

## ~HAIR (742)

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Historically, men and women in general have regarded their hair as ornamental, enhancing their attractiveness, and as a sign, in many cases, of strength and youth. Therefore, great care has been given to the hair.

### • Egyptians

The Egyptians had, probably, the most peculiar customs with regard to their **hair**. The men, especially priests and soldiers, shaved their heads and beards. Herodotus says that the Nile dwellers shaved the heads of the boys, leaving only a few locks on the sides and perhaps on the front and back. When the child reached maturity these were removed as being marks of childhood. For the men, it was a sign of mourning or slovenliness to let the **hair** and beard grow. For this reason Joseph, when taken out of prison, shaved before being brought into the presence of Pharaoh.

And Pharaoh proceeded to send and to call Joseph, that they might bring him quickly from the prison hole. Hence he shaved and changed his mantles and went in to Pharaoh. ([Genesis 41:14](#))

Egyptian men, however, sometimes wore wigs, and beards that they tied on. Some Egyptian monumental representations show men of high rank with long, well-cared-for **hair**, it is not discernible whether the **hair** is their own or is a wig.

Conversely, Egyptian women wore their natural **hair** long and plaited. Well-preserved, plaited **hair** has been found on a considerable number of Egyptian female mummies.

### • Assyrians, Babylonians, Romans

- The Assyrian and Babylonian men, and Asians in general, wore their **hair** long. Assyrian reliefs show the men with close-combed **hair**, the ends falling on the shoulders in curls. Their beards were also long, sometimes divided into two or three tiers of curls, with the mustache trimmed and also curled. Some believe that the very long **hair** depicted on the monuments was partly false, an addition to the persons natural **hair**.
- In ancient times the Romans evidently wore beards but, about the **Third Century B.C.E**, adopted the custom of shaving.

## • Hebrews

- The practice among Hebrew men from the first was to let the beard grow, but it was kept well groomed, and they trimmed the **hair** to a moderate length. In Absalom's case, his **hair** grew so abundantly that when he cut it once a year, it weighed 200 shekels (2.3 kilograms)(5 pounds), possibly made heavier by the use of oil or ointments.
- Now compared with Absalom there proved to be no man so beautiful in all Israel as to be praised so much. From the sole of his foot to the crown of his head there proved to be no defect in him. (2 Samuel 14:25)
- And when he shaved his head, and it occurred at the end of every year that he would shave it, because it was so heavy upon him, he shaved it, he weighed the **hair** of his head, two hundred shekels by the royal stone weight. (2 Samuel 14:26)
- God's Law commanded Israelite men that they should not cut their sidelocks short around, nor destroy the extremity of their beards. This was not an injunction against trimming the **hair** or beard but was evidently to prevent imitation of pagan practices.
- You must not cut your side locks short around, and you must not destroy the extremity of your beard. (Leviticus 19:27)
- Look! Days are coming, is the utterance of Yehowah, and I will hold an accounting with everyone circumcised but still in uncircumcision. (Jeremiah 9:25)
- Upon Egypt and upon Judah and upon Edom and upon the sons of Ammon and upon Moab and upon all those with **hair** clipped at

- the temples who are dwelling in the wilderness, for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart. (**Jeremiah 9:26**)
- And Dedan and Tema and Buz and all those with **hair** clipped at the temples. (**Jeremiah 25:23**)
  - And their camels must become a plunder, and the multitude of their livestock a spoil. And I will scatter them to every wind, those who have their **hair** clipped at the temples, and from all regions near it I shall bring in their disaster, is the utterance of Yehowah. (**Jeremiah 49:32**)
  - To neglect the **hair** or beard, likely leaving them untrimmed and untended, was a sign of mourning.
  - As for Mephibosheth the grandson of Saul, he came down to meet the king, and he had not attended to his feet nor had he attended to his mustache nor had he washed his garments from the day that the king went away until the day that he came in peace. (**2 Samuel 19:24**)
  - In instructions to priests given through the prophet Ezekiel, God commanded that they clip, but not shave, the **hair** of their heads and that they not wear their hair loose when serving in the temple.
  - And as for the Levitical priests, the sons of Zadok, who took care of the obligation of my sanctuary when the sons of Israel wandered away from me, they themselves will come near to me to minister to me, and they must stand before me to present to me fat and the blood, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 44:15**)
  - And their head they should not shave, and the **hair** of the head they should not wear loose. They should by all means clip the **hair** of their heads. (**Ezekiel 44:20**)
  - Hebrew women took care of their **hair** as a mark of beauty.
  - Your head upon you is like Carmel, and the tresses of your head are like wool dyed reddish purple. The king is held bound by the flowings. (**Song of Solomon 7:5**)
  - Letting it grow long.

- It was, in fact, the Mary that greased the Lord with perfumed oil and wiped his feet dry with her **hair**, whose brother Lazarus was sick. ([John 11:2](#))
- For a woman to cut off her **hair** was a sign of mourning or distress.
- And it must occur that instead of balsam oil there will come to be merely a musty smell, and instead of a belt, a rope, and instead of an artistic **hair** arrangement, baldness. and instead of a rich garment, a girding of sackcloth, a brand mark instead of prettiness. ([Isaiah 3:24](#))
- When an Israelite soldier captured a virgin woman from an enemy city and desired to marry her, she was required first to cut off her **hair** and attend to her nails and to undergo a one-month period of mourning for her parents, since they would have been killed in the taking of the city.
- In case you go out to the battle against your enemies and Yehowah your God has given them into your hand and you have carried them away captive. ([Deuteronomy 21:10](#))
- And you have seen among the captives a woman beautiful in form, and you have got attached to her and taken her for your wife. ([Deuteronomy 21:11](#))
- You must then bring her into the midst of your house. She must now shave her head and attend to her nails. ([Deuteronomy 21:12](#))
- And remove the mantle of her captivity from off her and dwell in your house and weep for her father and her mother a whole lunar month, and after that you should have relations with her, and you must take possession of her as your bride, and she must become your wife. ([Deuteronomy 21:13](#))
- In case you draw near to a city to fight against it, you must also announce to it terms of peace. ([Deuteronomy 20:10](#))
- And it must occur that if it gives a peaceful answer to you and it has opened up to you, it must even occur that all the people found in it should become yours for forced labor, and they must

serve you. (**Deuteronomy 20:11**)

- But if it does not make peace with you, and it actually makes war with you and you have to besiege it. (**Deuteronomy 20:12**)
- Yehowah your God also will certainly give it into your hand, and you must strike every male in it with the edge of the sword. (**Deuteronomy 20:13**)
- Only the women and the little children and the domestic animals and everything that happens to be in the city, all its spoil you will plunder for yourself, and you must eat the spoil of your enemies, whom Yehowah your God has given to you. (**Deuteronomy 20:14**)
- In the diagnosis of leprosy, one factor that the priest had to consider was the color and condition of the **hair** on the affected part.
- And Yehowah proceeded to speak to Moses and Aaron, saying; (**Leviticus 13:1**)
- In case a man develops in the skin of his flesh an eruption or a scab or a blotch and it does develop in the skin of his flesh into the plague of leprosy, he must then be brought to Aaron the priest or to one of his sons the priests. (**Leviticus 13:2**)
- And the priest must look at the plague in the skin of the flesh. When the **hair** in the plague has turned white and the appearance of the plague is deeper than the skin of his flesh, it is the plague of leprosy. And the priest must look at it, and he must declare him unclean. (**Leviticus 13:3**)
- But if the blotch is white in the skin of his flesh and its appearance is not deeper than the skin and its **hair** has not turned white, the priest must then quarantine the plague seven days. (**Leviticus 13:4**)
- And the priest must look at him on the seventh day, and if in the way it looks the plague has stopped, the plague has not spread in the skin, the priest must also quarantine him another seven days. (**Leviticus 13:5**)
- And the priest must look at him on the seventh day the second time, and if the plague has grown dull and the plague has not spread in the skin, the priest must also pronounce him clean. It

was a scab. And he must wash his garments and be clean.  
([Leviticus 13:6](#))

- But if the scab has unquestionably spread in the skin after his appearing before the priest for the establishment of his purification, he must then appear the second time before the priest. ([Leviticus 13:7](#))
- And the priest must take a look, and if the scab has spread in the skin, the priest must then declare him unclean. It is leprosy. ([Leviticus 13:8](#))
- In case the plague of leprosy develops in a man, he must then be brought to the priest. ([Leviticus 13:9](#))
- And the priest must take a look, and if there is a white eruption in the skin and it has turned the **hair** white and the raw of the living flesh is in the eruption. ([Leviticus 13:10](#))
- It is chronic leprosy in the skin of his flesh, and the priest must declare him unclean. He should not quarantine him, for he is unclean. ([Leviticus 13:11](#))
- Now if the leprosy unquestionably breaks out in the skin, and the leprosy does cover all the skin of the one with the plague from his head to his feet to the full sight of the priests eyes. ([Leviticus 13:12](#))
- And the priest has looked and there the leprosy has covered all his flesh, he must then pronounce the plague clean. All of it has turned white. He is clean. ([Leviticus 13:13](#))
- But on the day the living flesh appears in it, he will be unclean. ([Leviticus 13:14](#))
- And the priest must see the living flesh, and he must declare him unclean. The living flesh is unclean. It is leprosy. ([Leviticus 13:15](#))
- Or in case the living flesh goes back and it does change to white, he must then come to the priest. ([Leviticus 13:16](#))
- And the priest must look at him, and if the plague has been changed to white, the priest must then pronounce the plague

clean. He is clean. (**Leviticus 13:17**)

- As for the flesh, in case a boil develops in its skin and it does get healed. (**Leviticus 13:18**)
- And in the place of the boil a white eruption has developed or a reddish-white blotch, he must then show himself to the priest. (**Leviticus 13:19**)
- And the priest must look, and if its appearance is lower than the skin and its **hair** has turned white, the priest must then declare him unclean. It is the plague of leprosy. It has broken out in the boil. (**Leviticus 13:20**)
- But if the priest looks at it, and, there now, there is no white **hair** in it and it is not deeper than the skin and it is dull, the priest must then quarantine him seven days. (**Leviticus 13:21**)
- And if it unmistakably spreads in the skin, the priest must then declare him unclean. It is a plague. (**Leviticus 13:22**)
- But if in its place the blotch should stand, it has not spread, it is the inflammation of the boil, and the priest must pronounce him clean. (**Leviticus 13:23**)
- Or in case there comes to be a scar in the skin of the flesh from the fire, and the raw flesh of the scar does become a reddish-white blotch or a white one. (**Leviticus 13:24**)
- The priest must then look at it, and if the **hair** has been changed white in the blotch and its appearance is deeper than the skin, it is leprosy. It has broken out in the scar, and the priest must declare him unclean. It is the plague of leprosy. (**Leviticus 13:25**)
- But if the priest looks at it, and, there now, there is no white **hair** in the blotch and it is not lower than the skin and it is dull, the priest must then quarantine him seven days. (**Leviticus 13:26**)
- And the priest must look at him on the seventh day. If it unmistakably spreads in the skin, the priest must then declare him unclean. It is the plague of leprosy. (**Leviticus 13:27**)
- But if the blotch stands in its place, it has not spread in the skin

and it is dull, it is an eruption of the scar, and the priest must pronounce him clean, because it is an inflammation of the scar. (Leviticus 13:28)

- As for a man or a woman, in case a plague develops in such one on the head or on the chin. (Leviticus 13:29)
- The priest must then see the plague, and if its appearance is deeper than the skin, and the **hair** is yellow and scarce in it, the priest must then declare such one unclean. It is an abnormal falling off of **hair**. It is leprosy of the head or of the chin. (Leviticus 13:30)
- But in case the priest sees the plague of abnormal falling off of **hair**, and, look! Its appearance is not deeper than the skin and there is no black **hair** in it, the priest must then quarantine the plague of abnormal falling off of **hair** seven days. (Leviticus 13:31)
- And the priest must look at the plague on the seventh day, and if the abnormal falling off of **hair** has not spread, and no yellow **hair** has developed in it and the appearance of the abnormal falling off of **hair** is not deeper than the skin. (Leviticus 13:32)
- He must then have himself shaved, but he will not have the abnormal falling off of **hair** shaved, and the priest must quarantine the abnormal falling off of hair seven days again. (Leviticus 13:33)
- And the priest must look at the abnormal falling off of **hair** on the seventh day, and if the abnormal falling off of **hair** has not spread in the skin, and its appearance is not deeper than the skin, the priest must then pronounce him clean, and he must wash his garments and be clean. (Leviticus 13:34)
- But if the abnormal falling off of **hair** unmistakably spreads in the skin after the establishment of his purification. (Leviticus 13:35)
- The priest must then see him, and if the abnormal falling off of **hair** has spread in the skin, the priest need not make examination for yellow **hair**, he is unclean. (Leviticus 13:36)
- But if in its look the abnormal falling off of **hair** has stood and black **hair** has grown in it, the abnormal falling off of **hair** has



been healed. He is clean, and the priest must pronounce him clean. (**Leviticus 13:37**)

- As for a man or a woman, in case blotches develop in the skin of their flesh, white blotches. (**Leviticus 13:38**)
- The priest must then take a look, and if the blotches in the skin of their flesh are dull white, it is a harmless eruption. It has broken out in the skin. He is clean. (**Leviticus 13:39**)
- As for a man, in case his head grows bald, it is baldness. He is clean. (**Leviticus 13:40**)
- And if his head grows bald up in front, it is forehead baldness. He is clean. (**Leviticus 13:41**)
- But in case a reddish-white plague develops in the baldness of the crown or of the forehead, it is leprosy breaking out in the baldness of his crown or of his forehead. (**Leviticus 13:42**)
- And the priest must look at him, and if there is an eruption of the reddish-white plague in the baldness of his crown or of his forehead like the appearance of leprosy in the skin of the flesh. (**Leviticus 13:43**)
- He is a leper. He is unclean. Unclean is what the priest should declare him. His plague is on his head. (**Leviticus 13:44**)
- As for the leprous one in whom the plague is, his garments should be torn, and his head should become un-groomed, and he should cover over the mustache and call out; Unclean, unclean! (**Leviticus 13:45**)
- All the days that the plague is in him he will be unclean. He is unclean. He should dwell isolated. Outside the camp is his dwelling place. (**Leviticus 13:46**)

## .. Christians

- The apostles Peter and Paul were both impelled to counsel Christian women not to give undue attention to **hairstyling** and ornamentation, as was the custom of the day. Instead, they were admonished to focus their attention on adorning themselves with the incorruptible apparel of a quiet and mild spirit.

- And do not let your adornment be that of the external braiding of the **hair** and of the putting on of gold ornaments or the wearing of outer garments. (**1 Peter 3:3**)
- But let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. (**1 Peter 3:4**)
- Likewise I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of **hair** braiding and gold or pearls or very expensive garb. (**1 Timothy 2:9**)
- But in the way that befits women professing to reverence God, namely, through good works. (**1 Timothy 2:10**)
- The apostle Paul also called attention to the situation and general practice among the people to whom he wrote and showed that it was natural for a man to have shorter **hair** than a woman.
- A woman having her **hair** shorn, or shaved off, was disgraced. God had given her long **hair**, instead of a headdress, but, Paul argued, a woman could not use this natural covering, which was a glory to her, to excuse herself from wearing a head covering, a sign of authority; when praying or prophesying in the Christian congregation.
- By recognizing this fact and wearing a covering in such circumstances, the Christian woman would be acknowledging theocratic headship and showing Christian subjection. She would thus glorify both her husbandly head and Yehowah God, the Head of all.
- But I want you to know that the head of every man is the Christ. In turn the head of a woman is the man. In turn the head of the Christ is God. (**1 Corinthians 11:3**)
- Every man that prays or prophesies having something on his head shames his head. (**1 Corinthians 11:4**)
- But every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a woman with a shaved head. (**1 Corinthians 11:5**)
- For if a woman does not cover herself, let her also be shorn, but

if it is disgraceful for a woman to be shorn or shaved, let her be covered. (**1 Corinthians 11:6**)

- For a man ought not to have his head covered, as he is God's image and glory, but the woman is man's glory. (**1 Corinthians 11:7**)
- For man is not out of woman, but woman out of man. (**1 Corinthians 11:8**)
- And, what is more, man was not created for the sake of the woman, but woman for the sake of the man. (**1 Corinthians 11:9**)
- That is why the woman ought to have a sign of authority upon her head because of the angels. (**1 Corinthians 11:10**)
- Besides, in connection with the Lord neither is woman without man nor man without woman. (**1 Corinthians 11:11**)
- For just as the woman is out of the man, so also the man is through the woman, but all things are out of God. (**1 Corinthians 11:12**)
- Judge for your own selves. Is it fitting for a woman to pray uncovered to God? (**1 Corinthians 11:13**)
- Does not nature itself teach you that if a man has long **hair**, it is a dishonor to him. (**1 Corinthians 11:14**)
- But if a woman has long **hair**, it is a glory to her? Because her hair is given her instead of a headdress. (**1 Corinthians 11:15**)
- However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God. (**1 Corinthians 11:16**)

**See Also NATURE**

#### .. Figurative Usage

- Job cut the **hair** off his head as a symbol of the desolate condition he was in, with his children and property taken away.
- And Job proceeded to get up and rip his sleeveless coat apart and

cut the **hair** off his head and fall to the earth and bow down (**Job 1:20**)

- **Ezekiel was commanded to cut off the **hair** of his head and of his beard, divide it into thirds, and dispose of it in ways that would prophetically describe the distressing things that would happen to the inhabitants of Jerusalem in the execution of God's judgments against her.**
- **And as for you, O son of man, take for yourself a sharp sword. As a barbers razor you will take it for yourself, and you must make it pass along upon your head and upon your beard, and you must take for yourself weighing scales and divide the **hair** in portions. (**Ezekiel 5:1**)**
- **A third you will burn in the very fire in the midst of the city as soon as the days of the siege have come to the full. And you must take another third. You will strike it with the sword all around her, and the last third you will scatter to the wind, and I shall draw out a sword itself after them. (**Ezekiel 5:2**)**
- **And you must take therefrom a few in number and wrap them up in your skirts. (**Ezekiel 5:3**)**
- **And others of them you will take and you must pitch them into the midst of the fire and incinerate them in the fire. From one a fire will go forth to all the house of Israel. (**Ezekiel 5:4**)**
- **This is what the Sovereign Lord Yehowah has said; This is Jerusalem. In the midst of the nations I have set her, with lands all around her. (**Ezekiel 5:5**)**
- **And she proceeded to behave rebelliously against my judicial decisions in wickedness more than the nations, and against my statutes more than the lands that are all around her, for my judicial decisions they rejected and, as for my statutes, they did not walk in them. (**Ezekiel 5:6**)**
- **Therefore this is what the Sovereign Lord Yehowah has said; For the reason that you people were more turbulent than the nations that are all around you, in my statutes you did not walk and my judicial decisions you did not perform, but according to the judicial decisions of the nations that are all around you, you performed, did you not? (**Ezekiel 5:7**)**

- **Therefore this is what the Sovereign Lord Yehowah has said; Here I am against you, O city, even I, and I will execute in the midst of you judicial decisions in the eyes of the nations. (Ezekiel 5:8)**
- **And I will do in you that which I have not done and the like of which I shall not do anymore by reason of all your detestable things. (Ezekiel 5:9)**
- **Therefore fathers themselves will eat sons in the midst of you, and sons themselves will eat their fathers, and I will execute in you acts of judgment and scatter all the remainder of you to every wind. (Ezekiel 5:10)**
- **Therefore as I am alive, is the utterance of the Sovereign Lord Yehowah, surely for the reason that it was my sanctuary that you defiled with all your disgusting things and with all your detestable things, I myself also am the One that will diminish you and my eye will not feel sorry and I myself also will not show compassion. (Ezekiel 5:11)**
- **A third of you, by the pestilence they will die, and by famine they will come to their end in the midst of you. And another third, by the sword they will fall all around you. And the last third I shall scatter even to every wind, and a sword is what I shall draw out after them. (Ezekiel 5:12)**
- **And my anger will certainly come to its finish and I will appease my rage on them and comfort myself, and they will have to know that I myself, Yehowah, have spoken in my insistence on exclusive devotion, when I bring my rage to its finish upon them. (Ezekiel 5:13)**
- **Distress and affliction were also symbolized by pulling out the hair, or cutting it off.**
- **Now as soon as I heard of this thing I ripped apart my garment and my sleeveless coat, and I began to pull out some of the hair of my head and of my beard, and I kept sitting stunned. (Ezra 9:3)**
- **Shear off your uncut hair and throw it away, and upon the bare hills raise a dirge, for Yehowah has rejected and will desert the**

- generation with which he is furious. ([Jeremiah 7:29](#))
- For upon every head there is baldness, and every beard is clipped. Upon all hands there are cuts, and upon the hips there is sackcloth! ([Jeremiah 48:37](#))
  - Cause baldness, and shear your **hair** off on account of your sons of exquisite delight. Broaden out your baldness like that of the eagle, because they have gone away from you into exile. ([Micah 1:16](#))
  - Dishonor, contempt, or reproach could be expressed by pulling out the **hair** of another's head or face.
  - And I began to find fault with them and call down evil upon them and strike some men of them and pull out their **hair** and make them swear by God. You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves. ([Nehemiah 13:25](#))
  - My back I gave to the strikers, and my cheeks to those plucking off the **hair**. My face I did not conceal from humiliating things and spit. ([Isaiah 50:6](#))
  - The number of **hairs** on the human head, said to average about 100,000, was used to represent great numbers or innumerability.
  - For calamities encircled me until there was no numbering of them. More errors of mine overtook me than I was able to see, they became more numerous than the **hairs** of my head, and my own heart left me. ([Psalms 40:12](#))
  - Those hating me without a cause have become even more than the **hairs** of my head. Those bringing me to silence, being my enemies for no reason, have become numerous. What I had not taken by robbery I then proceeded to give back. ([Psalms 69:4](#))
  - And the fineness of the **hair** was used figuratively for minuteness.
  - Out of all this people there were seven hundred chosen men left-handed. Every one of these was a slinger of stones to a **hairbreadth** and would not miss. ([Judges 20:16](#))

- Not a **hair** of your head will perish, or fall, is a statement **guaranteeing full and complete protection and safety.**
- And yet not a **hair** of your heads will by any means perish. (**Luke 21:18**)
- But the people said to Saul; Is Jonathan to die, who has performed this great salvation in Israel? It is unthinkable! As Yehowah is alive, not as much as a single **hair** of his head will fall to the earth, for it was with God that he worked this day. With that the people redeemed Jonathan, and he did not die. (**1 Samuel 14:45**)
- But she said; Let the king, please, remember Yehowah your God, that the avenger of blood may not be continually causing ruin and that they may not annihilate my son. To this he said; As Yehowah is living, not a single **hair** of your son will fall to the earth. (**2 Samuel 14:11**)
- To this Solomon said; If he will become a valiant man, there will not fall a single **hair** of his to the earth, but if what is bad should be found in him, he will also have to die. (**1 Kings 1:52**)
- Therefore I encourage you to take some food, for this is in the interest of your safety, for not a **hair** of the head of one of you will perish. (**Acts of Apostles 27:34**)
- A similar implication was denoted by Jesus Christ's words to his disciples as to God's care for them. The very **hairs** of your head are all numbered.
- But the very **hairs** of your head are all numbered. (**Matthew 10:30**)
- But even the **hairs** of your heads are all numbered. Have no fear; You are worth more than many sparrows. (**Luke 12:7**)
- **Gray-headedness** merited respect.
- **Gray-headedness** is a crown of beauty when it is found in the way of righteousness. (**Proverbs 16:31**)
- The beauty of young men is their power, and the splendor of old men is their **gray-headedness**. (**Proverbs 20:29**)

- And was used at times synonymously for age and for wisdom.
- What do you actually know that we do not know? What do you understand that is not also with us? (**Job 15:9**)
- Both the **gray-headed** and the aged one are with us, the one greater than your father in days. (**Job 15:10**)
- Yehowah, in a vision to Daniel, symbolically was represented as having white **hair**, like clean wool, as the Ancient of Days.
- I kept on beholding until there were thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the **hair** of his head was like clean wool. His throne was flames of fire, its wheels were a burning fire. (**Daniel 7:9**)
- The apostle John saw Jesus Christ represented in a vision as having **hair**, **white as white wool**.
- A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John. (**Revelation 1:1**)
- Moreover, his head and his **hair** were white as white wool, as snow, and his eyes as a fiery flame. (**Revelation 1:14**)
- And when I saw him, I fell as dead at his feet. And he laid his right hand upon me and said; Do not be fearful. I am the First and the Last. (**Revelation 1:17**)
- And the living one, and I became dead, but, look! I am living forever and ever, and I have the keys of death and of Hades. (**Revelation 1:18**)

**See Also GRAY-HEADEDNESS**

## .. **Animal Hair**

- Goat **hair** was used in making cloth.
- And you must make cloths of goats **hair** for the tent upon the tabernacle. You will make eleven tent cloths. (**Exodus 26:7**)



- John the Baptizer wore a garment of camel **hair**.
- But this very John had his clothing of camels **hair** and a leather girdle around his loins, his food too was insect locusts and wild honey. (**Matthew 3:4**)
- Now John was clothed with camels **hair** and with a leather girdle around his loins, and was eating insect locusts and wild honey. (**Mark 1:6**)
- This type of garment was an official one for a prophet.
- So they said to him; A man possessing a **hair** garment, with a leather belt girded about his loins. Immediately he said; It was Elijah the Tishbite. (**2 Kings 1:8**)
- Then the first came out red all over like an official garment of **hair**, so they called his name Esau. (**Genesis 25:25**)
- Rebekah placed goat **hair** on the hands and neck of Jacob to simulate Esau's hair.
- And the skins of the kids of the goats she put upon his hands and upon the **hairless** part of his neck. (**Genesis 27:16**)

**See Also BEARD**