

Biblical Covenant Order in the Home

Restoring What Has Been Broken

Zion's Roar Holy Spirit Ministry
Bixby, Oklahoma



Book 5 - Chapter 03 – Study 03

Learning to Walk Together Again
(What must be rebuilt?)

Revised June 19, 2026

This publication may be freely copied, printed, and distributed for personal study, teaching, and ministry purposes. No permission is required.

The content may **NOT** be altered, edited, or sold for profit without written permission from **Zion's Roar Holy Spirit Ministry Inc.** Proper credit should be given to the original source when this material is shared or reproduced.

Scripture quotations are taken from the King James Version (KJV) of the Holy Bible.

Published by:

Zion's Roar Holy Spirit Ministry

Bixby, Oklahoma

For additional studies and biblical resources:

www.zionsroar.org

Email: www.zionsroar.org@gmail.com

Text: 918-814-1593

Dear Reader,

The previous studies in this chapter have focused upon the difficult work of examination and correction.

We have considered the visible ruins that often appear within a troubled marriage. We have examined the roots that may develop beneath those ruins and explored the role that repentance, forgiveness, humility, and obedience play in the process of restoration.

Such work is necessary.

Yet the removal of what is harmful does not, by itself, complete the work of restoration.

When a diseased root is removed from the ground, an empty space remains. If that space is left unattended, little has been gained. Healthy growth must eventually take the place of what was removed.

The same principle applies within marriage.

A covenant is not strengthened merely because conflict has diminished. It is not restored simply because bitterness has been addressed or because old wounds are no longer exerting the same influence, they once did. Something must be built in place of what was lost.

For this reason, restoration involves more than correction.

It involves rebuilding.

This rebuilding often requires patience. Trust may need to be strengthened. Communication may need to be relearned. Habits that contributed to division may need to be replaced with habits that strengthen unity. Most importantly, husband and wife must continually return to God's design for the covenant rather than relying upon their own understanding.

The purpose of this study is to examine that process.

What does restoration actually look like once healing begins?

How is unity strengthened after division has weakened it?

How does a husband and wife learn to walk together again?

And how can the covenant be rebuilt according to the pattern God established from the beginning?

These questions move beyond the removal of problems and direct our attention toward the rebuilding of what God intended the covenant to become.

As you continue, I encourage you to think not only about what may need to be removed from your marriage, but also about what God may be calling you to build within it.

May the Lord grant each of us wisdom to understand His design, patience to apply it faithfully, and perseverance to continue walking in it.

John,
Servant of Christ

RESTORATION IS MORE THAN THE ABSENCE OF CONFLICT

One of the most common mistakes people make when evaluating a marriage is assuming that the absence of visible conflict means that healing has occurred.

At first glance, this assumption may seem reasonable. If arguments have decreased, tempers have cooled, and daily life has become more peaceful, many conclude that restoration is already taking place.

Yet the absence of conflict and the presence of unity are not necessarily the same thing.

Two people may stop arguing while remaining emotionally distant. They may avoid difficult subjects rather than resolve them. In some situations, conflict decreases not because the relationship has become healthier, but because one or both individuals have stopped engaging altogether.

For this reason, visible peace can sometimes be misleading.

Scripture presents a much higher picture of marriage than mere coexistence. The covenant was not established simply so that husband and wife could occupy the same home while avoiding conflict. From the beginning, God established marriage as a union in which two lives become joined together in purpose, direction, and covenant faithfulness.

Genesis 2:24 (KJV) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

The language of Scripture points toward unity rather than simple proximity. Husband and wife were never intended to function as two independent lives moving in separate directions while sharing the same space. The covenant calls them toward a shared life and a shared commitment before God.

This principle appears elsewhere in Scripture as well.

Amos 3:3 (KJV) Can two walk together, except they be agreed?

Although Amos was not speaking specifically about marriage, the principle remains instructive. Walking together requires agreement concerning direction. Two people may remain near one another for a season, yet genuine unity involves more than physical closeness. It requires a willingness to pursue the same destination.

This becomes especially important when considering restoration. The health of a marriage cannot be measured solely by the reduction of conflict. The removal of bitterness, resentment, distrust, and division is certainly important, but restoration involves more than removing what was harmful. It also involves rebuilding what was lost.

Unity is not created merely because hostility has disappeared. It develops as husband and wife learn once again to pursue the covenant together, serve one another faithfully, and place themselves under God's design for marriage.

For this reason, restoration should be measured not only by what has been removed, but also by what is being rebuilt.

The removal of destructive roots prepares the ground. The rebuilding of unity is what begins to grow in their place.

This raises an important question.

If unity does not happen automatically, how is it rebuilt once the roots of division have been removed?

UNITY MUST BE REBUILT INTENTIONALLY

Once destructive roots have been exposed and removed, many couples expect unity to return naturally. They assume that if bitterness has been addressed, forgiveness has been extended, and conflict has diminished, the marriage will gradually repair itself.

While these developments are important, they do not automatically produce unity.

In many situations, husband and wife may successfully remove some of the things that were damaging the covenant and still find themselves struggling to reconnect. Years of conflict, disappointment, distance, and misunderstanding often leave behind habits and patterns that do not disappear simply because the original problem has been addressed.

For this reason, restoration requires more than the removal of what was harmful. It also requires the intentional rebuilding of what was weakened.

Scripture speaks of this principle when discussing unity among believers.

Ephesians 4:3 (KJV) Endeavouring to keep the unity of the Spirit in the bond of peace.

The word "endeavouring" is significant. It carries the idea of diligence, effort, and purposeful action. Unity is not presented as something that automatically maintains itself. It is something that must be guarded, strengthened, and pursued.

Although Paul is speaking within a broader context, the principle applies naturally within the covenant of marriage.

A healthy marriage rarely develops through neglect.

Just as division often grows through small daily decisions, unity is commonly strengthened through small daily decisions as well. It is

built through consistent faithfulness, honest communication, patience, kindness, humility, forgiveness, and a shared commitment to honor God within the covenant.

These things may appear ordinary when viewed individually. Yet over time they exert tremendous influence upon the direction of a marriage.

The opposite is equally true.

Neglect rarely announces itself through dramatic events. More often it appears through small compromises, postponed conversations, ignored concerns, unaddressed frustrations, and the gradual assumption that the relationship will somehow maintain itself without continued effort.

For this reason, rebuilding unity is often less about grand gestures and more about consistent obedience. The covenant is strengthened when husband and wife repeatedly choose actions that move them toward one another rather than away from one another.

This process requires patience.

A marriage that was weakened over many years is not usually restored in a matter of days. Trust, communication, affection, and partnership often develop gradually. Progress may sometimes appear slow. Yet slow progress should not be confused with failure. Healthy growth frequently occurs one step at a time.

Understanding this helps establish realistic expectations. Restoration is not a single event. It is a process. It involves countless decisions through which husband and wife learn once again to pursue the covenant together.

As this rebuilding begins, another important area often requires attention.

Trust.

While forgiveness may release the debt of past offenses, trust often requires time, consistency, and faithfulness to be rebuilt. Understanding that process is essential if husband and wife are to learn how to walk together again.

LEARNING TO TRUST AGAIN

Trust is one of the most valuable and fragile elements within a marriage.

When trust is present, many aspects of the covenant function naturally. Communication becomes easier. Vulnerability becomes less threatening. Husband and wife feel safer sharing concerns, admitting weaknesses, and depending upon one another. Trust creates an environment in which unity can grow.

For this reason, the loss of trust often affects far more than a single issue.

A broken promise may damage confidence in future promises. Repeated dishonesty may cause truthful statements to be questioned.

Neglected responsibilities may create uncertainty concerning future dependability.

In some situations, trust is weakened gradually through a pattern of conduct. In others, it may be severely damaged by a single event. Regardless of how the damage occurred, the effects often remain long after the original incident has passed.

This is one reason why forgiveness and trust should not be confused.

Forgiveness addresses the debt created by an offense.

Trust addresses confidence in a person's future conduct.

Although the two are related, they are not identical.

A person may choose to forgive while still recognizing that trust needs to be rebuilt. Likewise, trust should not be demanded simply because forgiveness has been offered. Trust develops through evidence. It grows as words and actions become consistently aligned over time.

Scripture repeatedly emphasizes the value of faithfulness.

Proverbs 20:6 (KJV) Most men will proclaim every one his own goodness: but a faithful man who can find?

The contrast presented by Solomon is noteworthy. Many people speak well of themselves, make promises, and express good intentions. Faithfulness, however, is demonstrated rather than declared. It becomes visible through consistent conduct over time.

This principle applies naturally within marriage.

Trust is rarely restored through promises alone. It is strengthened when husband and wife repeatedly demonstrate honesty, reliability, integrity, and faithfulness in the ordinary circumstances of daily life. Small acts of consistency often contribute more to rebuilding trust than dramatic assurances or emotional declarations.

Patience is also necessary.

A person who has been wounded may not immediately feel secure simply because positive changes have begun to occur. Confidence often develops gradually as new experiences begin replacing old expectations. This process may require time, understanding, and continued faithfulness from both husband and wife.

For this reason, the rebuilding of trust should not be viewed as an obstacle to restoration. Rather, it is often one of the ways restoration becomes visible. Each act of honesty strengthens confidence. Each fulfilled responsibility reinforces reliability. Each demonstration of faithfulness helps repair what was previously weakened.

As trust begins to grow, husband and wife often discover that another important change is taking place as well. Their attention gradually shifts away from protecting themselves and toward serving one another.

This movement from self-preservation toward self-sacrifice lies at the heart of biblical love and becomes an essential part of learning to walk together again.

LEARNING TO SERVE AGAIN

Many of the problems that develop within a troubled marriage share a common characteristic.

Over time, attention gradually shifts away from serving the covenant and increasingly focuses upon protecting oneself within it.

This shift is understandable.

A person who has been wounded often becomes cautious.

A person who has experienced disappointment may become guarded.

Someone who has felt neglected, criticized, rejected, or betrayed may begin paying closer attention to what they are receiving than to what they are giving.

As this occurs, the relationship slowly changes.

Questions such as "How can I help?" may be replaced by questions such as "Why am I the only one trying?" or "What am I getting in return?" The focus moves away from contribution and increasingly centers upon personal protection, personal needs, personal frustrations, and personal expectations.

The difficulty is that two people moving in this direction often create additional distance rather than greater unity.

Scripture consistently presents a different pattern.

Philippians 2:3-4 (KJV) Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

Paul's instruction does not encourage the neglect of legitimate responsibilities or concerns. Rather, it challenges the tendency to become consumed with self-interest. The believer is called to

consider not only personal concerns but also the needs and well-being of others.

This principle becomes especially significant within marriage.

A healthy covenant cannot be sustained when both husband and wife become primarily occupied with what they are receiving. Unity is strengthened when both become concerned with how they may serve, encourage, strengthen, and support one another according to God's design.

The example of Christ provides the clearest picture of this principle.

The Scriptures repeatedly present Him as One who served, sacrificed, and gave Himself for others. His life was not characterized by the pursuit of personal advantage but by obedience, humility, and love.

This pattern directly challenges many of the attitudes that contribute to division within marriage. Pride seeks its own way. Self-protection seeks its own safety. Self-interest seeks its own benefit. Biblical love consistently moves in a different direction.

For this reason, restoration often becomes visible when husband and wife begin asking different questions.

Rather than focusing primarily upon what the other person should be doing, attention increasingly turns toward personal faithfulness before God. The concern shifts from demanding service to providing it, from protecting self to strengthening the covenant, and from measuring another person's failures to considering how one may walk more faithfully in their own responsibilities.

This does not mean that every effort will immediately be returned in equal measure. Nor does it mean that service guarantees a particular response from another person. Yet it does mean that

husband and wife are once again moving in the direction established by Scripture.

As this pattern develops, something important begins to emerge.

The marriage slowly becomes less centered upon the needs, fears, and frustrations of two individuals and more centered upon the purpose for which the covenant was established.

This realization leads us to a foundational truth that is often overlooked.

Restoration is not merely about repairing what was damaged.

It is about rebuilding according to God's design from the beginning.

REBUILDING ACCORDING TO GOD'S DESIGN

As husband and wife begin rebuilding their marriage, it is natural to desire a return to better days. Many look back to earlier seasons of the relationship and hope to recover the closeness, affection, trust, and unity that once existed.

While such desires are understandable, they do not always provide the best foundation for restoration.

In some situations, the marriage may have been healthier in the past than it is today. In other situations, however, many of the conditions that eventually produced division were already present long before the visible problems appeared. The conflict may have come later. The distance may have come later. The crisis may have come later. Yet weaknesses within the covenant often existed long before the damage became obvious.

For this reason, restoration should not be viewed merely as an attempt to return to a previous season of the marriage. Returning to the past is not necessarily the same thing as moving toward God's design. If the foundation contained weaknesses before the visible problems appeared, simply recreating what once existed may do little more than reproduce the same vulnerabilities.

This principle can be observed whenever a structure suffers serious damage. If weaknesses exist within the foundation, repairing the visible damage alone will not resolve the underlying problem. The condition of the foundation itself must eventually be examined.

The same principle applies within marriage.

Many of the struggles examined throughout this chapter reveal more than isolated failures. They often expose misunderstandings concerning the covenant itself. Husband and wife may discover that some of their expectations, priorities, habits, and assumptions were never fully aligned with the pattern established by Scripture.

As restoration progresses, it therefore becomes necessary to return to the foundations upon which the covenant was intended to be built.

This is one reason the earlier studies in this series remain so important.

Marriage as Covenant, Not Convenience examines the nature of the covenant and the responsibilities that accompany it. It reminds husband and wife that marriage is not merely a relationship designed to satisfy personal desires, but a covenant established before God that carries obligations, responsibilities, and accountability.

The Husband as Head Under God examines the responsibilities entrusted to the husband within the covenant. Rather than focusing upon authority alone, the study emphasizes sacrifice, leadership, accountability, and personal obedience before God. It repeatedly directs the husband away from examining his wife and toward examining himself.

The Wife as Helper in Covenant Order examines the responsibilities entrusted to the wife within the covenant. It emphasizes faithfulness, support, respect, obedience to God, and personal accountability before Him. Like the study addressed to husbands, it directs attention away from the failures of a spouse and toward personal obedience before God.

Together, these studies provide something far more valuable than a collection of techniques for improving a marriage. They provide a framework through which husband and wife can better understand the purpose, structure, and responsibilities of the covenant itself.

For this reason, restoration should be viewed as more than the repair of what has been damaged. It should also be viewed as an

opportunity to build more faithfully according to the instructions God has already provided.

As husband and wife grow in their understanding of those instructions and seek to apply them consistently, the covenant is strengthened not merely by the removal of previous problems but by an increasing commitment to walk according to God's design.

This understanding leads naturally to one final consideration. Even when unity has begun to return and restoration is taking place, the health of the covenant continues to depend upon the daily obedience of those who participate in it.

WALKING TOGETHER REQUIRES CONTINUAL OBEDIENCE

Throughout this chapter, we have examined many aspects of a troubled marriage. We have considered the visible ruins that often appear within the covenant, the roots that develop beneath those ruins, the process of repentance and forgiveness, the rebuilding of trust, and the restoration of unity.

Each of these subjects points toward an important reality.

The health of a marriage is not determined by a single conversation, a single decision, or a single season of improvement. The covenant is influenced by the daily choices of the husband and wife who participate in it.

This should not be surprising.

The problems that weaken a marriage rarely appear overnight. More often they develop gradually through attitudes, habits, responses, priorities, and decisions that accumulate over time. In much the same way, unity is commonly strengthened through a consistent pattern of obedience that develops over time.

For this reason, restoration should not be viewed as a destination that is eventually reached and then left unattended. A healthy marriage requires continual attention because the covenant itself involves two imperfect people who are still growing, learning, struggling, and being shaped by God.

Scripture repeatedly calls believers to remain faithful in their walk before Him.

Colossians 2:6 (KJV) As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Paul's instruction emphasizes continuation. The Christian life is not merely about beginning well. It involves continuing faithfully. The same principle applies within marriage. The attitudes and

behaviors that strengthen the covenant are not intended to be practiced only during seasons of difficulty. They are intended to become part of daily life.

Humility remains necessary long after conflict has ended.

Forgiveness remains necessary long after major wounds have healed.

Patience remains necessary long after communication has improved.

Faithfulness remains necessary long after trust has begun to return.

These qualities are not temporary tools used to repair a damaged marriage. They are ongoing expressions of obedience before God.

This perspective helps explain why some marriages gradually drift back toward previous patterns after experiencing improvement. When attention becomes focused solely upon solving immediate problems, the deeper pursuit of obedience may eventually be neglected. As obedience weakens, many of the same conditions that once produced division can slowly begin returning.

The solution is not constant fear that failure may occur again. Rather, it is a continued commitment to walk according to the instructions God has provided. The covenant is strengthened when husband and wife repeatedly place themselves under His authority and seek to honor Him within their responsibilities toward one another.

For this reason, the ultimate goal of restoration is not merely a happier marriage.

The ultimate goal is a marriage in which both husband and wife are increasingly learning to walk in obedience before God.

When that remains the focus, unity is no longer dependent solely upon circumstances, emotions, or seasons of life. Instead, it is

continually strengthened by a shared commitment to honor the One who established the covenant in the first place.

As we bring this chapter to a close, it is worth remembering that the journey began among the ruins of a damaged covenant. We examined the wounds, exposed the roots, addressed the process of removing them, and considered what it means to rebuild.

Yet the purpose of these studies was never merely to help preserve a marriage.

The purpose was to help husband and wife understand God's design for the covenant and encourage them to walk faithfully within it.

That remains the path forward.

CONTINUE THE EXAMINATION

Throughout this chapter, we have examined some of the most difficult realities that can arise within a marriage. We have considered how division develops, how wounds often produce deeper roots, how those roots affect the covenant, and how repentance, forgiveness, humility, and obedience contribute to restoration.

For some readers, these studies may have confirmed concerns that already existed. For others, they may have exposed issues that had previously gone unnoticed. Some may recognize areas where correction is needed now, while others may find themselves examining years of accumulated hurt, disappointment, and division.

Whatever your circumstances may be, remember that the purpose of these studies was never simply to identify problems.

The purpose was to direct attention toward God's design for the covenant and the path that leads back to it.

As you reflect upon what you have read, consider taking time to honestly examine your own walk before God.

Have wounds been allowed to shape attitudes that Scripture calls you to surrender?

Have bitterness, resentment, pride, distrust, or self-protection gained influence within your heart?

Have responsibilities within the covenant been neglected, misunderstood, or replaced by expectations that do not reflect God's instructions?

Are there areas where obedience has been postponed while waiting for another person to change?

Questions such as these are not intended to assign blame. Their purpose is to encourage honest self-examination before God.

Throughout Scripture, lasting change begins when truth is acknowledged and received.

At the same time, it is important to remember that restoration involves more than removing what has been harmful. The covenant must also be strengthened through a growing understanding of God's purpose for marriage and the responsibilities He has entrusted to both husband and wife.

For this reason, we strongly encourage you to continue studying the foundational lessons in this series:

Marriage as Covenant, Not Convenience

The Husband as Head Under God

The Wife as Helper in Covenant Order

These studies provide the framework upon which the covenant was intended to function and offer valuable guidance for those seeking to strengthen their marriage according to Scripture.