In "Touch Blue", Maxey Brooke is not quite fair to the writers of
the Bible by attributing to them a measure of color-blindness for never
mentioning that the sky is blue. To begin with, he asserts that the sky
is mentioned more than 400 times in the Bible when in fact the word
"sky" or "skies" appears only eleven times. More common (and un-
doubtedly what he had in mind) is "heaven". However, this word in its
Biblical usage usually connotes a realm -- the abode of God or of the
souls of the faithful departed -- rather than a canopy over the earth,
and hence would have no color.

We can be sure that the Hebrews recognized the color blue and that
it was not simply a synonym for purple by the fact that in several instan-
tces persons are described as wearing clothing of blue and purple, e.g.
Jer. 10:9. In fact, all of the Biblical uses of the word "blue" refer to
clothing or the adornment of clothing.

Interestingly, in two instances the sky is described as red (Matt 16:
2, 3) and it is evident that the folk wisdom on which the adage "red skies
in the morning, sailors take warning / red skies at night, sailors' de-
light" is based is at least as old as Biblical times.

Actually, many colors are mentioned in the Bible. A (King James
Version) count of those which come readily to mind is listed below.
Particularly interesting is the variation of hue implied by the use of
red, crimson and scarlet. Lest anyone think that the translators of the
KJV simply tired of writing red and sought to vary their style by em-
ploying seventeenth-century synonyms not found in the ancient tongues,
we can note that Hebrew used אֲדֹם for red, כְּרִים for crimson, and
cם for scarlet.