, the restoration and rebuilding works, which are often neglected for those in nursing homes, will then begin. This God-initiated ongoing process of sanctifying the redeemed lives is the “vertical” seeking to help them grow from glory to glory, in conformance to the image of Christ.

Through the outstretched arms of His Son who was nailed to the cross, God was in Christ reconciling man to Himself, and by the Holy Spirit from the heavenly Father, Christ has reached down to His own to restore and rebuild those redeemed by His own blood.

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

- Four returning participants from Man of Impact (MOI) cohort of July 2025 Cohort came together with the team of facilitators on Wednesday 21 January 2026 in Cru Singapore to share praise and thanksgiving reports with one another, celebrate progress and dedicate their personal missions in the service of God to impact lives for Christ.

On Wednesday 25 February 2026, a group of four gathered for dinner fellowship to encourage and pray for one another.

- CNY Blessings – distributed red packets (Ang Pow) and mandarin oranges on 13 February 2026 to the 16-member care team of Grace Ward (Level 6) at MWS Yew Tee Nursing Home, together with brother David Tham who sponsored the love gifts as an appreciation for the care rendered to his elder brother who is resident at the Home.

The Boatman Ministry continued to spread the CNY blessings with mandarin oranges and “soft” goodies for residents during visitations over the 15-day period of the spring festival.

- Broadening the work of the ministry @ YTNH, from befriending residents through tea and snacks, chapel and pastoral care support, the weekly visitations to the nursing home incorporate reading of bible verses and devotionals for resident-believers while continuing the sharing of the gospel. Do email brandon.pek@tbm-bp.com if you are resident in Singapore and would like to join in the visitations.
- The inaugural inhouse run of the Man of Impact (MOI) program by Church of Christ of Malaya (COCOM) in partnership with Cru Singapore was launched on Saturday 07 March 2026. Joining Cru Singapore COO Ivan Liew online for the 10-minute initiation and dedication were COCOM Senior Pastor (Rev) Fu, English Congregation pastor Jessie, and church Deacon Eric to bless and speak to the 7 men and facilitators (Gene Tan and Brandon Pek).



- Remember His sufferings and death on Good Friday 03 April 2026, and celebrate His victory on Resurrection Sunday on 05 April 2026



Romans 6:4 – Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

- Blessed Pentecost Sunday on 24 May 2026. The following three free e-booklets are available upon request:

Wind in the Sail (I): The Triune Godhead
 Wind in the Sail (II): The Indwelling Spirit
 Wind in the Sail (III): The Flow of the Spirit

Do specify in the subject of your email “Free e-booklets” and send to brandon.pek@tbm-bp.com.

Acts 2:38-39 – Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

“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).