



29 September - 3 October

QCCC Mount Tamborine

Name:

Group:

Welcome (:

Hello and welcome to the SLE Church camp!

We're excited to finally be able to gather as one church to spend a few uninterrupted days to sit under God's word and fellowship together! As we dig into Romans 8 this weekend, we pray just as what Paul prays, a prayer for the love of Christ in his letter to the Philippian church:

"And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God." Phil. 1:9-11

Another camp goal is that we all grow together as a community and family in Christ, to encourage and build each other up in love and grace - and this can only be done effectively when we get to know each other better! We therefore encourage everyone to take this precious opportunity this weekend to mingle with brothers and sisters that we aren't as familiar with.

Ultimately, we hope that you enjoy this weekend here learning, fellowshiping, praying, singing, eating, and chilling with the church family (:

With the love of Christ,
SLE Church Camp Committee 2022

About our speaker: Iggy Wong

Iggy was born in Malaysia but migrated to Brisbane, Australia at the age of 3. He is married to LiQing and has been blessed with five children - Natasha, Nathan, Jordan, Jacob and Maia. They keep him very busy alongside with pastoring his congregation at Coopers Plains Evangelical Church. He previously worked as a pharmacist, before training for ministry at Moore Theological College in Sydney.

Over the years, he's come to the conviction that ministry is extremely challenging, but there is nothing else he'd rather be doing than helping people know Jesus - what a privilege! In his spare time, he likes to play touch football and keep tropical fish and shrimp (a niche hobby!).

Camp Rules:

1. Seek to Love and Serve others by:
 - a. being punctual to all activities
 - b. being punctual for group duties
 - c. being willing to lend a helping hand
 - d. being quiet after lights out (getting some sleep!)
2. Seek to love the families around us by being quiet in the hallways especially after 8pm
3. Inform a camp committee member if you are leaving the campsite

Important Contacts:

Stanley Huang	0422 566 435
Esmond Leong	0432 763 989
Liesl See	0468 921 481
<i>Simeon Wong</i>	<i>0421 592 903 (Camp Doctor)</i>

Camp Groups

- | | | | | | |
|---------|--|---------|---|----------|--|
| Group 1 | Kevin Huang
Mark Wang
Matthew Tao
Matthew Chu
Serene Wee
Amelia Tng
Melissa Chin
Joy Sze
Kathy Wong
Sarah Cheng | Group 5 | Benjamin Ho
Andrew Young
Camer Berg
Stephen Wee
Andre Werror
Jo Too
Jodie Tan
Alice Wee
Josephine Zhao
Sharnee Lee | Group 9 | Joachim Tan
Bryan Pang
Caleb Cheong
Zac Lau
Andrew Ji
Steph Lu
Yiming Xu
Maia Ho
Ai Vee Lim
Yuxuan Gu |
| Group 2 | Aidan Tay
Elliot Koh
Ivan ZiHao Tan
Michael Yang
Alyssia Koh
Yin-leng Husband
Rigel Chan
Katelyn Chan
Emma Leong
Tammie Yeh | Group 6 | Christian Tan
Anthony Lau
Meng Yin Leong
Timothy Wong
Valerie Young
Stephanie Tran
Annabel Fraser
Mingyan Li
Jingdi Wu
Lucas Lim | Group 10 | Jacky Suen
Chee Heng Chan
Joshua Wong (YF)
Zan Song
Faith Ho
Caroline Fu
Esther Wong
Carrie Teo
Reianna Danam
Jenna Lee |
| Group 3 | Matthew Wee
Alexander Yue
Joel Ng
Paul Lim
Amanda Gan
Lauranne Cheong
Wan Hui Koh
Ethel Soh
Mirabel Lee
Selina Chan | Group 7 | Winston Wong
Bin Lu
Bernard Shen
Joshua Pang
Annabelle Lee
Syn Yee Ng
Beata Cheung
Viola Leung
Genevieve Lee | Group 11 | Jonathan Vogt
Daniel TK Tan
Andrew Lee
Matthew Foo
Amanda Teo
Cheryl Loh
Charis Koh
Sara Yeo
Claire Yap |
| Group 4 | Reuten Teo
Amos Teo
Marcus Lee
Reuben Looi
Audrey Liew
Laynee Wang
Jodi Tan
Candace Neo
Sharne Leong
Emily Soh | Group 8 | Esmond Leong
Boonito Kartono
Yuet Yau Dan
William Yang
Caleb Pang
Winnie Wong
Anastasia Ho
Nicole Ong
Ying Hee Tiong
Kyra Mok | Group 12 | Jordan Tan
David Siu
Benjamin Wee
Chris Ooi
Mei Wong
Isabel Weng
Charis Tan
Adalia Chong
Alexandra Lim |

Camp Groups

Group 13	Li Wei Wee GengHao Kwok Caleb Bartleet Ervin Chan Melvin Chen Eilen Wong Sarah Chong Elaine Kuan Sionnan Gresham	Group 17	Nick Cheong Joshua Min Stan Chelstowski Ephram Hou Jean Hii Audrey Leong Hannah Khoo Amelie Liew Hanna Ho	Group 21	Ray Fong Samuel Zhao Harrison Tan-Hii Johnson Li Leya Koh Beatrice Ang Jia Wen Ho Joy Phon Natasha Lim
Group 14	Louis Wong Daniel Or Jansen Ng Man Ting Chung Vanessa Ling Helen Tao Swee Vien Lee Francesca Maderazo Sophia Liu Caroline Xuan	Group 18	Steven Tran Matthew Zhao Jershon Yong Joshua Liew Jenny Guo Rachel Fong Hui Ming Kwang Christine Chan Harriet Wan	Group 22	Simeon Wong Stanley Huang Jesse Rutthakit Marco Suen Sonja Graml Hannah Joy Tay Ruth Tan Tania Ma Felicia Lim Sarah Leng
Group 15	Andrew Chin Joshua Wong (Clay) Declan Tan Richard Ho Laurence Kong Grace Phon Marilyn Berg Hannah Chia Liesl See Dorcas Chow	Group 19	Randy Chan Royce Danam Joshua Sia Timothy Dunn Jovita Cheong Sue-Lyn Toh Winnie Tao Annelise Morela Joanne Choo		
Group 16	Mike Husband Joshua Fraser Ern Wen Lok Samuel Yee Noel Suen Karilyn Lau Hannah Gui Naomi Ng Jia Yee Yang	Group 20	Kong Liew Daniel Lowe David Chia Jo Shua Pang Kylie Marr Alice Huynh Jessica Lum Isabelle Chan Georgie Ho		

SATURDAY MORNING QUIET TIME

NEW BIRTH

READING

Ephesians 2:1-10

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Paul speaks clearly in our reading and elsewhere of the new birth as the act of God by which those who were spiritually dead are made alive in Christ.

When he describes people as being spiritually dead, he means that they are unresponsive to God (corpses don't answer when you address them); they are separated from God's fellowship and exposed to God's wrath. Such people follow a course of life dictated by the world, the devil, and the flesh—a life of disobedience to God.

Concerning God's quickening of the spiritually dead, Paul points out:

- it springs from love, mercy, grace, and kindness so completely that it is largely beyond our thought;

- it takes place in Christ. Jesus Christ is the mediator of all God's gifts to us, including newness of life;
- it catches us up into God's act of raising Christ from the dead. The church is the extension of the resurrection. Those raised with Christ sit in the heavenlies: they enjoy a hidden life which puts them always "on top" since he who is ruling the world makes all things work for their good.

A course of *God-planned obedience* is its goal.

What actually happens through the new birth is an inner recreating of fallen human nature by the Holy Spirit. Regeneration changes the disposition from lawless, godless self-seeking into one of trust and love, of repentance for past rebelliousness and unbelief, and loving compliance with God's law henceforth. It enlightens the blinded mind to discern spiritual realities and liberates and energises the enslaved will for free obedience to God.

The use of the figure of new birth to describe this change emphasises two facts about it. The first is its decisiveness. The regenerate man has forever ceased to be the man he was; his old life is over and a new life has begun; he is a new creature in Christ, buried with him out of reach of condemnation and raised with him into a new life of righteousness.

The second fact emphasised is that regeneration is due to the free and, to us, mysterious, exercise of divine power. Infants do not induce or cooperate in their own procreation and birth; no more can those who are dead in trespasses and sins prompt the quickening operation of God's Spirit within them.

REFLECTION

Can you identify some of the things that have changed or are changing in your life as a result of your spiritual rebirth?

Take time to thank God for these. Then, if appropriate, think and pray about disappointments (with him, with yourself, or both) in this area.

SUNDAY MORNING QUIET TIME

INSPIRED

TRUTH

READING

2 Peter 1:16-21

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

The word sometimes translated "inspired by God" in 2 Timothy 3:16 really means "breathed out by God," the product of his creative Spirit, as the world itself was. The Bible analysis of inspiration is that "men spoke from God as they were carried along by the Holy Spirit" and the documents resulting from inspiration are both man's witness to God and God's witness to himself. What is said of the Lord Jesus must also be said of the biblical books: he was and they are both fully human and fully divine. This is how our Lord and the apostles could quote the Old Testament both as what Moses, David, and Isaiah said, for example, and also as what God or the Holy Spirit said.

It appears that sometimes the processes of inspiration were conscious and sometimes not. Certainly the inspired writers were not psychologically passive, writing at dictation; their individuality comes out clearly in all that they wrote. But this does not put question marks against their inspiration, any more

than the genuineness of our Lord's manhood throws doubt on the truth of his deity.

Being God's own teaching, the Bible may properly be called a revelation. First and foremost, however, we should think of it as the inspired record and interpretation of the revelation which God gave in history by visions and verbal messages, by mighty acts of mercy and judgment, and supremely by the life, death, and resurrection of the Lord Jesus Christ.

Scripture is more sure than any other source of knowledge, just because it is directly and essentially the testimony, word, or witness of God. "I have put my words in your mouth" (Jer. 1:9) – this was not only a promise to Jeremiah but also an explanation of divine inspiration. And in the New Testament it is acknowledged that God put his words into the mouths of, for instance, David and Isaiah.

This view of Scripture is not the instrumental view of inspiration which some hold: the view that Scripture is essentially human witness (albeit God-aided) to God and his grace, through which God somehow speaks to us a word that is not fully identical with what the Bible says. Peter and the others regarded Scripture rather as the human form of God's own witness. Just as in the person of Jesus we see the Son of God taking on human nature while his essential identity remains divine, so in the Scriptures we see the human form which God's word took while its essential identity as God's Word remained constant.

Men, borne along by the Holy Spirit, spoke from God. Their word is the Word of God because it is divine in origin. And because the Bible is the Word (communication, instruction, message) of God, it is utterly trustworthy and utterly authoritative for our lives – not just relatively so, as being the best source that we have, but absolutely so, as being God's pure word of address which stands for all eternity.

REFLECTION

How do you approach Bible reading? Be honest as you complete the following:

I approach Bible reading/read the Bible
out of habit from a sense of duty
expecting to hear from God
with a willingness to learn, change, grow

Write a prayer, asking the Holy Spirit to inspire you as you read the words he inspired. If Bible reading has lost its sparkle for you, ask the Spirit of truth to light up God's truth again for you.

MONDAY MORNING QUIET TIME

**NOT GRIEVING
BUT FILLED**

READING

Ephesians 5:8-20

Walk as children of light (for the fruit of light is found in all that is good and right and true), and try to discern what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret. But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it says,

*“Awake, O sleeper,
and arise from the dead,
and Christ will shine on you.”*

Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ.

If anyone does not have the Spirit of Christ, he does not belong to Christ and what he needs to do is not search for the Spirit but rather come to Christ in faith and repentance, whereupon the Spirit will be given to him.

The important question then is: Does the Holy Spirit have you? Does he have all of you or only some parts of you? Do you grieve him or are you led by him? Do you rely on him to enable you to respond to Christ when he prompts you? Do you reckon with the fact that "your body is a temple of the Holy Spirit, who is in you, whom you have received from God" (1 Cor. 6:19)? Do you revere his work within you and co-operate with it or obstruct

it by thoughtlessness and carelessness, indiscipline and self-indulgence?

The specific questions must be understood Christ-centredly; in reality they are all ways of asking whether Christ your Saviour is Lord of your life. But to ask them in relation to the Spirit is to give them a force and a concreteness that otherwise they might not have. In the world of projecting pictures onto screens, this would be called sharpening the focus.

The Spirit indwells us in order to transform us and works constantly in our hearts and minds to bring us closer to Christ and keep us there. As God resident within us, he himself is close to any foul thinking or behaviour in which we allow ourselves to engage. This thought should weigh with us when temptation comes.

"Do not grieve the Holy Spirit of God," Paul says (Eph. 4:30), and this plea is a witness both to the Spirit's personhood and to the fact that divine holiness is his nature. As with the first and second person of the Godhead, so with the third: some ways of behaving please him and others distress and offend him. In the second category come bitterness, wrath, anger, clamour, slander, malice, and stealing (Eph. 4:28, 31), and in fact any other transgressions of moral law. For Christians to fall into these sins directly thwarts his purpose and spoils his work of making us Christlike. Knowledge that our bodies are temples of the Spirit and that this "gracious, willing guest" is hard at work in our hearts to sanctify us should induce reverent awe and quickly shame us out of all moral laxity.

To dissuade us against grieving the Spirit, the Bible calls us to the positive counterpart—to be filled with the Spirit. The words imply a constant obligation. "Filled" conveys the thought of being wholly concerned with and wholly controlled by the realities which the Spirit makes known, and the ideal of life to which he points us. From what source should satisfaction be sought? Not from indulgence to alcohol (the worldly person's way of raising his enjoyment level), but from being occupied entirely with the Spirit's concerns. Then we shall have something to sing about, for the gratified Holy Spirit will sustain in us a joy which the worldly person never knows.

REFLECTION

Release to God and empty yourself of what grieves the Spirit as he looks into your heart and life. Then pray for the Spirit to fill you completely. If it helps, imagine the negative things flowing out and the Holy Spirit and all that he brings flooding in.

You may want to write down what you let go of or threw out.

TALK 1. REMEMBER WHO YOU ARE (Rom 8:1-17)

1. No condemnation (v1-4)

2. Life in the spirit (v5-13)

3. Sons of God.(v14-16)

4. You can stop

Reflection questions

1. If someone asked "who are you?" - how would you describe yourself?
2. Does your life reflect that you truly believe there is "now no condemnation for those who are in Christ?". Why or why not?
3. Think about your new identity that the spirit has brought you. How does this truth speak against the lies that might be in your head currently?
4. What aspect of what the spirit brings (freedom, life, belonging, adoption) is most comforting to you. Why?
5. How can you better live a life that reflects the assurance your new identity brings?

TALK 2. TAKE HEART (Rom 8:18-27)

1. Creation Groans (v18-22)

2. We Groan (v23-25)

3. The Spirit groans (v26-27)

Discussion Group Reflections

1. What suffering have you undergone in your life?
Share with you group what happened.
2. How did you feel towards God when suffering hit?
3. How does the gospel change how we suffer?
4. Do you long for future hope? Why or why not.
5. How can you prepare yourself well to face suffering in the future?

Discussion Group Reflection

1. What do you hope your life will look like in 5 years?
Are you worried about the future?
2. What aspect of the golden chain is most encouraging to you? (called, foreknown, predestined, justified, glorified)
3. How does the doctrine of predestination make you feel? What is the purpose that Paul raises it?
4. Is your life overflowing with thankfulness at God's plan for you? How can you take step forward in this area.

TALK 4. HOW HE LOVES US (Rom 8:31-39)

1. God on our side (v32)

2. No one can condemn (v33-34)

3. Powerful love (v35-39)

Discussion Group Reflection

1. Do you believe that God is on your side? Why or why not?
2. How have you been experiencing hardship in your life because you follow Christ?
3. "God loves you". What impact does this statement have on you?
4. How would you explain God's love to a non Christian friend. Practise with someone in the group.
5. Over this week we've been reminded about the amazing gospel hope we have in the spirit. What is one truth that has brought you the most comfort? How can you make sure you don't forget this?

Camp Schedule

	Fri	Sat	Sun	Mon		
0730-0830		Breakfast	Breakfast	Breakfast/Pack	0730-0830	
0830-0900		QT	QT	QT/Pack	0830-0900	
0900-1015		Singing and sermon (Romans 8)	Singing and sermon (Romans 8)	Singing and sermon (Romans 8)	Clean and home	0900-1015
1015-1030		Morning tea	Morning tea	Morning tea		1015-1030
1030-1130		Discussion	Discussion	Discussion		1030-1130
1130-1200		Prayer	Prayer	Prayer		1130-1200
1200-1300		Lunch	Lunch	Lunch		1200-1300
1300-1415		Workshop - Grunt/Bloom: Camp Edition	Workshop - SLE's 'Ecosystem' - past, present, future			1300-1400
1415-1500		Organised games	Photo taking, free time			1415-1500
1500-1515		Afternoon tea	Afternoon tea		1500-1515	
1515-1800		Free time	Free time		1515-1800	
1800-1915		Check in/free time	Dinner	Dinner	1800-1915	
1915-2015		Check in/free time	Singing and sermon (Romans 8)	Stories of Grace - SLE's History of Grace	1915-2015	
2015-2030		"My SLE memories"			2015-2030	
2030-2100		Reflection & prayer		2030-2100		
2100-2200	Check in/free time	Supper & chill	Supper & chill	2100-2200		
2200-2230	Sound out	Sound out	Sound out	2200-2230		
2230-	Lights out	Lights out	Lights out	2230-		

Kids Programme

Kiddie Care

Roster Duties Serve Food Clean up

Sat Breakfast	1	2, 17
Sat Lunch	3	4, 18
Sat Dinner	5	6, 19
Sun Breakfast	7	8, 20
Sun Lunch	9	10, 21
Sun Dinner	11	12, 22
Mon Breakfast	13	14, 1
Mon Lunch	15	16, 3

QCCC TAMBORINE

VERSION
SEPT 2021

BORDERED BY NATIONAL PARK (KNOLL SECTION)



QCCC ACCOMMODATION

- ① QCCC TAMBORINE LODGE - 67 BEDS
- ② QCCC WEC CENTRE - 94 BEDS
- ③ QCCC PIONEERS CENTRE - 48 BEDS
- ④ QCCC CMS CENTRE - 80 BEDS
- + CMS STAFF FLATS - A & B @ 9 BEDS

QCCC MEETING HALLS

- ① QCCC TAMBORINE LODGE
1A - MAIN HALL + DINING
1B - SEMINAR ROOM
- ② QCCC WEC CENTRE
2A - MAIN HALL + DINING
2B - CHAPEL
- ③ QCCC PIONEERS CENTRE
3A - MAIN HALL + DINING
- ④ QCCC CMS CENTRE
4A - MAIN HALL + DINING
4B - SMALL MEETING ROOM

- ① QCCC TAMBORINE LODGE - 67 BEDS
- ② QCCC WEC CENTRE - 94 BEDS
- ③ QCCC PIONEERS CENTRE - 48 BEDS
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3A - MAIN HALL + DINING
- ④ QCCC CMS CENTRE
4A - MAIN HALL + DINING
4B - SMALL MEETING ROOM