

Come Out, Come Out (Wherever You Are)

Preface

Dear Reader,

This book is not a manual of rules but an invitation to remember who you are.

It is written out of longing, loss, joy, and the deep conviction that God's love calls us into more than hiding, more than striving, more than surviving. It calls us into dwelling.

May these pages be a companion on your journey — a safe place to reflect, to be still, to hear the voice that has always been speaking: You are mine, and you are loved.

Come Out, Come Out (Wherever You Are)

From the beginning, humanity has struggled with hiding. In Eden, Adam and Eve ate from the tree of the knowledge of good and evil. Their eyes were opened, and for the first time they saw themselves as naked. Yet their nakedness had always been there. The condition did not change — only their perception of it. And with perception came fear, shame, and hiding.

When God came to walk with them, He asked, “Adam, where are you?” This was not the question of someone searching for lost keys. It was not geography God was seeking. It was an invitation to self-discovery, a mirror held up to Adam's inward reality.

Adam was hiding in plain sight. And we have done the same ever since — covering ourselves with fig leaves of performance, religion, reputation, and denial. We hide from God, from others, even from ourselves. But the voice of God still calls: “Where are you?” Not to expose, but to restore. Not to condemn, but to remind us that hiding is no longer necessary.

But the gospel turns this hiding inside out. No longer does God allow His promises and His presence to remain concealed. In Christ, He reveals His secrets — not because we are faithful, but because He is faithful. Grace and peace are multiplied through knowing Him, and through His “great and precious promises” we are invited to participate in His divine nature (2 Peter 1:2–4).

Now, through Jesus, God calls us to come out of hiding. He doesn’t just peel back the veil on our condition; He reveals His promises and secrets, not because we are faithful but because He is faithful. “The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever.” (Deut. 29:29)—meant to be lived, embodied, and passed down to our children. No longer hidden, they become nourishment for us and for those we love. From the beginning, there has been a sacred distinction between what God hides and what God reveals. His hiddenness is not stinginess; it is holiness. His revelations are not for curiosity’s sake; they are for covenant, for life, for legacy. What He chooses to disclose is meant to be lived and passed on generationally.

The gospel announces that we no longer have to stay in the shadows. Because of Christ, shame no longer defines us. We are invited to step into the light, to live as children who are seen, named, and loved. The question is not whether God can see us — He always does. The question is whether we will come out of hiding.

The Adoption

Here lies a tragic incongruity in our understanding: many Christians continue to confess, “I’m a sinner, just saved by grace.” But this is a contradiction of the cross. Sin has been bought, paid for, and cast as far as the east is from the west. To continually confess “I am a sinner” is like a child, newly adopted, insisting on being called by their old name. Adoption changes everything: a new Father, a new home, a new inheritance. Our limitations remain, but our identity has shifted forever. The cross did not only forgive sin, it removed it as a defining condition. Adoption means a new name, a new Father, a new home, a new inheritance. To keep rehearsing the old identity is like insisting on being called by a name that no longer belongs to us. Our limitations remain, but our label has changed. We are no longer slaves to sin; we are beloved sons and daughters. God is not asking us to keep reminding Him of what He has already forgotten; He is asking us to remember who we really are in Him. The invitation is simple, playful, and tender: “Come out, come out, wherever you are.”

The Invitation

“Come out, come out, wherever you are.” This is not a game of divine hide-and-seek; it is the call of a faithful Father who refuses to leave us in our

shame. He invites us to stop repeating the language of exile and start embracing the language of adoption. Sin is cast away, buried, forgotten — and in its place is remembrance of who we really are: hidden with Christ in God, revealed as His children, carriers of His promises, and participants in His divine nature.

Reflection / Journal Prompts

- Where am I tempted to hide from God or others?
- What fig leaves of performance or shame do I still cling to?
- How do I still carry shame that Christ has already carried away?

Prayer

“Father, call me out of hiding. Teach me that Your eyes are faithful love, not condemnation. Let me step into inheritance, into freedom, into life.”

I would recommend including in this chapter:

- Deut. 29:29 (the secret things / revealed things)
- Genesis 3:7–10 (the first hiding)
- 2 Peter 1:2–4 (grace and peace through His promises)
- Psalm 103:12 (sins removed as far as east from west)
- Romans 8:15–17 (the Spirit of adoption crying “Abba, Father”)

Chapter 1: The Becoming

Identity is not performance but awakening — discovering we are children, adopted, named, and secured in love.

Paul writes, “The Spirit you received brought about your adoption to sonship. And by Him we cry, ‘Abba, Father.’ The Spirit Himself testifies with our spirit that we are God’s children.” (Romans 8:15–16)

This is not about pretending to be someone new; it is about remembering who we have always been in the Father's heart. To "become" is not to manufacture an identity but to awaken to one already given.

Yet many of us live as though adoption never happened. We continue to call ourselves sinners, orphans, strangers. We rehearse our failures as though they define us. But the cross has spoken a different word. Sin has been cast as far as the east is from the west. We have been given a new name, a new inheritance, a new home.

No child adopted into a family continues to insist on their old name, their old home, their old history. They learn, slowly but surely, to live in the reality of belonging. So it is with us. We are no longer slaves, no longer nameless, no longer homeless. We are children.

Becoming is remembering. Becoming is awakening. Becoming is agreeing with the Father's voice: "You are mine. You are beloved. You belong."

Reflection / Journal Prompts

1. What old names do I still answer to?
2. Where do I still define myself by my past instead of by my adoption?
3. How does adoption reshape the way I see myself today?

Prayer

"Father, thank You for calling me by a new name. Let me walk in who I am, not who I was. Teach me to live as Your child, secure in Your love."

Chapter 2: The Living

Our adoption shows itself not in words alone but in the way we live. Identity becomes visible when it takes on flesh in love, action, and daily rhythms.

Identity in Action

Identity is never meant to stay on the page. It is not a certificate to be filed away or a doctrine to admire from a distance. Identity is meant to be lived.

Paul captures it when he says, “I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave Himself for me.” (Galatians 2:20)

Notice the tension: “I no longer live... the life I now live.” Adoption is both death and life. We die to the orphan name, to the old ways of hiding. We awaken to a new life that flows not from effort but from union with Christ.

Identity proves itself in action. Not in striving, but in fruit. A child reveals their belonging not by performance but by simply being in the household. So it is with us.

Love as the Family Mark

Every family has a resemblance. For God’s family, that resemblance is love.

Jesus said, “By this everyone will know that you are my disciples, if you love one another.” (John 13:35)

Love is not sentiment but sacrifice. It shows itself in patience, kindness, forgiveness, and service. It costs us something. And yet it flows not from our effort but from the Spirit poured into our hearts (Romans 5:5).

To love this way is to bear the family resemblance. We look like our Father.

The Everyday Overflow

The life of God in us is not meant to stay in sacred spaces but to spill into the ordinary.

Paul writes, “Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus.” (Colossians 3:17)

This means laundry, emails, errands, meetings, caregiving — all become holy ground. The Spirit cries “Abba” not only in church but in kitchens, hospitals, workplaces, and grocery stores.

Small acts of love are seeds of the kingdom: listening, forgiving, serving, holding a hand in silence. The overflow is not dramatic, but steady. The kingdom comes not in spectacle but in seeds.

Witness Without Striving

Light does not strain to shine; it simply shines. Salt does not force itself to preserve; it simply is.

Jesus said, “You are the light of the world.” (Matthew 5:14) He did not say, “Try harder to shine.” He said, “You are.”

Witness is not performance. It is authenticity. It is the fragrance of belonging. Sometimes the loudest sermon is steady kindness, joy in suffering, or love at a bedside.

To live as children of God is to let His life speak through ours — not perfectly, but authentically.

Reflection / Journal Prompts

1. Where in my life am I tempted to prove my worth instead of simply living from my identity?
2. What would it look like this week to embody sonship or daughterhood in a specific relationship?
3. How do my ordinary rhythms carry quiet witness without my realizing it?

Prayer

“Father, let love be my family mark. Teach me to live from identity, not striving. May my ordinary life overflow with Your presence, my hidden moments become holy ground, and my witness be nothing more than belonging revealed.”

Chapter 3: The Seeing

Adoption doesn't just change how we live — it changes how we see. With new identity comes new vision: of ourselves, of others, of God, and of the world.

Seeing Ourselves with New Eyes

Shame bends the mirror. Even after adoption, we often still look at ourselves through cracked lenses, believing lies of failure and unworthiness.

But Scripture says, “If anyone is in Christ, he is a new creation; the old has gone, the new has come.” (2 Corinthians 5:17) The problem is not what God has done, but what we still see. Adoption removes the cracked lens of shame and lets us see who we really are: beloved children, clothed in love, secure in His embrace.

Seeing Others Beyond the Surface

Paul wrote, “So from now on we regard no one from a worldly point of view.” (2 Corinthians 5:16)

Adoption reshapes how we see others. No longer as labels or categories, but as image-bearers, souls loved by God. In hospice, I have learned not to see “a patient in room twelve,” but a story, a child, a life. The label falls away; the person remains.

Seeing the Father as He Truly Is

Many of us see God through the shadows of earthly fathers or failed authority. But Jesus said, “Anyone who has seen Me has seen the Father.” (John 14:9)

He reveals a Father who runs to prodigals, clothes the ashamed, and prepares feasts for the unworthy. Adoption heals our vision of God as Abba, not taskmaster; as Shepherd, not tyrant.