

NO ONE LOOKING BACK IS FIT

Jesus has given us a word for those who desire to be fit to enter His kingdom to reign with Him, and it is illustrated in His parable about putting one's hands to the plow, which is a word for all who desire to conquer.

“No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.” (Luke 9.62 NASB)

Now, before specifically looking at this verse, it is necessary to understand the context of Jesus' discourse.

A day came when Jesus' disciples began to argue amongst themselves as to which of them might be the greatest in the kingdom. We could say that they were feeling pretty confident with themselves. After all, they had been chosen by the Lord to be His disciples. When Jesus was not received by the occupants of a Samaritan village, two of the disciples were ready to command fire to come down from heaven and consume them; but the Lord rebuked them (Luke 9.51-56). As they traveled along, some spoke to Jesus about following Him. Scripture does not indicate who the persons were. Perhaps they were of His inner circle of disciples, or were part of His wider circle, or were others who sought Him out, desiring to be part of this elite company.

Luke 9.57-62 records three requests or promises made to follow the Lord. In each case, the Lord answered with the kingdom of God in view. His last response was an exhortation about the need to be fit for the kingdom of God. One who is fit does not look back but presses on with his eyes fixed on the goal out front.

Nowhere to lay His head.

And as they were going along the road, someone said to Him, “I will follow You wherever You go.” And Jesus said to him, “The foxes have holes, and the birds of the air {have} nests, but the Son of Man has nowhere to lay His head.” (Luke 9.57-58 NASB)

The person who met Jesus on the road had a desire to follow the Lord, but the Lord knew the heart of that person, for He knew what was in man (John 2.25). Many men have a desire to follow the Lord, but they do not realize that it will cost them everything. This man probably did not know his own heart when he said that he would follow the Lord wherever He went, but the Lord knew. If he had been sincere about following the Lord, then the cost would have been great. It demanded that he give up all to follow the Lord.

The Creator walked this earth, the place in which He should have been at home and welcomed, but the Son of Man had no place He could truly call home. He had

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no roots in this world as it stood in that day. It was not of His character and not of His realm of righteousness and justice and peace. This is what He meant that He had no place to lay His head. When one puts down his head it means that he has a place of rest, a place he could call home. However, there was no such place on earth for Jesus. He was simply passing through it; with the only way out being through death and resurrection. Crucifixion was the way to the grave and resurrection the way to the throne.

It should remind us of the words of Paul the beloved apostle whose life was fully poured out in following the Lord.

But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. (Galatians 6.14 NASB)

Abraham the father of nations had the same heart, and by faith, he lived as an alien in the land of promise, for he was looking for the city which has foundations, whose architect and builder is God. Many of the saints of old died in faith not receiving the promises; they confessed they were strangers and exiles on earth, for they too desired a better country, that is, a heavenly one, when heaven or *the reign of the heavens* comes to earth (see Hebrews 11.8-16).

True disciples of Christ are strangers, exiles, and aliens on earth, as they wait for the day of Christ and the first resurrection, at which time they will enter their land of promise, which is a celestial, glorified, immortal body in the image of the Celestial One.

The Son of Man.

Now, there is significance to the Lord using the title of *the Son of Man*. In Scripture, the title *the Son of Man* is directly linked with the Lord's coming dominion over the earth (Daniel 7.13-14) in the oncoming eon (variously called the Messianic Era, Kingdom Age, or Tabernacles Age). This title holds great significance in Scripture, as evidenced by its use eighty times in the four gospels and four additional times in the remainder of the New Testament (Acts 7.56; Hebrews 2.6-9; Revelation 1.13; 14.14).

Applying the principles of "first mention" and "last mention" clearly shows that the Son of Man refers to His coming in glory at the end of Man's day.

The first mention is in Psalm 8, which prophetically points to the time when the Lord will set His glory above the heavens and His name will be in all the earth. Obviously, this has not occurred at any time during Man's day. This can only come when He is crowned the ruler of this earth in fulfillment of Psalm 2. In that day, the Lord shall be King over all the earth and "the Lord is one, and His name one" (Zechariah 14.9 NKJ). Psalm 8 gives further clarity to this prophetic view.

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What is man that You take thought of him, and the son of man that You care for him? Yet You have made him a little lower than God, and You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas. O LORD, our Lord, How majestic is Your name in all the earth! (Psalm 8.4-9 NASB)

These verses are quoted in Hebrews 2.6-8, referring to the world to come (Hebrews 2.5), which is the Kingdom Age, when the Lord Jesus takes the scepter to reign over this earth. When Adam was formed from the dust of the earth and Eve was fashioned from Adam's body, they were to have dominion over the earth (Genesis 1.26, 28). They were to be crowned with glory and honor; but when they disobeyed God's one command, they no longer had the dominion as God has purposed for man and will ultimately be achieved through His Son. Consequently, as Hebrews states, we do not yet see all things subjected to (put under) man (Hebrews 2.8). Today, we do not see man crowned with glory and honor, but we do see Jesus, the One who is coming a second time, wearing many crowns.

There is more to this matter as revealed in the last mention of the Son of Man, for here we discover that the Son of Man has a golden crown on His head.

And I looked, and behold, a white cloud, and sitting on the cloud {was} one like a son of man, having a golden crown [*stephanos*] on His head, and a sharp sickle in His hand. (Revelation 14.14 NASB)

In the Greek, there are two words translated as *crown*. The first word is *stephanos*, which has the meaning that one is not necessarily ruling but is coming into the place of ruling. It is a wreath signifying victory in a competition, something given to those who conquer. A golden wreath signifies dignity, glory, and honor. This is the word used in the above verse. Christ is the Victor and the Conqueror! And the Lord's people are called to compete according to the rules and receive the victor's wreath or crown as well.

The second word is *diadema*, which means that the person is in the place of ruling. This word is used in Revelation 19.12: **And His eyes {are} a flame of fire, and upon His head {are} many diadems; and He has a name written {upon Him} which no one knows except Himself.** When the Son of Man comes, He will come to rule and He will be wearing many crowns, many *diadema*, which means that He will be the ruler of the nations. He will be King of kings and Lord of lords.

Thus, wherever this title, the Son of Man, appears in Scripture, it refers to Christ's coming dominion over the earth.

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Now, returning to the passage in Luke, we discover that there is great significance to the Son of Man not having a place to lay His head. A crown sits upon the head. When He came here the first time, He came to a world that was not His realm. He said, **“My kingdom is not of this realm”** (John 18.36 NASB). And yet, He is the One who is to inherit the nations and possess the earth (Psalm 2.8). At the end of His earthly life, He wore a crown of thorns, thrust upon His head, and then He was crucified. However, His day is coming when He will wear a golden crown, which signifies divine, kingly power. Gold refers to love, for God is love. Thus, His rule will be a rule of love.

So, when Jesus responded to the man who wanted to follow Him wherever He went, the Lord was making a much more profound statement. Following the Lord, which requires forsaking all, will lead to the kingdom and reaching the very purpose for pursuing the kingdom—to rule and reign with Christ. We must be crowned to rule with Him as a co-heir of the kingdom. If we truly follow Him, denying our self (soul life), seeking and obeying His will, conquering through His life, being led by the spirit of God, then we will receive the victor’s crown. Our heads will be crowned as our Lord’s head will be crowned.

Essentially, it is as if the Lord was saying: “Follow Me, not expecting to receive a crown of glory in this day. Your crown in this day will be like a crown of thorns, for you are called to suffer. Your crown of glory will come in My day when I come in the glory of My Father. You will be a fellow heir with Me, *if* indeed you suffer with Me in order that you may also be glorified with Me” (see Romans 8.17). This is the path of the conquerors of Christ.

Proclaim everywhere the kingdom.

And He said to another, “Follow Me.” But he said, “Permit me first to go and bury my father.” But He said to him, “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.” (Luke 9.59-60 NASB)

The Lord Himself initiated the next dialogue. We can only imagine that as they walked down the road, one person turned to Jesus and said he wanted to follow Him. Then the Lord looked at another person who most likely just heard His response and He challenged that person.

At first glance, the Lord’s words might seem rather strange, even harsh. Did He mean that if his father died, the son was not to bury his father? Actually no; this is not what the Lord meant. He actually meant that this man was not to wait for his father to die before following the Lord. The custom of the day required that a son not leave his father. If this man had waited for his father to die, then he might have been waiting a long time before he would have followed the Lord. In essence, the Lord said, “Follow Me,” and the man responded, “Let me wait until my father dies so that I can bury him, no matter how long that might be.”

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Men generally want to follow the Lord, but with conditions. Most (if not all) of us have in our heart a desire to follow the Lord, but only *if* our conditions are met. It is as if we say, "I will follow You, Lord, but allow me to continue doing this or that." We use our reasoning to justify how far we are willing to go or should go with the Lord. This is what this man was saying.

However, there was immediacy, urgency in the Lord's words. If we want to be His disciple and follow Him, then we must forsake *all* our plans, *all* our customs, *all* our ideas of how things ought to be done; and we are to do it *now*, not later. We are to leave all our past and our present behind and follow the Lord. The past that we lived outside of Christ is dead. The present we live outside of Christ is dead. The world (*kosmos*) around us, and its ways are dead. If we choose to follow the way of the world, which is dead in sin and trespasses, then we too will be dead to the things of God. Man's ways are dead to the ways of God. The religious world is dead. The Jewish leaders in that day were blind guides of the blind, and they all were about to fall into a pit (Matthews 15.14). The scribes and Pharisees were hypocrites. They were like whitewashed tombs that on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness (Matthew 23.27). Why? Because they did not listen to the voices sent to them, that is, the prophets. Instead, they killed the voices that the Lord sent to them. They even crucified *the* Voice! Their religion was dead. However, He is not the God of the dead, but of the living (Luke 20.38).

Simply, all that is not of Christ is dead. Allow the dead to bury their own dead. But those who desire to follow the Lord are to be crucified to these things. That which is not of Christ has no value for the one who is pressing on toward the goal for the prize. It is time to follow the Lord and proclaim that the King is coming! Let us not forget that we more than conquer through Him who loves us (Romans 8.37).

Well-placed in the kingdom.

And another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God." (Luke 9.61-62 NASB)

Finally, the third person made a similar promise to the Lord; but like the second person, he too placed a condition on following the Lord. He wanted to return to those at home and say good-bye. In response, the Lord exhorted about being fit for the kingdom. The word *put* means "to throw upon"; the word *look* is in a tense showing continuous action; the word *fit* means "well-placed."

In this case, the Lord used the task of plowing, putting the hand to the plow. Looking back implies continually turning away from the task. The ox might be pulling the plow, but the person is continually looking in the other direction. The person is continuing in one direction as the ox pulls, but he is continually looking

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in an opposite direction. Simply, his eyes are not ahead, looking toward the goal, but are continually looking away from the goal.

However, there is to be a continuous pressing forward, never going back. We are to throw ourselves into the task of walking worthy of the God who calls us into His own kingdom and glory (1 Thessalonians 2.12). If we do, then we will be well-placed in the kingdom. Like a glove fitted for a hand, we will be fitted in the kingdom as we receive reward commensurate with our good works that we completed *in* Christ (Ephesians 2.10).

What is the goal? It is to be counted worthy to attain to the age to come and the resurrection from the dead (first resurrection) (Luke 20.34-38), which will usher one into the kingdom of our Lord, as *the reign of the heavens* comes to this earth.

Jesus declared that a disciple who continually looked back would be unfit for the kingdom. Please note that this is a word to the saved, not to the lost. Only a believer is a disciple of Christ. Only born from above believers can see or enter into the kingdom (John 3.3, 5), so this verse is a warning to the Lord's people.

Looking back is only in reference to one who first puts his hand to the plow. In other words, a disciple must first hear *the word of the kingdom* and then begin pursuing and seeking to enter the kingdom (a future event) by denying self, taking up his cross, following the Lord (Matthew 16.24), and walking by the spirit (Galatians 5.25). A disciple of Christ is to lose his soul life for the Lord's sake in order to find it in the day of the Lord Jesus when He comes (Matthew 16.25). A disciple who once starts this journey and then turns back to the world and pursues the things of this world is unfit for the kingdom and will suffer loss, perhaps not attaining to the first resurrection and glorification at the end of our present eon, but having to wait *in* death until the general resurrection.

The unfitness of a disciple means that he will not receive an inheritance in the millennial kingdom of Christ (1 Corinthians 6.9-10; Galatians 5.19-21; Ephesians 5.5), which, I believe, means that such a one will not put on immortality and be glorified **at that time**. Only those who have been faithful to the Master while He has been gone will be rewarded in such a fashion and will rule in some capacity in the kingdom (Matthew 25.14-30; Luke 19.12-26). Once a disciple puts his hand to the plow, he must remain under the leadership of the spirit of God, allowing his soul life to die to its self-interest and taking up only that which is directed by the spirit. A disciple who dies to his own selfish desires is one who has the kingdom in view. His goal is the coming kingdom of Christ, and he pursues this goal, never turning back to the things of the world or to his former life of living for self and the lust of the flesh. The lusting of the flesh takes on many forms, such as jealousy, selfish ambition, envy, pride, and outbursts of anger, to name a few.

The Lord has warned us: **“No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.”** There are two steps revealed to us. Putting the hand to the plow means that the disciple has the kingdom in view

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as the goal. Looking back means that the disciple might be going through the motions so it looks like there is forward movement, but instead, he is looking back at the former things which he desired before he saw the kingdom. We are either pressing on toward the coming kingdom, or we are seeking after the things of this world. There is no in-between. Either we love the world, or we love to do the will of God. John warned us not to love the world but to seek for and do the will of God, for such a one abides forever (1 John 2.15-17).

Some might be bothered by the Lord's exhortation. After all, what is the problem with just looking back? If a person keeps his hands to the plow and looks back at least he is still holding onto the plow. We need to understand that this is a matter of the heart. We can go through many motions that outwardly have the appearance of being right but inwardly our heart is not in it. The Lord Jesus gave a similar word on the treasure of the heart.

“But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.”
(Matthew 6.20-21 NASB)

Being fit for the kingdom is a matter of the heart. We must have a heart that is a true seeker of the kingdom of God and His righteousness. We cannot fake out God with outward appearances or words. He sees the heart.

Remember Lot's wife.

We see the same word and warning in reference to Lot's wife. The Lord Jesus warned His disciples: **“Remember Lot's wife!”** (Luke 17.32). What did Lot's wife do? She did exactly the same thing as one who is not fit for the kingdom of God. She looked back.

Studying the story of Lot and his wife, we discover that Lot along with his wife and their two daughters were delivered from Sodom. Before sending the judgment of fire on Sodom, the Lord sent angels to remove Lot and his family, who were warned.

And it came about when they had brought them outside, that one said, “Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, lest you be swept away.” (Genesis 19.17 NASB)

As they left the plains of Sodom (representative of the world), heading toward the mountain (representative of the kingdom), Lot's wife turned back and was turned into a pillar of salt (Genesis 19.26). In type, Lot's wife represents one who chooses to look back at the kingdoms of men and fails to look forward to the kingdom of God and of His Christ. Lot's wife did not press on toward the goal of reaching the safety of the mountain. She sought to save her life in reference to the world that

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was to be destroyed and lost her life in reference to the mountain (the kingdom) that was ahead. *He who saves his life (self-centered, worldly soul life) shall lose it. He who loses his life for My sake shall save it.* This is a word to disciples, not to the lost. Remember Lot's wife who turned into a pillar of salt because she looked back. We too might not come into eonian life in the Kingdom Age if we look back in a similar fashion.

We must be clear that looking back applies only to those born from above who have as their goal the kingdom and their glorification in the coming eon. If they have never been taught that this is their goal, then they cannot be expected to have it set before them. However, this should not be an excuse or a source of comfort for those who do not know this word. Those who know nothing of *the word of the kingdom* run a great risk of having their hearts set on the things of the world, even the religious world. It is not only possible but also very likely that they will be living with an earthly vision, not *the heavenly vision*. They will be seeking after religion based on outward form, not *relationship based on love*. Their hands may not be on the plow; they will be continually seeking to lay hold of what the systems of the world have to offer, including the religious systems. They will be plain dwellers, not sojourners heading toward the kingdom. At the judgment seat, determinations regarding their works may not be as severe as for others who did know and failed to take the proper steps; nevertheless, they will suffer loss. The Lord Jesus has told us so.

“And that slave who knew his master’s will and did not get ready or act in accord with his will, shall receive many lashes, but the one who did not know {it,} and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.” (Luke 12.47-48 NASB)

Old verses New Covenant.

Now, so far, I have approached the matter of looking back on the level of a love for the world that is passing away. However, there is another level, which I believe is far more subtle but of equal danger in our day. It is about returning to the old covenant that passed away with the inauguration of the new covenant when the body of Christ was sacrificed once for all to take away the sin of the world.

The Son of Man could not lay down His head on the old covenant based on the blood of bulls and goats that could not take away sin (Hebrews 10.4). The Son of Man and of God is representative of the new covenant and His crown of glory.

The disciple could not bury his father; representative of the old covenant given to the fathers, for it is dead. Returning to the sacrifice of bulls and goats (a dead practice) is trampling under foot the Son of God and His absolute sacrifice. The disciple who sees the kingdom of God must not return to the old covenant but press on in the new covenant based on Christ's broken body and shed blood. The

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disciple must not go over old ground that has already been furrowed. He is to forge new ground as he presses on just as the pioneers did. In like fashion, Lot's wife also represents one who looks back or returns to the old covenant. This is represented by the pillar of salt.

There is a real danger today that has taken hold within Christendom. It is called Christian Zionism, which is the belief held by some Christians that the present state of Israel and the ones who call themselves Jews (according to the flesh) and Israelites are the rightful heirs of the coming kingdom of God on earth in the next eon. However, the present-day Israelites have usurped the name of Israel, and they continue to reject the true Messiah, Yahshua (Jesus). It is unfortunate that many Christians in our day have embraced Zionism and, what I call, Dualism Theology.

Dualism Theology.

Dualism Theology holds that there are two lines upon which God is working; one pertaining to the nation of Israel according to the flesh, that is, the Jews or the physical, blood descendants of Abraham, Isaac, and Jacob, and the other pertaining to the church or the spiritual ecclesia of God. I once held such a view but have since rejected it. There is only one line that God is working along in bringing all mankind into His kingdom of love and that is the spiritual line of the true Jew with a circumcised heart (Romans 2.29), and the new creation, the spiritual Israel of God (Galatians 6.15-16), the spiritual house of God that is being built into the dwelling of God *in spirit* (Ephesians 2.22).

Many Christians are sending money to Israel to prop up this apostate state that continues to reject God's Son. They see Jerusalem on earth, which is the center of world controversy, as the future capital of the world with the Jews ruling over the nations. Some Christians see themselves also in Jerusalem along with the Jews in the oncoming eon. But they fail to see that our Jerusalem is above, she is our mother, and she is free of all worldly controversy (see Galatians 4.26). **The nations will see your righteousness, and all kings your glory; and you will be called by a new name which the mouth of the LORD will designate** (Isaiah 62.2 NASB). The new name is New Jerusalem (see Revelation 21).

The old Jerusalem on earth has been judged and will fall just as Shiloh fell (Jeremiah 7.12-15). Israel of our day along with the current Jerusalem will one day be destroyed as it was in 70 AD. Why? Because God is making all new (Revelation 21.5)! He is after a new creation, not a reformulated old one. It must give way to the new!

It is most unfortunate that some, perhaps many, Christians are combining the old covenant with the new covenant, and confusing the natural Jew and current-day Zionism with the spiritual Jew, the natural or ancient Israel with the spiritual Israel of God of the new creation. They even see the coming kingdom as a time when the provisions of the old covenant, such as the temple, animal sacrifices, and

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the Levitical priesthood, will be reinstated through the present state of Israel. Christian Zionism embraces the present-day state of Israel as the chosen nation and people of God that will be the head of the nations in the coming kingdom of Christ. Of course, most Zionists of our day have not accepted Jesus as Messiah. The fact of the matter is that they continue to reject Christ Jesus. It must be noted that some Christians believe that present-day Israelites or Jews do not even require Jesus as Messiah because their promises are based on the old covenant, which, I must remind the reader, has been made obsolete.

Graftage Theology.

I believe Scripture reveals what I call **Graftage Theology**, for grafting is what the spirit of God has been doing since the beginning. There is only one line that runs from the first Adam to the last Adam and from the beginning to the consummation of the eons. It is a spiritual line that is building a spiritual house to the glory of God. It is one line that leads to New Jerusalem, the dwelling of God *in* spirit.

God has used different means to achieve His purpose over the many millennia since Adam, but the ground upon which He works has not changed, for **God is spirit** and all that He does is spiritual in nature. His one line based on His Son is a spiritual line, and all through the history of mankind, like a gardener with pruning shears, He has been grafting people (and, nations) into and out of this line. It is also like one thread that runs through history; it is like a needle being threaded through a piece of fabric. There is one needle, the spirit of God, and one thread, the Son of God, and everything of God is attached to this one thread, being woven as a beautiful tapestry.

Some Christians are acting like Lot's wife by looking back to the old covenant as if God has not done away with it but is determined to allow both to continue in some measure. But what does it say in Hebrews? He takes away the first, that is, the old or first covenant, in order to establish the second, that is, the new or second covenant (Hebrews 10.9 NASB). Or, **when He said, "A new covenant," He has made the first obsolete** (Hebrews 8.13 NASB). Could the word of God be any clearer? I doubt it!

Lot's wife is an example of one who will not enter the coming kingdom of Christ to rule with Him. Such ones will be pruned out of the kingdom just as a branch is cut off the cultured olive tree (see Romans 11). Entering the coming eon to reign with Christ is a reward for all who conquer through Christ's life.

I believe that in a much broader sense, Lot's wife is also representative of ones seeking after the religious systems of the world, not only that which is representative of the old covenant. They are seeking after a mixed bag of spirituality that has moved away from the truth of the good news of Christ and the kingdom of God. They are joining forces with the many *isms* of the world, from environmentalism to Judaism. They are like the Galatians who had begun in the spirit but were trying to be perfected in the flesh (Galatians 3.3).

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Please do not confuse this with the gift of immortality promised to all who have believed on Christ and His finished work. This promise cannot and will not be broken, for there is no work to be done to be saved from death. All the work has been done by Another, that is, by the Son of God. All who believe will one day put on immortality, that is, will be beyond death. However, the timing of the promise is another matter entirely. Some will put off mortality at the first resurrection and others will put it off at the second or general resurrection. Only those counted worthy to enter the coming kingdom and glory in the next eon or the Tabernacles Age will put on immortality (their heavenly, celestial tabernacle) at that time. All others will have to wait until the 1,000-year reign of Christ is completed.

Simply, those who are not counted worthy will lose out on entering the coming millennial kingdom of glory. Looking back or returning to the old covenant or any of the *isms* of the world as if they are to be incorporated into Christ is a very serious matter and might lead to the loss of an inheritance in Christ's kingdom, which refers to receiving a glorified body like the Lord's body and entering into eonian life, a life in the coming kingdom.

Believers in our day that are embracing the old covenant and many of the outward forms of Judaism are in peril of being like Lot's wife, who looked back at Sodom. They are doing the same, for they are looking back at the old Jerusalem in the heart of the state of Israel and pining for the day when the natural Jew rules the world through this old city that the Revelation calls Egypt and Sodom.

And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified. (Revelation 11.8 NASB)

People of God, it is time to wake up and stop looking back. Again, the Jerusalem above is free, and she is our mother (Galatians 4.26).

But what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN."
(Galatians 4.30 NASB)

What is my point? It is that Lot's wife turning into a pillar of salt refers to ones who are looking back to the old covenant, as if much of the old trappings of the Judaic system will continue on in the next eon. They are rebuilding the barrier of the dividing wall that Christ broke down to birth the one new man (Ephesians 2.11-22). Although they probably do not realize it, they are rejecting the finality and the absoluteness of the blood of Christ that was shed once for all for all mankind. It is finished!

Read the epistle to the Hebrews to see the danger of returning to the old covenant. **Remember Lot's wife** could be written over the Hebrews epistle, for the

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Hebrew believers were in danger of returning to the old that has passed away and is no longer in the economy of God.

For it is impossible for the blood of bulls and goats to take away sins. (Hebrews 10.4 NASB)

How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? (Hebrews 10.29 NASB)

The blood of Christ has settled the whole matter of sin. Why return to something that could not and did not take away sin but only covered it for a season? Trampling under foot the Son of God is a very serious matter!

The new covenant is the better, even the best. Why should we want to return to what was not even good, or even desire to see others seek out that which failed the ancient nation of Israel? Let us not look back; let us press on!

In conclusion, I believe that part of the problem can be traced back to Jesus' warning about the leavened word of the kingdom.

The leavened (corrupted) word.

Early in the history of the Pentecostal ecclesia, Satan planted leaven, a corruption, in the message of the kingdom (Matthew 13.33). Leaven rises best when the temperature is lukewarm. According to the Lord, as the Pentecostal era neared its end, the overall condition of the ecclesia would be lukewarm (Revelation 3.14-19). The leaven would rise until the message of the kingdom was fully leavened, that is, it was fully corrupted. Overall, the Lord's people would not have a proper understanding of the kingdom that is coming and would not be taking the appropriate action in their lives to be readied to enter *the reign of the heavens*. This day has been gradually progressing as our present eon winds down.

Consequently, today many Christians are living with their heart in the plain, that is, in the world, in the old, and in the religious systems of the world. They have not put their hand to the plow. Again, let us be reminded that it is not just about returning to the old covenant or Judaism, or embracing Zionism; it is about any ***ism***, especially any religious system.

Let us wholly follow the Lord! Let us be fit for the coming kingdom!

Let us set our faces toward the kingdom, put our hands to the plow, and not look back!

It is time to move on! It is time to conquer!

No ONE LOOKING BACK IS FIT

Scripture Abbreviations:

NASB New American Standard Bible
NKJ New King James Bible

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