

Heteros – To Be Different

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The truth the Lord declares in 2 Co. 6:14 is that which is eternal and all-inclusively, and thus fairly, applied. Literally the word means to be “different(ly)” (*heteros*) “paired”/“pair of balances” (*zugos*). Such a situation translates to having two masters, both ruling over supposedly one subject. The Lord expands this in the phrases “false balance” and “divers weights” (Prov. 11:1, 20:10, 23). The false balance can be likened to a different pair of balances, and “divers weights,” literally, means “a stone and a stone” - a pair of *separate* stones, not the ideal *one* stone typifying the oneness of two under one yoke in the case such as marriage -, an “abomination” to the Lord. That God demands sameness of quality in all that is supposed to be one is seen even in the atonement: as long as Christ bore the sins of the elect, He was utterly separated from God the Father, for He, Jesus, was qualitatively different from God - that is, *unholy*. Thus to be yoked together unequally is to put forth the lie of being one, while in actuality being different - a sure abomination in God’s sight.

Thus is the concept of the “second” seen in the word “other” (*heteros*). “Men of other tongues” (1 Cor. 14:21, *heteroglossos*) spiritually points back to the Assyrians and the Babylonians whom the Israelites “lusted after” (“go a whoring after”); thus these nations became, to Israel, a “second” husband.

Finally, “other doctrine” (*heterodidaskaleo*, 1 Ti. 1:3) is that which is impure; that which is “*another* gospel” (Gal. 1:6). This is contrasted to the “first love,” which the church at Ephesus had “left” (also called “first works,” “from whence” they fell. see Rev. 2:4-5). A second love is a terrible thing in the sight of God.

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