STUDY WORKBOOK · L137 TEACHING LIBRARY

Return to the Father

The robe, the ring, and the sandals

Teaching by Prophet Prince Amo David · Dominion Hour · November 3, 2026 · KJV throughout

STUDY WORKBOOK

Ten Questions to Think Through

These are not memory questions. Read the verses, choose the answer you believe is right, then read the explanation. Each part ends with a personal reflection.

EDITOR'S NOTE

The questions and explanations were prepared by the editor from the service guide. They were not part of the service.

WORKBOOK · PART 1 · THE SON RETURNS

Come Back to the Father

Read Luke 15:11–24, Esther 3:10 and 8:1–8, and Matthew 17:1–9 (KJV).

Questions 1–3 · The father's three gifts

> **LUKE 15:22** (KJV) — Referred to in the service
>
> "But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:"

01 The best robe

> **ZECHARIAH 3:4** (KJV)
> "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

The son came home in the clothes of the far country, and the father did not send him to wash and change first. In Zechariah 3:4, who takes away the filthy garment, and who gives the new one? What does that say about the robe in Luke 15?

- [A] The son had to make himself presentable first. The robe rewarded his effort.
- [B] God removes the old garment and clothes the person Himself. The robe covers what the son could not fix.
- [C] The servants chose the robe. The household's welcome mattered more than the father's.

02 The ring on his hand

> **ESTHER 3:10** (KJV)
> "And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy."

> **ESTHER 8:2** (KJV)
> "And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman."

The ring Mordecai received had first been on Haman's hand. The teaching warns about power in the hands of a proud person: "Today, put on the garment of humility." What does the ring's history teach about carrying the Father's authority?

- [A] The proud who exalt themselves lose the ring, and it is given to those who walk humbly. Authority must be worn with humility.
- [B] Once the ring is given, the son's past no longer matters, so he may use it as he pleases.
- [C] Authority belongs to whoever is closest to the king at the moment.

03 Sandals on his feet

> **ISAIAH 52:7** (KJV)
> "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

The son had already walked all the way home. Why would the father give him shoes after the journey was over?

- [A] To reward him for the long walk he had already made.
- [B] To prepare him to leave again, this time on better terms.
- [C] For the walk ahead: to move freely in his father's house as a son and to carry him to others.

04 The father's interruption

> **LUKE 15:19** (KJV)
> "And am no more worthy to be called thy son: make me as one of thy hired servants."

> **LUKE 15:21** (KJV)
> "And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

The son rehearsed "make me as one of thy hired servants," but in verse 21 he never says it. The father speaks first. What does the interruption reveal?

- [A] The father was too overcome to hear the whole confession.
- [B] The father received the confession of sin but refused the servant's terms. Sonship was restored by the father's compassion, not bargained for by the son.
- [C] The father meant to make him a servant later, after the feast.

05 While he yet spake

> **MATTHEW 17:4–5** (KJV)
> "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

On the mountain the Father interrupted Peter "while he yet spake," just as the father in Luke 15 spoke before his son could finish. The service opened with the words, "God needs our attention." What was being corrected in Peter?

- [A] Even good religious plans can crowd out listening. On the mountain the first call is to hear the Son.
- [B] Peter was wrong to honour Moses and Elias at all.
- [C] Peter should have stayed silent because only James and John were allowed to speak.

PERSONAL REFLECTION

What will my "I will arise" look like today?

For example, if I am waiting for a job interview, I can lay out my clothes, gather my documents, and practice one interview question.

The Mountain Experience

Read Exodus 17:8–13, Esther 6:1–3, 2 Samuel 9:1–8, Psalm 133, Job 42:7–10, and Romans 8:34 (KJV).

06 Hands held up

> **EXODUS 17:11** (KJV)
> "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed."

> **EXODUS 17:12** (KJV)
> "But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

Joshua fought with the sword in the valley, yet the outcome followed Moses' hands on the hill. And Moses himself could not keep his hands up alone. What does this teach about intercession?

- [A] The one who intercedes is the strongest person in the battle and needs no help.
- [B] Prayer on the hill replaces the need for anyone to fight in the valley.
- [C] Victory below is tied to prayer above, and the one who prays for others also needs others to hold him up.

07 When the king could not sleep

> **ESTHER 6:1** (KJV)
> "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king."

> **ESTHER 6:3** (KJV)
> "And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him."

Mordecai's good deed was written down but went unrewarded until a sleepless night. What does Esther 6 say to someone whose faithfulness seems forgotten?

- [A] If nothing has been done, God must have overlooked it.
- [B] What is recorded is not lost. God can stir a king in the night to bring it to light at His appointed time.
- [C] Mordecai should have gone to the king and reminded him himself.

08 A place at the king's table

> **2 SAMUEL 9:7** (KJV)
> "And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

> **2 SAMUEL 9:8** (KJV)
> "And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?"

Mephibosheth called himself "a dead dog." The returning son said he was "no more worthy." What do the two stories have in common?

- [A] Both men were restored because of someone else's love, and both were brought to the table.
- [B] Both men earned their restoration by staying loyal.
- [C] Both men were given authority to rule over their father's house.

09 How far the oil ran

> **PSALM 133:2** (KJV)
> "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;"

The teaching on Psalm 133 draws attention to how far the oil ran on Aaron, and the prayer from the mountain was, "I am receiving it on the behalf of your people." Why does the distance matter?

- [A] It shows the oil was poured carelessly and wasted.
- [B] It shows that only the high priest could receive the anointing.
- [C] It shows that what is poured on the one who stands before God is meant to flow down to the people he represents.

10 Standing in the gap

> **JOB 42:10** (KJV)
> "And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before."

> **ROMANS 8:34** (KJV)
> "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Job's captivity turned "when he prayed for his friends," the same friends whose words had wounded him. With Romans 8:34 in view, what does this reveal about standing in the gap?

- [A] Intercession should be kept for those who have treated us well.
- [B] Praying for others, even those who hurt us, follows Christ, who intercedes for us, and restoration often meets us there.
- [C] Job prayed for his friends only after God had restored him.

PERSONAL REFLECTION

Who has been praying for me, and what can I ask the Father for on their behalf?

For example, I can set aside five minutes today, name the person before the Father, and ask Him to give them strength and rest.

ANSWER KEY

Answers and explanations

Try the questions first, then check your answers here.

01 The best robe

Answer: B. God removes the old garment and clothes the person Himself. The robe covers what the son could not fix.

In Zechariah the LORD commands the filthy garments removed and says, “I will clothe thee.” The person being clothed does nothing but receive. In the teaching, the robe is “a garment of righteousness,” set against the clothes of a prisoner.

> **ISAIAH 61:10** (KJV)
> “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”

The father said “bring forth the best robe, and put it on him.” The servants carried it, but the command and the choice were his. Quoted in the service: “Let your garment be restored. Let your honor be restored.”

02 The ring on his hand

Answer: A. The proud who exalt themselves lose the ring, and it is given to those who walk humbly. Authority must be worn with humility.

The same ring passed from a proud man to a humble one. Haman used it to seal a decree of destruction. Mordecai used it to seal deliverance. The son received his ring right after confessing, “I am no more worthy.”

> **LUKE 14:11** (KJV)
> “For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

> **JAMES 4:6** (KJV)
> “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”

The ring is the Father's approval. It does not license pride. The teaching calls each person to bring their own attitude before God.

03 Sandals on his feet

Answer: C. For the walk ahead: to move freely in his father's house as a son and to carry him to others.

The sandals look forward, not back. In the teaching, sandals protect the feet that carry a person to others: "It is your feet that will lead you. It is your feet that will carry you."

> **EPHESIANS 6:15** (KJV)
> "And your feet shod with the preparation of the gospel of peace;"

> **ACTS 12:8** (KJV)
> "And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me."

In Acts the sandals came before the walk out of prison. In Luke they mark a son who is home and is now free to walk with his father and toward the people he prays for.

04 The father's interruption

Answer: B. The father received the confession of sin but refused the servant's terms. Sonship was restored by the father's compassion, not bargained for by the son.

The son confessed his sin in full, and the father let him. What the father would not allow was the plan to come back as a servant. Before that sentence could be spoken, he called for the robe, the ring, and the shoes.

> **LUKE 15:20** (KJV)
> "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

Quoted in the closing prayer: "It was compassion that moved the father to restore."

> **GALATIANS 4:7** (KJV)
> "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

05 While he yet spake

Answer: A. Even good religious plans can crowd out listening. On the mountain the first call is to hear the Son.

Peter's idea was sincere and even generous, but it put Moses and Elias beside Jesus and filled the moment with activity. The Father's answer was a person, not a building: "hear ye him."

> **MATTHEW 17:8** (KJV)
> "And when they had lifted up their eyes, they saw no man, save Jesus only."

Quoted in the service: "A lot of things has distracted us, and we are not growing." Returning to the Father in prayer begins with giving Him our attention.

06 Hands held up

Answer: C. Victory below is tied to prayer above, and the one who prays for others also needs others to hold him up.

Both were needed: Joshua in the valley and Moses on the hill. Moses was also carried by Aaron and Hur.

> **EXODUS 17:13** (KJV)
> "And Joshua discomfited Amalek and his people with the edge of the sword."

The service showed the same pattern. The prayer from the mountain was, "With my hands lifted up, I pray for your victory." Near the close, the congregation prayed for the one who had spent the morning praying for them.

07 When the king could not sleep

Answer: B. What is recorded is not lost. God can stir a king in the night to bring it to light at His appointed time.

Mordecai did not campaign for recognition. The record waited until the night God disturbed the king's sleep, and the honour came through Haman, Mordecai's enemy.

> **MALACHI 3:16** (KJV)
> "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name."

> **HEBREWS 6:10** (KJV)
> "For God is not unrighteous to forget your work and labour of love, which ye have shewed unto his name, which ye have ministered unto the saints, and do minister."

The prayer over the person waiting for work and the spouse whose kindness had been forgotten at home was, "May you be remembered."

08 A place at the king's table

Answer: A. Both men were restored because of someone else's love, and both were brought to the table.

Neither man came with a claim. Mephibosheth was shown kindness "for Jonathan thy father's sake," because of a covenant made before he could do anything. The son was received because of his father's compassion. Both were given a seat at the table: "eat bread at my table continually" and "let us eat, and be merry."

> **EPHESIANS 4:32** (KJV)
> "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Through the story, the words "the hand of mercy" came again and again: "Remember me by your mercies."

09 How far the oil ran

Answer: C. It shows that what is poured on the one who stands before God is meant to flow down to the people he represents.

The oil did not stop at the head. It reached the beard and then the hem of the garments, the part of the priest nearest the people. Aaron also carried the people's names whenever he went before the LORD.

> **EXODUS 28:29** (KJV)
> "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually."

> **PSALM 133:3** (KJV)
> "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore."

The intercessor on the mountain receives so that the blessing can run down to those who could not climb it.

10 Standing in the gap

Answer: B. Praying for others, even those who hurt us, follows Christ, who intercedes for us, and restoration often meets us there.

The order in the verse matters. The LORD turned Job's captivity when he prayed, not before. And the friends he prayed for were the ones who had accused him.

> **JOB 1:5** (KJV)
> "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

The prayer reached people who were working, sleeping, or mourning and could not join. The teaching points to Jesus at the Father's right hand, who is Himself interceding for them.

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