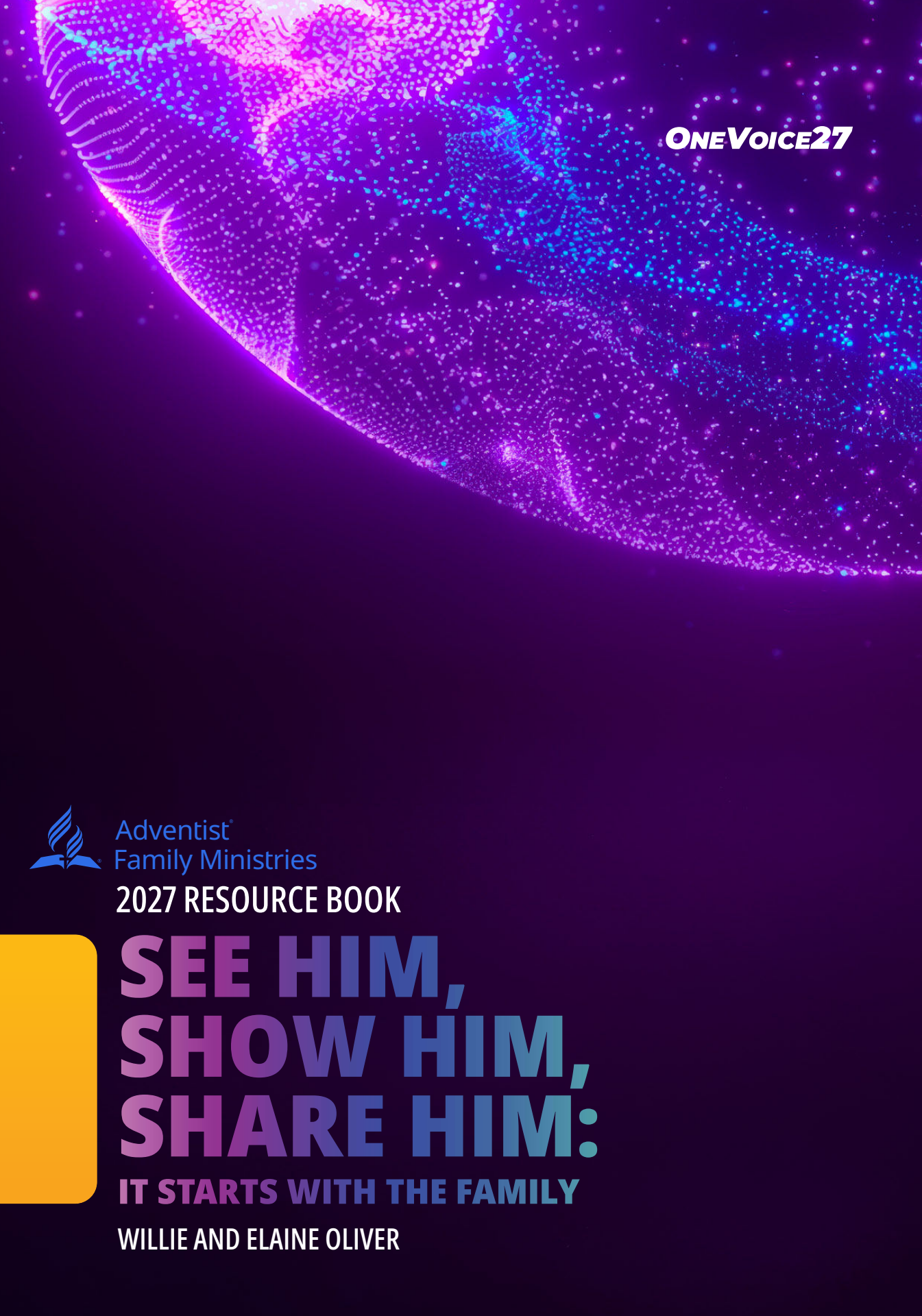




ONEVOICE27



Adventist[®]
Family Ministries

2027 RESOURCE BOOK

**SEE HIM,
SHOW HIM,
SHARE HIM:**

IT STARTS WITH THE FAMILY

WILLIE AND ELAINE OLIVER



Adventist®
Family Ministries

2027 RESOURCE BOOK

SEE HIM, SHOW HIM, SHARE HIM: IT STARTS WITH THE FAMILY

WILLIE AND ELAINE OLIVER

HEATHER G. BEESON, BRYAN CAFFERKY, CÉSAR AND CAROLANN DE LEÓN, KOMLAN ADJÉDODA DJOSSOU, DAWN JACOBSON-VENN, ELIZABETH J. JAMES, EDYTA JANKIEWICZ, S. JOSEPH KIDDER, SHONDELL MISHAW, WILLIE AND ELAINE OLIVER, ASHLEY PARK, MINDY SALYERS, KRISTEN WATKINS, KATELYN CAMPBELL WEAKLEY, MILDRED WEISS, AND MONIQUE WILLIS.



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Other Family Ministries Resource Books in this series:

- Family, Faith and Focus in a Digital World
- I Will Go with My Family: Celebrate Creation: Marriage, Family and the Sabbath
- I Will Go with My Family: Understanding Diverse Families
- I Will Go with My Family: Families and Mental Health
- I Will Go with My Family: Family Resilience
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- Reaching Families for Jesus: Making Disciples
- Reaching Families for Jesus: Strengthening Disciples
- Reaching Families for Jesus: Discipleship and Service
- Reaching Families for Jesus: Growing Disciples
- Reach the World: Healthy Families for Eternity
- Revival and Reformation: Building Family Memories
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- Revival and Reformation: Families Reaching Out
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PREFACE

Every family is already telling a story. Whether you've thought about it or not, the way you speak at the dinner table, the way you handle a bad day, the way you forgive—or don't—is saying something to your children about who God is. The question isn't whether your home is a stage. It already is. The question is what's being performed on it.

That's the conviction behind this resource book. We didn't title it "See Him, Show Him, Share Him" by accident, and we didn't add "It Starts with the Family" as an afterthought. We've watched too many church programs try to manufacture spiritual formation in a sixty-minute window on Sabbath morning, as if that hour could outweigh the other one hundred and sixty-seven. It can't. Not because church doesn't matter—it matters tremendously—but because faith takes root in rhythm, and the rhythms of a child's life are set at home, long before they're set anywhere else.

So, we're asking families to think of their ordinary days as a kind of drama—not performance for an audience, but a lived-out script where Jesus is genuinely the main character. **Seeing Him** means slowing down enough, in the chaos of school mornings and work deadlines, to notice where He's present—in an answered prayer, a hard conversation that ended in grace, a moment of unexpected patience. **Showing Him** means letting what you've seen shape how you treat the people closest to you, the ones who see you with your guard down. And **Sharing Him** means understanding that a home that has genuinely seen and shown Jesus can't help but overflow—into the neighbor, the extended family member, the child's friend who's always welcome at your table.

None of this requires a perfect family. If anything, it requires the opposite; a household honest enough to admit its fractures and let God work through them rather than around them.

The families that shape faith most powerfully aren't the ones performing flawlessly—there's no such thing. They're the ones who let their children watch them fail and then watch them return to grace.

The chapters that follow offer practical rhythms, honest reflection, and real tools for building the kind of home where Jesus is truly seen, shown, and shared, one ordinary day at a time. May your home become a place where His love is unmistakable, beautifully tangible, and always “Grounded in the Bible and Focused on the Mission.”

Maranatha!

Willie and Elaine Oliver, Directors

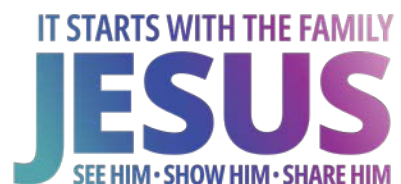
Department of Family Ministries

General Conference of Seventh-day Adventists

World Headquarters

Silver Spring, Maryland

family.adventist.org





ONE VOICE 27

SEE HIM, SHOW HIM, SHARE HIM: IT STARTS WITH THE FAMILY

AT A GLANCE

Family Ministries contributes **one platform carried by two initiatives** across the twelve-month OneVoice27 cycle (September 5, 2026 to September 2027).

The GLOBAL FAMILY ALTAR MOVEMENT forms the household (*See Him*) and makes it visible (*Show Him*); **HOMES OF HOPE** opens it to neighbors in the September 2027 harvest (*Share Him*).

The premise: a church cannot proclaim Jesus to the world in 2027 if members have not first seen Him at their own tables. The department's single key measure is **450,000 households registering the Family Altar Pledge and sustaining family worship by September 2027.**

WHERE FAMILY MINISTRIES SITS IN THE BRAND

LAYER	NAME	USE
Internal rally cry	OneVoice27: Mission for All	Church-facing: leaders, members, departments
Public campaign	All Things New: Hope Starts Here	Community-facing: neighbors, seekers, media
Departmental expression	See Him. Show Him. Share Him. It starts with the family.	Third tier; nests under both layers above and never replaces them

PROPOSED DEPARTMENTAL SIGNATURE (SUB-LOGO)

ALL THINGS NEW: HOPE STARTS HERE
See Him. Show Him. Share Him.
It Starts with the Family.
FAMILY MINISTRIES · ONEVOICE27 · 1 JOHN 1:3

What to call it: a departmental signature (also called an endorsed lockup). The term signals that it identifies the Family Ministries expression of the campaign rather than acting as a separate logo.

For Public Campaign:

- Appears alongside the official OneVoice27 / All Things New logo
- “All Things New: Hope Starts Here” line and “It starts with the family” will be a part of the signature.

THE PLATFORM

Anchor text: “That which we have seen and heard we declare to you, that you also may have fellowship with us.” (1 John 1:3). The platform replaces the retired tagline “Have You Seen Jesus in Your Home Today?”,

Built-in progression: the three verbs become three campaign moments, three resource drops, and three sets of metrics, mapped to **Preparation, Identity in Christ, and Purpose.**

- **Locally native triads:** divisions build their own three-movement phrase rather than translating the English alliteration literally.
- **Three rules:** the antecedent of “Him” (or “Jesus”) is always supplied; “It starts with the family” always rides with the triad; and the call to action stays separate but must be included: **Request a Bible study for your family** + QR/short link to a local church with an active Bible study ministry.
- **Territory tiers:** Tier 1 (open) uses the full lockup with a Christ-naming subline, or the approved variant “See Jesus. Show Jesus. Share Jesus.”; Tier 2 (sensitive) relies on the 1 John 1:3 citation; Tier 3 (restricted territories) uses no lockup. Each territory self-declares its tier.

THE TWELVE-MONTH ARC

PHASE	WINDOW	FOCUS	PRIMARY METRIC
See Him	Sept 5, 2026 – Feb 2027	Households encounter Christ in the four Gospels and The Desire of Ages; family worship re-established	Social Media ThunderClap--reels submitted and posted, printed t-shirts. Registered homes for Family Alter Pledge. Families read chapters; family worship engagement
Show Him	Mar – Aug 31, 2027	The home becomes visible witness: member-driven reels, hospitality readiness, 40-day prayer season (July 23 – Aug 31)	Reels submitted; prayer participation; homes trained
Share Him	September 2027	Neighbor-facing harvest in homes, churches, and halls; decisions; baptisms	Bible study requests; guests; baptisms

THE TWO INITIATIVES

	Initiative One: Global Family Altar Movement	Initiative Two: Homes of Hope
Platform verbs	See Him. Show Him.	Share Him.
Direction	Inward: the home is formed, then made visible	Outward: the home is opened to neighbors
Core elements	Family Altar Pledge and registry; 52 Weeks with Jesus devotional; Rebuilding the Family Altar in-service training; Global Family Thunderclap Launch (Sept 5, 2026) into Family Togetherness Week of Prayer (Sept. 6 to 12); Altar Reel Challenge; monthly Family Altar Hour; Real Family Talk	Open Door Homes hosting a two-week arc (felt-need conversation, then All Things New and a Bible study invitation); host training (Jan 2027); restricted-context edition; testimony films; Global Family Sabbath (first Sabbath of Sept 2027)
Handoff	Pledge households register as Open Door Homes	Every guest routed to local Bible study and baptism

GOALS

These goals are designed to be measurable and trackable, allowing progress to be monitored over time and helping leaders assess the effectiveness of each stage of the initiative.

- **Homes Registered on the Pledge.** Invite families to commit to strengthening their relationship with Jesus through worship, Scripture, prayer, and intentional spiritual life at home.
- **Open Door Homes Hosting.** Prepare participating families to welcome neighbors and friends into Christ-centered spaces for hospitality, conversation, and connection.
- **Guests Received / Bible Study Requests.** Encourage meaningful relationships that naturally lead guests to explore Scripture and connect with a local church.
- **Baptisms Attributable.** Support interested individuals through Bible study, discipleship, pastoral care, and church community as they grow toward a saving relationship with Jesus and baptism.

MORE THAN NUMBERS: ONEVOICE27 IS ABOUT JESUS

While we must state goals and metrics for measuring, this initiative is more than a project to generate numbers or baptisms. It is about letting people know that Jesus makes all things new and that He brings hope to all. It is about bringing hope and healing to individuals, couples, and families.

We ask every leader to help members understand that we want their families to be whole, not perfect, but filled with grace. So that their homes become a living witness to Jesus and His saving grace. As Ellen G. White writes:

“The greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart.” (The Adventist Home, p. 32)

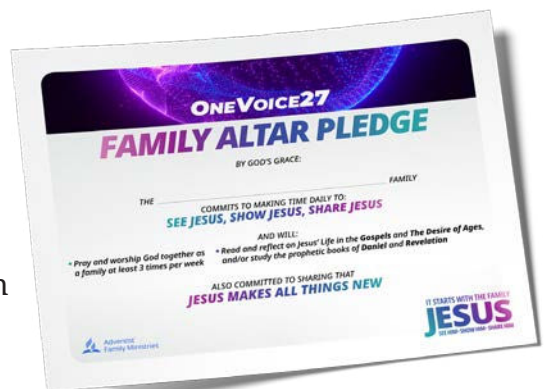
What will families do? Radiate the light and love of Jesus, drawing others into a closer, saving relationship with Him.

For more information about this initiative visit: www.onevoice27.org

WHERE TO FIND THE FAMILY ALTAR PLEDGE?

The Family Altar Pledge invites families to make a meaningful commitment to grow closer to Jesus together. Families pledge to pray and worship together at least three times each week and learn about Christ through the Gospels, The Desire of Ages, Daniel, and Revelation. Participants receive a Family Altar Pledge Certificate as a visible reminder of their commitment.

The certificate is available in Bahasa Indonesia, Chinese (Simplified), English, French, Hindi, Italian, Kinyarwanda, Korean, Portuguese, Russian, Spanish, Swahili, Tagalog, Tamil, and Ukrainian.



See Him, Show Him, Share Him: It Starts with the Family.

Take the pledge at family.adventist.org/familyaltarpledge

HOW TO USE THIS RESOURCE BOOK

The Family Ministries Resource Book is an annual resource organized by the General Conference Adventist Family Ministries with input from the world field to provide Family Ministries leaders in divisions, unions, conferences, and local churches around the world with resources for the special family emphases weeks and Sabbaths.

Within this Resource Book you will find sermon ideas, seminars, children's stories, leadership resources, and other tools to help facilitate these special days and other programs you may want to implement during the year. In Appendix A you will find useful information that will assist you in implementing family ministries in the local church.

This resource also includes Microsoft PowerPoint® presentations of the seminars and copies of the handouts. Seminar facilitators are encouraged to personalize the Microsoft PowerPoint® presentations with their own personal stories and pictures that reflect the diversity of their various communities. To download a presentation please visit: **family.adventist.org/2027RB**

For more topics on a range of family life issues, download previous years of the Resource Book at family.adventist.org/resource-book/

CHRISTIAN HOME AND MARRIAGE WEEK: FEBRUARY 13-20

Christian Home and Marriage Week takes place in February embracing two Sabbaths: Christian Marriage Day that emphasizes Christian marriage and Christian Home Day that emphasizes parenting. Christian Home and Marriage Week begins on the second Sabbath and ends on the third Sabbath in February.

CHRISTIAN MARRIAGE DAY (EMPHASIZES MARRIAGE): SABBATH, FEBRUARY 13

Use the **Marriage Sermon** idea for the Sabbath worship service and the **Marriage Seminar** for any program segment during this celebration.

CHRISTIAN HOME DAY (EMPHASIZES PARENTING): SABBATH, FEBRUARY 20

Use the **Parenting Sermon** idea for the Sabbath worship service and the **Parenting Seminar** for any program segment during this celebration.

FAMILY TOGETHERNESS WEEK OF PRAYER: SEPTEMBER 5-11

Family Togetherness Week of Prayer is scheduled during the first week of September, beginning with the first Sunday and ending on the following Sabbath with Family Togetherness Day of Prayer. Family Togetherness Week of Prayer and Family Togetherness Day of Prayer highlight celebrating families and the church as a family.

A supplemental resource with daily readings and family activities will be provided for the Family Togetherness Week of Prayer. To download this resource please visit: family.adventist.org/familyworship

FAMILY TOGETHERNESS DAY OF PRAYER (FOR MARRIAGES, FAMILIES AND RELATIONSHIPS): SABBATH, SEPTEMBER 11

Use the **Family Sermon** idea for the Sabbath worship service found in this Resource Book.

SERMON IDEAS

Sermon Ideas are meant to be an inspiration—the beginning of your own sermon. Pray to be guided by the Holy Spirit, so your thoughts and words may be an extension of God's love for each heart and family.

- **SEE HIM, SHOW HIM, SHARE HIM IN YOUR MARRIAGE EACH DAY 17**

Couples are invited to See Him, recognizing Jesus as the source of love; Show Him through everyday acts of grace; and Share Him through a marriage that makes His love visible to others.

- **JESUS IS IN THE HOUSE: THE PARABLE OF THE PRODIGAL SON THROUGH A FAMILY SYSTEMS LENS 28**

Families are invited to recognize patterns of distance, resentment, and reactivity that keep relationships stuck, and to learn from the father’s steady, grace-filled love.

- **THE FAMILY UNDER PRESSURE: THE FEAR OF GOD, GENERATIONAL PATTERNS, AND HEALING COMMUNICATION 41**

Three biblical families reveal how the home becomes the first school of faith—and how Christ can redeem deeply rooted family failures through repentance, grace, and forgiveness.

SEE HIM, SHOW HIM, SHARE HIM IN YOUR MARRIAGE EACH DAY

BY WILLIE AND ELAINE OLIVER

THE TEXT

1 John 4:7-12

INTRODUCTION

Picture a small apartment. It doesn't matter what city you place it in—Manila, Nairobi, São Paulo, Bucharest, or a two-bedroom flat in Toronto or New York City. The details change; the scene doesn't. It's 6:40 in the morning. The kettle is whistling. Somebody is looking for a shoe that has apparently vanished from the earth. Somebody else is standing at the mirror, running late, praying—sort of—that the day goes well. And somewhere in the middle of that ordinary chaos, a husband looks at his wife, or a wife looks at her husband, and in that half-second

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glance, something is either communicated or it isn't. Patience, or irritation. Tenderness, or indifference. Christ, or merely coping.

That half-second is not a small thing. That half-second is theology. Because whatever passes between a husband and a wife in the kitchen at 6:40 in the morning is, whether either of them intends it or not, a sermon. It is being preached to every child in that home, to every neighbor who later hears about that home, and—we want to suggest to you this morning—it is being preached to principalities and powers in heavenly places, because marriage—of every human institution—was designed by God to be the closest earthly picture of His own love.

Our sermon today is titled: “See Him, Show Him, Share Him in Your Marriage Each Day.” Let's pray.

THE TEXT

Turn in your Bible to the book of 1 John 4: 7, 12.

“Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God...No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us” (1 John 4:7, 12).

Notice the movement of this passage. John does not begin with a command. He begins with a source. “Love is from God.” Before it is anything we do, love is Someone we know. And once we know Him, John says something almost startling: “No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.” Did you catch that? The invisible God becomes visible—where? In a marriage. In a home. In the way two imperfect people love each other on purpose—day after day—when it would be easier not to.

That gives us our three movements in this message: See Him. Show Him. Share Him. And we want to walk through each one, because we believe your marriage—however young or however weathered—was never meant to be a private arrangement between two people. It was meant to be a window.

I. SEE HIM

Before you can show anyone love, you must have seen it somewhere. That's simply how human beings work. We do not manufacture love from nothing; we reflect what we have received. John says it plainly: “We love him, because he first loved us” — that's a few verses later, in verse 19, but it's the logic running

underneath our whole passage. Love is never self-generated. It is always, first, received.

This is where so many marriages quietly starve—not because two people stopped loving each other, but because they stopped seeing the source. They tried to run a marriage on the fumes of their wedding-day feelings, or on willpower, or on the vague hope that things would simply work out. And when the feelings faded—as feelings always do—they had nothing left to draw from.

Ellen White understood this danger clearly. Writing directly about the marriage relationship, she said:

“If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love Him” (White, 1952, p. 120).

Notice the order in that sentence. Christ formed within comes first. Union and love in the home come after—as a result, not as a substitute. She is saying, in essence, what John says: a marriage that tries to generate its own love, independent of its Source, will eventually run dry. But a marriage that keeps returning to Calvary, that keeps seeing what Christ has done, will keep finding water in the desert.

Ellen White said something similar about love itself, distinguishing it from the counterfeit that so often gets married under its name: “True love is not a strong, fiery, impetuous passion. On the contrary, it is calm and deep in its nature. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding” (White, pp. 50, 51).

Passion fades. Feelings cycle. But a love that has seen its Source—that has looked past externals to the character of Christ Himself—has something to stand on when the fire of infatuation burns down to embers, as it does in every marriage on earth.

We find something remarkably similar showing up in the research on human attachment. The psychologist Sue Johnson, who has spent decades studying what holds marriages together, argues that couples don’t primarily fight about dishes or money or in-laws. Underneath almost every conflict is a more basic question one partner is silently asking the other: “Are you there for me? Do I matter to you? Can I count on you when I need you?” In other words, every human being—married or not—is looking for a secure, dependable love to anchor to. We were built with that need. And what John tells us in this passage is where that anchor

was always meant to be found first: not ultimately in our spouse, who is human and finite and will fail us, but in God, whose love was supremely demonstrated toward us at the cross.

This is also why “seeing Him” cannot be a once-a-year event that happens at a marriage retreat or during the Communion service. It must be a daily discipline—the same way physical eyesight needs light every day, not just on special occasions. This is—we believe—part of why Ellen White places such emphasis on the practice of daily worship in the home. She wrote:

“From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy... From these homes morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew” (White, 1952, p. 37).

A couple who kneels together before the sun comes up, even for two unhurried minutes, is doing something more practical than it sounds. They are re-exposing their eyes to the light before the day’s static has a chance to dim it.

Here is the freeing part of that truth. If your marriage is struggling right now—if the love feels thin, if resentment has crept in, if you are more roommates than lovers—the starting point is not “try harder to love your spouse.” The starting point is to go back and see Him again. Sit with the cross again. Let the reality of “God gave His only begotten Son” sink back into your bones. Because a person who has truly seen that kind of love cannot help but have some of it overflow.

See Him in the manger, where love wrapped itself in flesh.

See Him in Gethsemane, where love sweat drops like blood.

See Him on the road to Calvary, where love carried a cross it did not deserve to carry.

See Him nailed to that tree, where love said, “Father, forgive them.”

See Him risen on the third day, where love conquered what nothing else could conquer.

Beloved, you cannot show a love you have never seen.

You cannot share a fire you have never felt warm you.

So, before you go home today—see Him, again.

II. SHOW HIM

Now watch what John does next. He moves immediately from seeing to showing: “Beloved, if God so loved us, we also ought to love one another” (vs. 11). The word “ought” in this passage is not a suggestion. It’s an obligation that flows naturally out of gratitude. If He loved us like that, how could we not love like that too?

And notice where John says this love gets shown first. Not to the world in general, not to strangers, but to “one another”—and there is no closer “one another” in your life than the person you share a bed, a bank account, a set of in-laws, and a set of trials with. If you cannot show Christ’s love to your spouse, the person who knows you best, we would gently ask what exactly you think you’re showing the world.

This is where “showing Him” gets specific, and we want to be very practical here, because love that stays abstract is not love the Bible recognizes. 1 John is one of the most concrete books in Scripture—a few verses later—John says: “If someone says, ‘I love God,’ and hates his brother, he is a liar” (vs. 20). Love must show up in behavior, or it isn’t love yet; it’s just a feeling wearing love’s name.

So, let’s talk about what showing Christ’s love looks like on a Tuesday.

It looks like what researchers call “turning toward” instead of “turning away.” The psychologist John Gottman, after studying thousands of couples over decades, found something remarkably simple at the heart of marriages that lasted and marriages that didn’t. All day long, spouses make small “bids” for each other’s attention—a comment about the weather, a sigh, a “look at this” while scrolling a phone, a hand reaching for the other’s hand in the dark. Couples who turned toward those small bids—who looked up, who responded, who said “tell me more”—built what he called emotional bank accounts so full that when conflict came, it didn’t threaten the whole relationship. Couples who routinely turned away from those bids—who stayed on their phones, who grunted without looking up—were, brick by brick, dismantling the very thing they had vowed to protect.

Gottman also identified the opposite pattern—four particular habits so corrosive to a marriage that he called them “the four horsemen of the apocalypse:” *criticism* that attacks character instead of addressing behavior, *contempt* that communicates disgust or superiority, *defensiveness* that refuses ownership, and *stonewalling* that shuts the other person out entirely. Of the four, he found

contempt to be the most destructive of all—more predictive of a marriage’s end than almost anything else researchers measured. It should not surprise us that Scripture named this danger long before any laboratory did. Paul told husbands and wives in Ephesians to “Let all bitterness, wrath, anger, clamor, and evil speaking, be put away from you, with all malice” (Ephesians 4:31)—a precise description of *contempt*, written two thousand years before anyone had a research grant to study it.

Beloved, do you see how close that research fits with Scripture? Ellen White, writing more than a century before Gottman ever ran a study, said essentially the same thing about the tone of a Christian home: “The character will manifest itself. The looks, the tone of the voice, the actions, — all have their influence in making or marring the happiness of the domestic circle” (1948, Vol. 7, p. 50). She understood—by inspiration, not scientific research—that love in marriage is not proven in the grand gestures. It’s proven, or disproven, in ten thousand small looks and tones and turnings, every single day.

Showing Him also looks like humility instead of control. Ellen White wrote directly to married couples: “Do not try to compel each other to yield to your wishes. You cannot do this and retain each other’s love. Be kind, patient, and forbearing, considerate, and courteous” (1952, p. 118). I want you to notice the logic of that sentence. She doesn’t just say controlling your spouse is unkind. She says it doesn’t even work: “You cannot do this and retain each other’s love.” You can compel obedience, perhaps, for a season. But you cannot compel affection. Love that is coerced isn’t love; it is compliance wearing a wedding ring.

Showing Him looks like forgiveness that keeps no ledger. Ellen White stated the principle bluntly: “It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights” (1952, p. 428). Read that again, because it closes a door many of us like to leave open. We tell ourselves we can be deeply spiritual and keep score with our spouse, still nurse the memory of the last time we were wronged, still let sarcasm do the work that forgiveness should have done. Ellen White says *that’s not possible*. Union with Christ and an unforgiving spirit toward the person across your table cannot occupy the same heart at the same time.

Every marriage on earth, without exception, will accumulate wounds. The difference between a marriage that becomes bitter and a marriage that becomes beautiful is almost never the absence of wounds. It’s what each spouse chooses to do with the memory of them. Psychologists who study long-term couples describe something similar under the heading of “repair attempts.” The small bids one spouse makes to de-escalate a conflict before it spirals out of control. A touch on the arm, a joke, a simple “I’m sorry, that came out wrong.” Research on

marital stability has consistently found that it isn't the presence of conflict that predicts divorce; even the happiest couples argue. What predicts the outcome is whether repair attempts are offered and received. A marriage anchored in Christ has a repair attempt built into its very foundation—the cross itself, which is God's own supreme act of reconciling with people who had wronged Him.

And showing Him looks like companionship, not competition. Ellen White pictured marriage this way:

“The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit” (White, 1899, p. 114).

Notice—the goal isn't just a happy marriage. The goal is for two people becoming, together, more like Jesus than either one of them would have become alone. That is a staggeringly high vision for something as ordinary as breakfast, bills, and bedtime routines.

Show Him when the alarm goes off and you'd rather roll over than serve.

Show Him when you're wrong and pride wants the last word.

Show Him when she's had a hard day and needs your presence more than your solutions.

Show Him when he's discouraged and needs your respect more than your advice.

Show Him in the small kindness nobody else will ever know about.

Show Him in the apology that costs you something.

Show Him in the patience that outlasts the provocation.

Because somebody is watching your marriage to find out if Jesus is real—

And most days, beloved, that somebody is living in your own house.

III. SHARE HIM

But John doesn't stop at showing. Look again at verse 12: "If we love one another, God abides in us, and His love has been perfected in us." That word "abides" means made visible. Made evident. Put on display. In other words, a marriage that has truly seen Christ and shown Christ cannot help but become a place where Christ is shared—where people outside that home catch sight of Him simply by watching how two people inside it treat each other.

This is—we believe—one of the most under-appreciated forms of evangelism in the entire Great Commission. We spend enormous energy training people to share their faith with strangers on a plane or at a market stall, which is good and necessary. But we sometimes forget that the most consistent, most credible, most watched sermon most of us will ever preach is preached without a single word, in front of an audience of one child, or one neighbor, or one skeptical relative who has been quietly watching our marriage for years to see if this Jesus business actually changes anything.

People who have spent years studying how faith is or isn't passed down across generations—keep arriving at the same conclusion from different directions. That children do not primarily catch faith from a program, a sermon series, or even a Sabbath School lesson. They catch it, or fail to catch it, from the emotional climate of the home—from whether the adults who raised them seemed to believe what they said they believed, especially toward each other, especially on the hard days. A home where Mom and Dad recite Scripture but roll their eyes at each other in the kitchen is—whether anyone says so out loud—teaching a child that Jesus doesn't really change how people treat the people closest to them. But a home where love is imperfect yet visibly, stubbornly pursued—where forgiveness happens, where kindness wins—that home preaches a gospel, no sermon can outdo.

Ellen White saw this with striking clarity when she wrote:

"Though difficulties, perplexities, and discouragements may arise, let neither the husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven" (White, 1952, p. 106).

A foretaste of heaven—offered to a child at the dinner table, to a neighbor over the fence, to a coworker who simply notices that this couple, unlike so many others, seems to be for each other rather than against each other.

That is sharing Him. Not a pamphlet. Not a campaign. A marriage so evidently anchored in Christ that people can't help but ask what's different about you.

And notice something important; this kind of sharing costs nothing extra. You don't need a platform, a title, or a spiritual gift you haven't been given. You simply need to keep doing, in front of witnesses, what you've already been learning to do in private, seeing Him and showing Him. The neighbor doesn't need you to explain the doctrine of the Trinity over the fence. She needs to watch you speak gently to your husband after a long day and wonder, quietly, what it would take to have that in her own home. The coworker doesn't need a tract in his lunch bag. He needs to notice that you're the same person on the phone with your spouse as you are in the staff meeting—patient, unguarded, kind—and start asking why. Sharing Him, in a marriage, is rarely dramatic. It is almost always cumulative, the way water shapes stone. Not by force, but by faithfulness repeated over years.

Share Him in how you speak about your spouse when they're not in the room.

Share Him in how you welcome the neighbor into a home that isn't performing peace but living it.

Share Him in the way your children describe you, years from now, when they try to explain what love looked like growing up.

Share Him in the marriage that survived hardship and came out more tender, not more hardened.

Because the world is not waiting for another argument for God's existence.

The world is waiting to see one home where love works the way Scripture says it should.

CONCLUSION

We'll close with four pictures from four different corners of the world.

In a rural village in East Africa, there is a tradition among some communities of planting a tree the day a couple marries—two saplings planted close together,

so that as the years pass, their roots grow down and intertwine before anyone can see it happening underground. By the time the tree is tall enough to shade the whole compound, no one can any longer tell where one root system ends and the other begins. That is what Christ intends for a marriage built on Him—not two people performing togetherness for an audience, but two lives whose roots have quietly grown into one another, season after unremarkable season, until the shade they provide covers an entire household.

In Japan, there is an art called *kintsugi*—repairing broken pottery not by hiding the crack, but by filling it with gold, so that the break becomes the most beautiful, most valuable part of the piece. We think of the marriages we have watched most closely over the years—in Africa, Asia, in the Americas, in Europe, in the Pacific—and the ones that shine most are almost never the ones that never broke. They are the ones where a husband and wife let Christ pour gold into the fracture instead of pretending the fracture never happened. Their scars became their testimony.

In Latin America—in the many homes we have visited—there is a simple daily rhythm. A family gathered for worship before the day scatters everyone in different directions, a father’s hand on a mother’s shoulder as they pray, children watching not the words being said but the way those two people stand close to each other while they say them. That, more than any sermon, is what those children will remember when they are grown, and someone asks them what they believe about God.

We’ll share one more, from the islands of the South Pacific. In several Pacific cultures, when a canoe is built for a long voyage, it is never built to travel alone. It is lashed, side by side, to a second hull—what navigators call a double-hulled canoe—because a single hull, however well made, will capsize in open ocean swells that a lashed pair can ride out together. The two hulls do not merge into one; each keeps its own shape, its own strength. But bound together, they can cross waters that would destroy either one traveling by itself. We have often thought that is nearly the perfect picture of what Paul meant when he said husband and wife become “one flesh,” and what Ellen White meant when she wrote of “two who unite their interest in life” while still keeping “distinct characteristics and individual responsibilities” (1952, p. 114). You do not stop being yourself when you marry. You simply stop crossing the ocean alone.

A tree in Africa. Broken pottery in Japan. A family altar in Latin America. A double-hulled canoe in the Pacific. Four pictures, one truth. Love that has truly seen Christ cannot help but show Him, and love that has truly shown Him cannot help but share Him—with the children at that table, with the neighbor at that fence, with a watching world that has almost given up hope that love like this is even possible anymore.

APPEAL:

So here is our appeal to you today: wherever you are sitting, whatever season your marriage is in. Maybe you are newly married and this all sounds beautifully idealistic—hold on to that idealism; don't let anyone talk you out of it, only teach you how to sustain it. Maybe you have been married forty years, and you know exactly how hard some of those ten thousand mornings can be, how much of love turns out to be simple perseverance wearing tenderness as its clothing. Maybe your marriage is tender right now, healing from something that broke it—an affair, a season of coldness, a wound neither of you saw coming. If that's you, hear this clearly: the same gospel that reconciles sinners to a holy God is more than sufficient to reconcile two imperfect people to each other. There is no fracture Christ cannot fill with gold.

And maybe you are not married at all—you're a young person watching your parents' marriage, or you're single and wondering whether any of this applies to you. It does. Because every principle in this message—see Him, show Him, share Him—is simply what it means to walk with Jesus in any relationship He gives you. Marriage is where these principles get tested most relentlessly, because no one sees your unguarded moments like a spouse does. But the God who is love is forming this same character in you right now, whatever your relational status, so that whenever and wherever He calls you to love, you will already know the way.

Wherever you are—go home today and see Him again. Sit with the cross until the love of God is real to you again, not just true in theory. Then show Him—in the tone of your voice tonight, in the way you turn toward the next small bid for your attention, in the apology you've been too proud to offer. And trust that when you do, without even trying to manufacture it, you will share Him—because a home where Christ is genuinely seen and genuinely shown cannot help but become a home where Christ is unmistakably on display.

“No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us,” starting tonight, at your table, in your home.

LET'S PRAY:

“Dear God, we invite you again into our marriage today. Fill us with your Spirit that we might *See You, Show You, and Share You in Our Marriage Each Day* with one another, with our children, and with our world. In the name of Jesus, amen!”

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