



# CHARIOTS OF SALVATION

— *Anton C. Frey* —

# Chariots of Salvation: Zech. 6:1–8; Hab 3:8

- Zech 6:1. “And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass (copper).
2. “In the first chariot were red horses; and in the second chariot black horses.
  3. “And in the third chariot white horses; and in the fourth chariot grisled and bay horses.
  4. “Then I answered and said unto the angel that talked with me, What are these, my lord?
  5. “And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.
  6. “The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.
  7. “And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.
  8. “Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.”

In the beginning, Jehovah-God had established, as it were, an earthly Kingdom, with a perfect human being, Adam, as its King. But God had foreseen Adam’s fall from grace and favor, and thus prepared only a small portion of the earth for his habitation; enabling Him in due time, to drive the dethroned King out into the uncultivated earth, there to labor, and in the sweat of his brow to eke out an existence, until eventually, he would die, and be reabsorbed by the earth from whence he had come. (Gen. 2:15-17; 3:6,7,17-19) **But Jehovah-God had purposed in due time to reestablish this earthly kingdom for man.** These two Kingdoms are represented in Zechariah’s prophecy by two mountains (kingdoms) of brass (copper)—copper being the symbol for “the human nature in its perfection” (Tab. Shadows, page 18, lines 8 and 9). Zech 6:1.

During the interim between these two events, God carries out four salvations involving the world of mankind; and thus unto three different “plateaus” of existence: (1) the Divine (spirit) Nature; (2) the Spirit (not the Divine) Nature; and (3) the Human Nature. These four salvations are in Zechariah’s prophecy represented by four chariots and their respective horses. Note how the angel in responding to the Prophet’s query declares, “These are the four spirits of the heavens, which go forth from standing before the Lord of **all the earth**” (Zech. 6:5); having reference of course, to the four salvations (purposes) of God, with regard to the whole world of mankind, once lost in Adam, but redeemed through Christ Jesus. Just such a combination of “chariots and horses” is mentioned in Hab. 3:8,—there called “chariots of salvation.”

The order of these four salvations is the same as indicated in Psa. 45:

- |                                    |                 |                                       |
|------------------------------------|-----------------|---------------------------------------|
| (1 <sup>st</sup> ) (Psa. 45:13,14) | King’s daughter | = the Church (Zech. 6:2)              |
| (2 <sup>nd</sup> ) (Psa. 45:14,15) | her companions  | = the Great Company (Zech. 6:2,6)     |
| (3 <sup>rd</sup> ) (Psa. 45:16)    | the princes     | = the Ancient Worthies (Zech. 6:3,6)  |
| (4 <sup>th</sup> ) (Psa. 45:17)    | the people      | = the world of Mankind (Zech 6:3,6,7) |

The directions given in Zech. 6:6, viz., the “north country,” and the “south country,” are here symbols of the spirit (not the divine) nature; and, the human nature, respectively.

The 1<sup>st</sup> chariot is identified with **red** horses (Zech. 6:2), for which no specific direction is given. This chariot, we believe, is intended to represent the salvation of the Church class—those who are “called” in the one hope of their calling (Eph 4:4), and who prove faithful, and are therefore made partakers of the Divine Nature (2 Pet. 1:4). The “**red**,” we believe, is indicative of their covenant of sacrifice (shed-blood)—the offering of their bodies (justified humanities) “living sacrifices.” holy, and acceptable to God (Rom. 12:1). That no direction is given for these, testifies to the fact that the “Divine Nature” (immortality) is beyond all known categories!

The 2<sup>nd</sup> chariot is identified with **black** horses (Zech. 6:2), representing that salvation from among men, of those, who though having responded to the “call” of God, assayed to the presentation of their bodies, “living sacrifices,” but failed to do so! Since these have no longer any right to human existence; and, having failed of the worthiness of the Divine Nature (which was also their one and only hope), there is really nothing left for them, save perhaps “to fall into the hands of the living God” (Heb. 10:31) and second death! This, we believe, is the significance of the **black** horses! However, as Bro. Russell suggests in Tab. Shad. Page 70:2, “through the favor of the High Priest,” this Great Company is permitted to go into the “great tribulation” so that their flesh may be destroyed, and their robes be washed white in the blood of the Lamb (Rev. 7:14). Thus will these be privileged to become partakers of the spirit (not Divine) nature; to stand before the throne, though not upon it (Rev. 7:15). And, so do they go to the “north country”! (Zech. 6:6)

The 3<sup>rd</sup> chariot is identified with **white** horses (Zech. 6:3), and represents that salvation from among men, of those of whom the Apostle Paul speaks in Heb. 11:39—the Ancient Worthies, who because of their faithfulness, became heirs of a “better resurrection” than will be accorded to the rest of the world of mankind. (Heb. 11:35) It is said that these “go after (follow; later;) the **black** horses into the ‘north country,’” i.e., they eventually become partakers of the spirit (not Divine) nature. (Zech. 6:6) While in a sense, the restoration of the Ancient Worthies to an immediate perfection of their human nature at the beginning of the Millennial age—a “better resurrection”) will in a sense be a greater reward than the world of mankind will receive, still, by the end of that age, these Ancient Worthies would be on the same footing as all others of mankind,—possessors of a perfect humanity! It seems to have been just this thought that caused Bro. Russell to wonder as to whether Jehovah-God might not give these Ancient Worthies a share with the Great Company on the spirit plane of existence. We quote from Zion’s Watch Tower:

“In the case of the Ancient Worthies, who, as perfect human beings, will be in an imperfect environment for a thousand years, it would seem as if they will undergo much suffering. Knowing what we do of our Heavenly Father, we are inclined to believe that, if they are faithful in serving the Almighty, He will abundantly reward them, more than they could have asked. Should any one inquire, What reward will the Father give them, if they maintain their obedience? we answer, During the Millennium they will receive no special reward for their service, so far as we can see; but we think that from God’s standpoint, theirs will be a meritorious service which He will be pleased to

reward. This seems to be His method of dealing with His faithful servants. Although our Lord Jesus delighted to do the Father's will, yet God rewarded Him. Our God is gracious!

"We cannot think of any greater reward than **to bestow the spirit nature upon these faithful Ancient Worthies**. Long ago they proved their loyalty by choosing to suffer rather than to indulge in sin. There is nothing in the Scriptures, however, which says distinctly that they will ever be made spirit beings. Whatever we may suggest on this subject is purely inferential.

"A part of the evidence leading to the deduction that the Ancient Worthies will be made sharers of the spirit nature and become members of the Great Company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the Ancient Worthies will have no earthly inheritance. We might think that their exaltation to be princes in all the earth (Psa. 45:16) would be an abundant reward; but inasmuch as God will give the spirit nature to the Great Company, who passed through no more severe experiences than did the Ancient Worthies, and inasmuch as the lowest form of life on the spirit plane is higher than the highest form on the human plane, it follows that the Great Company would receive at the hands of the Lord a greater blessing than would the Ancient Worthies.

"Since the Heavenly Father has been pleased to arrange for the Great Company a place on the spirit plane, and since He is operating according to some general principles of righteousness, we are inclined to think that He may have **something more for the Ancient Worthies than will come to the remainder of mankind**. So far as we can perceive, the Great Company have not demonstrated that they are any more loyal to Him than were the faithful Ancient Worthies. When Abraham was called upon to offer up his son Isaac, he exhibited a degree of loyalty greater than the Great Company will be called upon to manifest.

"Furthermore, in Gen. 17:8, God said unto Abraham, 'And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' Two thousand years later, St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward leave it to his posterity. If the land is to be given to Abraham and his coadjutors, and then to be left to his seed and mankind in general, the thought would seem to be implied that **the Ancient Worthies will pass to the spirit nature**.

"This same thought seems to be pictured in the Revelation. At the end of the thousand years, Satan will be loosed, that he may go forward to test the people that are on the earth, to manifest to what extent their hearts are loyal to God and to the principles of righteousness. The result of this test will be that some will fall away.—Rev. 20:7-10.

"We read, 'And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them.' (Rev. 20:9.) The 'beloved city' is the New Jerusalem, the Church in glory, not the Church in the flesh. The

rebellion incited by Satan will be not only against the earthly princes, but also against The Christ.

“By that time having reached perfection of organism and powers, the people will assert themselves in thus going up to encompass the camp of the saints. That the Church cannot be meant is evident from the fact that human beings could not attack an unseen force of spirit beings, as the Church will then be. Just as in Great Britain, the people have gone to Parliament to protest, so the rebellious faction of mankind will protest against their faithful princes. We fancy that we hear them say, ‘It is time that this government was turned over to us. We protest against your remaining in power any longer.’ In rebelling against the earthly phase of Messiah’s Kingdom, however, they are rebelling against the Lord. Consequently Divine judgment will overtake them—“fire from Heaven.”

“Since this rebellion is to occur at the close of the Millennial Age, and since mankind will at that time have reached perfection, therefore, this separation of the Ancient Worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term camp itself implies that theirs is only a temporary condition or arrangement, and that God has some better thing in store for them.

“If our surmise that the Ancient Worthies will some day attain the spirit nature be true, we can readily see that it will not be necessary for them to die in order to attain that plane of existence. If those members of the Body of Christ, who are living in the time of His Second Presence can be changed ‘in a moment, in the twinkling of an eye,’ so could the Ancient Worthies have their change. If they were thus changed from the human plane to the spirit plane, they would be exchanging a perfect human nature for a perfect spirit nature as a reward for faithfulness in the service of the Lord.” (Z.W.T. Reprints, page 5182, (2/15/13), col. 1, last paragraph to col 2, last paragraph)

Thus, we believe, these Ancient Worthies, follow the Great Company, into the “north country”—the spirit nature, Plateau #2!

The 4<sup>th</sup> chariot is identified with grised (mottled) bay (strong) horses (Zech. 6:3), representing the salvation from among men, of those who though once lost and condemned in Adam, they by virtue of their faithfulness to the principles of truth and righteousness during the Millennial age will inherit a perfect human nature, and receive the earth as an everlasting inheritance, \*Plateau #3. In the American Revised Version, verse 7 reads:

“And the strong went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.”

Thus will be accomplished the four divine purposes re: the Church; the Great Company and the Ancient Worthies; and the world of mankind; to Plateaus #1, #2, and #3 respectively.

Since Jehovah-God had not called either the Great Company,\* nor the Ancient Worthies to the Spirit Nature (i.e., the position these will eventually be exalted to Plateau #2), it will readily be seen that the attainment of these to this Plateau will be most pleasing to God, that is, it will satisfy, “quiet my (God’s) spirit.” with regard to this “north country”—the spirit nature (below the Divine!) (Zech. 6:8)

\* “When mankind reaches perfection at the close of the Millennial age, ... they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed—each man a sovereign, a king. This is clearly shown in the symbolic prophecy of John (Rev. 21:24-26); for in vision he not only saw the people walk in the light of it, but he saw the kings enter it in glory; yet none could enter who would defile it. None can become identified with that city (kingdom) who has not first been thoroughly tested; **none** who would work, or love to work, deceit and unrighteousness; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you.’” (Scripture Studies, Vol. 1 (1896), Page 296, paragraph 1)

“**That kingdom in which all will be kings** will be one grand, universal republic, whose stability and blessed influence will be assured, by **the perfection of its every citizen**, a result now much desired, but an impossibility because of sin. **The kingdom of the saints during the Millennium** will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.” (What Say the Scriptures About Hell? Page 50, last paragraph: see also Z.W.T. page 39, (1/15/10), col. 1, paragraph 1) (Z.W.T. Reprints, 2607:1:2)

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Zechariah 6:6—

R.S.V. “The chariot with the black horses goes toward the north country, **the white ones go toward the west country**, and the dappled ones go toward the south country.”—with a footnote reading: Cn: Heb *after them*.

LXX “As for the chariot in which were the black horses, they went to the land of the north and **the white went out after them**; and the piebald went out to the land of the south.”

\* “...**the Great Company**, who will get a great blessing, **to which there never was an invitation...**” (Question Book, page 297, last sentence on page)

“...will get a reward to which they were never called, or invited...”  
(Z.5060:1 Interesting Questions —#1)

Re: “grisled and bay”  
Zech. 6:3,6,7.

STRONG’S CONCORDANCE: “grisled” .. 1261 . . . . spotted.  
“bay” . . . . . 544 . . . . strong-colored, i.e., red.

YOUNG’S CONCORDANCE: “grisled” . . . . . grisled.  
“bay” . . . . . strong, deep red.

WEBSTER’S NEW WORLD DICTIONARY (Second Edition)  
“grizzled” . . . . . gray or streaked with gray, having  
gray hair.  
“bay” . . . . . reddish-brown: said esp. of horses.

WINSTON’S DICTIONARY (Encyclopedic Edition):  
“grizzled” . . . . . gray.  
“bay” . . . . . red, or reddish-brown in color.

AMERICAN COLLEGE DICTIONARY (Random House):  
“grizzled” . . . . . gray-haired; gray.  
“bay” . . . . . reddish-brown; a bay horse or  
animal; of the color bay.

LITTLE OXFORD DICTIONARY: “grizzled” . . . . . grey, grey-haired.  
“bay” . . . . . (of horses) reddish-brown; a bay  
horse.

Accordingly, “grisled” means streaked or spotted with gray; “bay” mean reddish-brown. Probably, those horses were actually reddish-brown in color, but also spotted with (or streaked with) gray hair. If this thought is correct, then it would signify that the redeemed world of mankind, in the ages beyond the Millennium will be as

“Reddish-brown” a color, similar to that in which the man Adam was originally created—“ruddy!” SMITH’S BIBLE DICTIONARY has this to say:

(Article; ADAM): “Adam, the name which is given in Scripture to the first man. The term apparently has reference to the ground from which he was formed, which is called in Hebrew *Adamah*. The idea of **redness of color** seems to be inherent in the word ...”

This suggests that his pure blood, coursing through his immaculately perfect body, showed through his skin, giving to him a ruddy appearance. However, man will be somewhat wiser than he was in his original creation, by virtue of the knowledge he obtained,—by virtue of the experiences with sin, sickness, disease and death. This is what seems to be reflected by the expression “grisled”—streaked with gray (wisdom, maturity)!

See the description of Jesus, in Revelation 1:14, and Bro. Russell’s comments in Z.3569:2:2,3 where the white hair is suggested to be the symbol of **wisdom**. The world of mankind, will, of course, not be as wise as the Lamb of God; thus the “gray” (not white) may be intended to reflect that by the end of the Millennial age, they will be much **wiser** than they once were in their original creation!

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Zech. 6:3 “grisled”

Instead of using the term “grisled” as does the Authorized Version, the Revised Standard Version, and the New International Version, use the term “dappled”; and the Septuagint (Bagster’s) and the Jerusalem Bible use the term “piebald.” As a convenient and ready reference we give here the definition of these three terms as per WEBSTER’S NEW WORLD DICTIONARY (second edition):

“grisled” . . . . (grizzled)=**gray or streaked with gray; having gray hair.**

“dappled” . . . **a spotted condition;** an animal whose skin is spotted.

“piebald” . . . . **covered with patches or spots of two colors, esp., with white and black.**



TRANSLATIONS of ZECHARIAH 6:3,6,7; Etc.

The AUTHORIZED VERSION:

- Zech. 6:3 “...and the fourth chariot **grisled and bay horses.**”  
6 “...and the **grisled** go forth **toward the south country.**”  
7 “And the **bay** went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. **So they walked to and fro through the earth.**”

The REVISED STANDARD VERSION:

- Zech. 6:3 “...and the fourth chariot **dappled gray horses.**”  
6 “...and the **dappled ones** go **toward the south country.**”  
7 “When the **steeds** came out, they were impatient to get off and patrol the earth, and he said, Go, and patrol the earth. **So they patrolled the earth.**”

The NEW INTERNATIONAL VERSION:

- Zech. 6:3 “...and the fourth **all dappled—all of them powerful.**”  
6 “...and the one with the **dappled horses toward the south.**”  
7 “When the **powerful horses** went out, they were straining to go throughout the earth. And he said, ‘Go throughout the earth.’ **So they went throughout the earth.**”

The JEWISH PUBLICATION SOCIETY’S VERSION:

- Zech. 6:3 “and in the fourth chariot **grizzled bay horses.**”  
6 “...and the **grizzled** went **toward the south country.**”  
7 “...and the **bay** went forth, and they sought to go that they might walk to and fro through the earth; and he said, ‘Get you hence, walk to and fro through the earth.’ **So they walked to and fro through the earth.**”

The SEPTUAGINT VERSION (Bagster’s Translation):

- Zech. 6:3 “...and in the fourth chariot **piebald *and*\* ash-coloured horses.**”  
6 “...and the **piebald** went out **to the land of the south.**”  
7 “And the **ash-coloured** went out, and looked to go and compass the earth; and he said, ‘Go, and compass the earth.’ **And they compassed the earth.**”

\* The word “and” above, typed in italic, **does not appear in the Greek text,** but was supplied by the translators.

YOUNG’S LITERAL TRANSLATION:

- Zech. 6:3 “...and the fourth chariot **strong grisled horses.**”  
6 “...and the **grisled** have come forth **unto the land of the south.**”  
7 “And the **strong ones** have come forth and they seek to walk up and down in the earth; and he saith, ‘Go walk up and down in the earth;’ **and they walk up and down in the earth.**”

The JERUSALEM BIBLE:

- Zech. 6:3 “and the fourth chariot had (vigorous) **piebald horses.**”  
6 “...and the **piebald are going out to the country of the South.**”  
7 “The came out vigorously, eager to patrol the world. He said to them, ‘Go and patrol the world.’ **And they patrolled the world.**”

The DARBY TRANSLATION:

- Zech. 6:3 “...and the fourth chariot **grisled, strong horses.**”  
6 “...and the grisled go forth **towards the south country.**”  
7 “and the **strong** go forth, and seek to go that they may walk to and fro through the earth. And he said, Go walk to and fro through the earth. **And they walked to and fro through the earth.**”

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The translators, perhaps because of the lack of punctuation marks in the original manuscripts, seem to have had some trouble here, in connection with this section of Zechariah’s prophecy. It will have been noted that in verse 1, it is clearly stated that there were but four chariots. In verse 3, we are told that the horses identified with the fourth chariot (in the A.V.) were “grisled **and** bay” (perhaps signifying a reddish-brown color)! In the Septuagint (Bagster’s English translation) it reads “piebald **and** ash-coloured” which may or may not refer to all the fourth chariot horses. However, the word “and” here, **is not in the original Greek text!** This is the way it appears in the Revised Version (6:3)—“**dappled gray horses.**” The word “dappled” means spotted; variegated. And this seems to me to be the basic thought of the LXX. There can be no doubt about this in the NIV, where we read (6:3) “all dappled—all of them powerful.” If this is the correct thought, then verse 7, has reference to one and the same kind of horses in chariot 4, as we read in Bagster’s rendering of the LXX—the “piebald” of verse 6, which went out to the land of the south (the earthly inheritance) are the same ones as those in verse 7—the “ash-coloured” who went out and encompassed the earth!

—A. C. Frey.

## Anent: The Chariots of Salvation

Though no direction is given in Zech. 6, for the “red horses” class—The Christ (the reason being that their inheritance, the divine nature, transcends all categories), it must be assumed to be “the north,” for we read in Psalm 48:2, “Beautiful for situation, the joy of the whole earth (the earthly phase of the Kingdom), is mount Zion (the glorified Church) on the sides of **the north**, the city of the great King”<sup>\*</sup> Of course, the divine nature is a spiritual inheritance, but it must be differentiated from that to which the Great Company become heirs. In Zech. 6:6 these latter—the “black horses” class “go forth into the north country.” Thus there are really two classes, The Christ, and the Great Company, who by way of their respective salvations become partakers of a spirit nature!

Could it be, that in a sense, the cleavage of the mount of Olives as depicted in Zech. 14:4 is intended to reflect the two phases of the Kingdom of God, that moving “toward the north” representing the heavenly or spiritual phase, and that moving “toward the south” the earthly or human phase?

Of course, for a time, the Ancient Worthies will be identified with the “southern” division of the mount of Olives; but will eventually “follow” the Great Company, to the “north country” (Zech. 6:6)—the spirit plane of existence!

\* “... This is the glorious inheritance of Zion. When she has been exalted for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. (Psa. 48:2) Thus the great eminence which Lucifer in his pride sought to grasp, that he might ‘sit upon the sides of the north.’ will be granted as a reward to The Christ, Head and body.” (Z.5711 (6/15/15) col. 1, paragraph 2)

\* “Symbolically, a mountain represents a kingdom. The Scriptures elsewhere declare that Jehovah will make the place of his feet glorious. The word olive always associated itself in the minds of the people of the Orient with the thought of light and nourishment. The olive oil they use regularly instead of butter. As the olive furnishes both light and food, the Mount of Olives would represent the kingdom of God. Olive oil was poured upon the head of the Jewish kings and priests, and symbolized thus the holy Spirit. God’s kingdom will be for the blessing of mankind. It will be of two phases—the heavenly and the earthly—and all people may eventually come under its blessed condition.” (Z.5437 (4/1/14), last paragraph of Article: The Mount of Olives the Kingdom of Blessing.)

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**LEGEND:**

The **NORTH Country** = **Spiritual inheritance**, be it the divine, or  
the ordinary spirit nature.

RED HORSES = CHURCH (Complete) = divine.

BLACK HORSES = Great Company = spirit.

WHITE HORSES = Ancient Worthies = spirit.

The **SOUTH Country** = **human inheritance**.

BAY HORSES = Mankind = human.