RESTORED

What the Thief Took, the Father Gives Back

Pastor Dr. Emmanuel Mukisa, D.D.

WOT PUBLISHING

Published by WOT Publishing

Copyright © 2026 by Pastor Dr. Emmanuel Mukisa. All rights reserved.

First Edition

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher, except in the case of brief quotations used in articles or reviews.

Published by WOT Publishing

www.wotpublishing.com

Cover Design: WOT Publishing

Interior Formatting: WOT Publishing

Unless otherwise indicated, Scripture quotations are taken from the King James Version (KJV) and New King James Version (NKJV) of the Bible. Where alternate translations are used, they are noted accordingly.

For inquiries, permissions, or bulk orders:

Email: books@wotmi.org

Web: www.wotpublishing.com

Tel: +256 742 302 566 / +256 786 821 888

Contents

Introduction: The Work of a Thief 1

Chapter 1: The Years the Locust Ate 6

Chapter 2: When the Thief Is Found 13

Chapter 3: And David Recovered All 20

Chapter 4: The Robe, the Ring and the Shoes 28

Chapter 5: Where Did It Fall? 36

Chapter 6: Profitable Again 42

Chapter 7: Restore unto Me the Joy 49

Chapter 8: Better Than the Beginning 55

Final Declaration 62

Prayer of Salvation 65

About the Author 66

About the Ministry 68

Other Books by Pastor Dr. Emmanuel Mukisa 69

INTRODUCTION

The Work of a Thief

Every person reading this book has lost something.

For some it was years: years spent in the wrong place, years given to the wrong people, years swallowed by sickness, poverty or war. For some it was a person: a marriage that ended, a child who wandered, a friend who walked away, a parent laid in the grave too soon. For some it was health, or innocence, or a good name. For some it was an opportunity that came once and did not come again. And for many it was something harder to name: the joy they once had, the fire they once carried, the simple gladness of being alive.

Most people learn to live with their losses. They fold them away and carry on. But somewhere inside, a quiet conclusion is often reached. *God must have taken it. Perhaps He wanted it. Perhaps I deserved to lose it.* We hear it said at gravesides: "God took him." We hear it in testimonies: "The Lord took everything from me to teach me." And slowly a picture of God is formed in the heart, a God who gives with one hand and takes away with the other.

Before we can speak of restoration, we must settle who did the taking.

Two Who Come to the Sheepfold

Jesus answered that question Himself. In John 10 He spoke of a sheepfold, and of two who come to it.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

He used two words. The thief is *kleptēs*, the one who takes by stealth, quietly, when no one is watching. The robber is *lēstēs*, the one who takes by force and violence. Some of your losses came quietly. You did not notice them leaving until they were gone. Others came violently, in one day, in one phone call, in one blow. Jesus named both.

Then He spoke the verse that governs this whole book: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (10:10).

Steal, Kill, Destroy

Hear the thief's three verbs.

"To steal" is *kleptō*. It is taking what belongs to another. The thief has nothing of his own. Everything he holds was taken from someone else.

"To kill" is *thuō*. It is a striking word. Its first meaning is to sacrifice, to slaughter an offering. It is the word used when the voice from heaven said to Peter, "Rise, Peter; kill, and eat" (Acts 10:13). The thief does not only take. He slaughters. He consumes what he takes, and he leaves nothing behind.

"To destroy" is *apollumi*. It means to ruin utterly, to bring to nothing, to cause to be lost. It is the same word used of the sheep that was lost and of the coin that was lost (Luke 15:4, 8). Whatever the thief cannot carry away, he ruins.

That is the full work of the thief: take what is not his, consume it, and ruin what remains.

Now look at who Jesus says does that. Not the Father. Not the Shepherd. The thief.

The Work of a Thief, Not a Father

So I say to you plainly: God did not take what you lost.

He did not take your years to humble you. He did not take your health to shape your destiny. He did not take the person you loved to teach you a lesson. God can take a crisis He did not cause and turn it around for good,

as He did for Joseph. But what was stolen, killed and destroyed in your life was the work of a thief, not a Father.

James puts it beyond question: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). The Father is the giver of every good gift. "Variableness" is *parallagē*, a change or shifting. With Him there is no shifting. He does not give on Monday and take back on Tuesday. There is not even a "shadow of turning" in Him.

And Jesus Himself reasons with us as with children: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11). No good father steals from his own children. Your Father is the One who gives.

More Than Was Lost

Now hear the second half of John 10:10, because it is God's answer to the first half.

"I am come that they might have life, and that they might have it more abundantly."

The thief comes to take. Jesus comes to give. And He does not say He came to give back exactly what was taken, the same amount, as though the account were simply balanced again. He says "more abundantly". The word is *perissos*. It means beyond measure, over and above, more than enough, a surplus that spills over.

This is the heart of the book you are holding. When the Father restores, He does not merely return you to where you were before the thief came. He gives more than was lost.

What This Book Is About

In *Freed from the Past* we saw that the past has lost its right to rule you. In *Renamed* we heard the new name God has given you. This book answers the question that many are still carrying after both: *But what about everything I lost?*

So in the pages that follow we will hear God promise to restore the years that the locust has eaten. We will open the law of the thief, and see what must happen when he is found. We will stand in the ashes of Ziklag with David, and pursue with him until he recovered all. We will watch a father run to a son who had wasted everything, and put the best robe on him. We will see a borrowed axe head rise from the bottom of the river. We will meet two men, a runaway slave and a young minister who left the work, and hear the Holy Spirit call them both profitable. We will hear David ask, "Restore unto me the joy," and we will end with a God who keeps the good wine until now.

Here is the governing truth of everything you will read: **The thief took what he could, but your Father does not leave you at your loss. In Christ He restores what was taken, and gives more than was lost.**

I have not written this book to explain your losses away, or to tell you they did not matter. They mattered. I have written it to show you what your Father does with them.

The thief has had his say. Now let us hear the Father.

CHAPTER

1

The Years the Locust Ate

Have you ever seen a field after the locusts have passed?

In the morning it was green. The maize stood tall, the beans were climbing, the farmer had already counted his harvest in his mind. Then a dark cloud came over the hill and settled on the land. By evening there was nothing. Not a leaf. Not a stalk. The ground was bare, as though nothing had ever been planted there.

Some lives look like that field. The years were green once. There was promise, there was planting, there was hope. Then something came over the hill, and when it had passed, the years were bare.

God has a word for that field. It is one of the most tender promises in the whole of Scripture.

Hath This Been in Your Days?

The prophet Joel opens his book with a question to the oldest people in the land.

"Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation" (Joel 1:2–3).

Something had happened that no one could remember happening before. The old men had never seen it. Their fathers had never seen it. It was the kind of loss that is talked about for generations.

Then Joel tells us what it was.

"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten" (1:4).