

# DON'T BLUNDER ON THE HEBREW WORD "CHAY"

Clifton A. Emahiser's Teaching Ministries  
1012 N. Vine Street, Fostoria, Ohio 44830  
Phone (419)435-2836, Fax (419)435-7571  
E-mail caemahiser@sbcglobal.net

Please Feel Free To Copy, But Not To Edit

I don't know when, where or how the misuse of the Hebrew word "chay", Strong's #2416, got started, but with the help of a very astute lady I have been able to trace it back to Nord Davis. Whether it originated with Nord, or whether he was influenced by someone before him is unclear at the moment. Nord became famous for two of his publications, a series of 15 lessons he entitled *Star Wars*, and his 64 page, 1990, 8½x11 inch format booklet, *Desert Shield and the New World Order*. In these works, Nord made groundbreaking assessments for which I commend him, but he wasn't entirely without error. In both of these works, Nord wrote extensively on the use of the Hebrew word "chay", and for the benefit of the serious Bible student, I will provide constructive criticism how he used the word incorrectly!

All the Bible teachers that take the same position as Nord, seem to limit their research to *The Strong's Exhaustive Concordance of The Bible*, with its Hebrew, Chaldee and Greek dictionaries. With this paper we'll see how deficient this can be, as I will also cite the *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament* and *The New Brown – Driver – Briggs – Gesenius Hebrew And English Lexicon*. After one has examined all three of these sources on the word "chay", one will plainly comprehend how limited Strong really is! Also, it will become crystal clear how those who demand that "chay" at Gen. 1:24-25 is the creation of the nonwhite races are entirely wrong. First we will examine Strong's on the Hebrew word #2416:

**"2416** חַי **chay**, *khah-ee*; from 2421; *alive*; hence *raw* (flesh); *fresh* (plant, water, year); *strong*; also (as noun especially in the feminine, singular, and masculine plural) *life* (or living thing), whether literally or figuratively:– + age, alive, appetite, (wild) beast company, congregation, life (-time), live (-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop."

Remember, the definition stops at ":-"! After ":-" are only the KJV's renderings which are sometimes flawed! One will notice here that Strong's gives us only a short paragraph in all, and an even shorter definition! Next, I will cite the *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament* and *The New Brown – Driver – Briggs – Gesenius Hebrew And English Lexicon* for their lexical input, which is considerably more than Strong's!

**Gesenius'** states: **"2416** חַי, construct חַי, feminine חַיָּה plural חַיִּים, feminine (from the root חַי).

“(A) adjective – (1) *alive, living*, Gen. 43:7, חַי הָעוֹד אֲכִיכֶם ‘is your father yet alive?’ verses 27, 28; 45:3, 26; 46:30. כָּל חַי ‘every living thing;’ Gen. 3:20; 8:21. חַי הַצּוֹלֵם ‘he who lives for ever,’ i.e. God, Dan. 12:7. This is an accustomed formula in swearing, חַי יְהוָה ‘Jehovah (is) living,’ i.e. God liveth; Ru. 3:13; 1 Sa. 14:45. חַי אֱלֹהִים 2 Sa. 2:27; poetic אֵל חַי Job 27:2, and חַי אֲנִי ‘as I live,’ when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also of the oath of a king, Jer. 46:18, [but this *King* is שְׁמוֹ יְהוָה]. חַיִּים ‘those who are alive.’ i.e. men. Ecc. 6:8, אֶרֶץ חַיִּים ‘the land of the living.’ as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

“(2) *lively, vigorous*, 2 Sam. 23:20, according to כְּחַיִּים (יֵשׁ חַיִּל קָרִי). Company חַיִּים. Also, *flourishing, prosperous* [‘according to some’], 1 Sa. 25:6.

“(3) *reviving*; hence metaphor חַיִּים Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i.e. the year, *in the next spring*, when the winter is past, περιπλομένου ἐνιαυτοῦ Od. xi. 247).

“(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

“(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic أَلَا أُطَسَّتْ dead water. Gen. 26:19; Lev. 14:5, 50.

“(B) substantive *life*, Lev. 25:36. [1 Sam. 25:6, ‘and say ye thus לְחַיִּים to life (i.e. to welfare), hail’ to be regarded as a form of salutation, and not as being here the adjective. See Thes.] So in the formula of swearing, [‘when by created things’]. חַי פַּרְצֵה by the life of Pharaoh, Gen. 42:15, 16; חַי נַפְשִׁי by the life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by חַי (see letter A, 1); whence יְהוָה חַי נַפְשִׁי 1 Sam. 20:3; 25:26. It is much more usual to use in this sense the –

“Plural חַיִּים, once חַיִּים Job 24:22, *life*, Gen. 2:7; 3:14; 17:7, 15, etc. רֵיחַ חַיִּים the breath of life, Gen. 6:17; עֵץ חַיִּים the tree of life, i.e. of life of long duration, θεοεικελοῦ or immortality, Gen. 2:9; compare 3:22, 24. Hence – (a) *living, sustenance, βίος*, Prov. 27:27. – (b) refreshment, Prov. 3:22; 4:22 – (c) *prosperity, welfare* (compare Syric [do not have the Syric font for comparison with the Hebrew] Luke 19:9 for the Greek σωτηρία), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. אֶרֶץ חַיִּים the way of welfare, Pro. 2:19; 5:6.”

I measured the column space for the Strong’s lexical data on the Hebrew word “chay”, and it used up 1½ inches in this format. On the other hand, Gesenius’ used up 8 inches of column space, or 5.33 times more column space than Strong’s. This should immediately wave a red flag, as the Bible researcher must ask, ‘how much data on the word ‘chay’ did the Strong’s not cover?’ I further measured the column space that Brown-Driver-Briggs-Gesenius’ used up for their presentation on the Hebrew word “chay”, and it consumed 32½ inches, or 21.66 times more data than Strong’s! It should also be noted that Brown-Driver-Briggs-Gesenius, in their coverage of the Hebrew word “chay” use a multitude of abbreviations in their work. Had they not used abbreviations, it would have increased the column space by at least 1/3rd more, or making a total of about 43 inches of column space. The abbreviations alone will take 8 letter size pages, and I plan to make them available in an accompanying paper. Now let’s see what B-D-

B-G has to offer on the Hebrew word “chay” #2416. Though before we do, note that B-D-B-G breaks the word “chay” into five categories; something Strong did not do, and Gesenius’ only in part:

**THE NEW BROWN-DRIVER-BRIGGS-GESENIUS HEBREW AND ENGLISH  
LEXICON On Strong’s #2416, Five Different Significant Categories:**

**#1 of 5 on Strong’s #2416, “חַי adjective, alive, living;—** חַי Gn 25:6 +; חַי Gn 3:20 +, חַי Am 8:14 + 15 times (Ew<sup>s 329</sup> explains as cstr., but Ges<sup>s 93, R 7 n. al.</sup> as contracted abs.); f. חַיָּה Gn 1:20 +; pl. חַיִּים ψ 116:9 +;—**1. a. of God**, as the *living one*, the fountain of life חַי אֵל Jos 3:10 (J), Ho 2:1 ψ 42:3; 84:3; חַי אֱלֹהִים 2K 19:4, 16 = Is 37:4, 17; חַי אֱלֹהִים Dt 5:23 1S 17:26, 36 Je 10:10; 23:36; חַי יְהוָה *Yahweh is living* ψ 18:47 = 2S 22:47; חַי גֹּאֲלִי *my avenger is living* Jb 19:25; the formula of the oath is חַי חַיִּי Ju 8:19 Ru 3:13 1S 14:39, 45; 19:6; 20:21; 25:34; 26:10, 16; 28:10; 29:6 2S 4:9; 12:5; 14:11; 15:21 1K 1:29; 2:24; 17:1, 12; 18:10; 22:14 = 2Ch 18:13, 2K 5:16, 20 Ho 4:15 Je 4:2; 5:2; 12:16; 16:14, 15; 23:7, 8; 38:16; חַי אֵל Jb 27:2; חַי הָאֱלֹהִים 2S 2:27; חַי אֲדֹנָיִי Je 44:26; חַי צְבָאוֹת 1K 18:15 2K 3:14; as used by God Himself it is חַי אֲנִי Dt 32:40, elsewhere חַי אֲנִי Nu 14:21, 28 (P) Is 49:18; Je 22:24; 46:18 Ez 5:11; 14:16, 18, 20; 16:48; 17:16, 19; 18:3; 20:3, 31, 33; 33:11, 27; 34:8; 35:6, 11 Zp 2:9, *cf.* also חַי דֶּרֶךְ בְּאֵר שֶׁבַע חַי דֶּרֶךְ Am 8:14; with the exception of חַי בְּחַי הָעוֹלָם by *him who liveth for ever* Dn 12:7, חַי is always (as an artificial distinction of scribes) used of non-sacred oaths, v. **b. b. of man**; חַי אָדָם *a living man* La 3:39, in antith. חַי חַיִּים Is 38:19; חַיִּים collective Ec 7:2; Absalom 2S 19:7; Naboth 1K 21:15; a son or lad 2S 12:21 1K 3:22<sup>(x2)</sup>, 23<sup>(x2)</sup>, 25, 26<sup>(x2)</sup>, 27; 17:23; usually pl. חַיִּים *alive, living* Nu 16:30, 33 (J), 17:13 (P), Dt 4:4; 5:3 Is 8:19 ψ 55:16; 124:3 Pr 1:12 Ec 4:2<sup>(x2)</sup>, 15; 6:8; 9:4, 5 Ru 2:20; taking prisoners *alive* Jos 8:23 (J) 1S 15:8 1K 20:18<sup>(x2)</sup> 2K 7:12; 10:14<sup>(x2)</sup> 2Ch 25:12; *living* (prosperously) 1S 25:6 (We rds. חַיִּי = לְאָחִי (v. Klo Dr) *to my brother*, after *B fratribus meis*); elsewhere in phrase חַיִּים עַל (פְּנֵי) *all the days that they (ye) live upon (the face of) the land* Dt 4:10; 12:1; 31:13 1K 8:40 = 2Ch 6:31. Note phrases: חַי עוֹד *yet alive* Gn 25:6; 43:7, 27, 28; 45:28; 46:30 (J), 45:3, 26 Ex 4:18 (E), Dt 31:27 1Sa 20:14 2S 12:22; 18:14 1K 20:32; חַי בְּחַיִּים 2S 12:18 1K 12:6 2Ch 10:6; חַי אֶרֶץ (הַחַיִּים) *land of the living* Is 38:11; 53:8 Je 11:19 Ez 26:20; 32:23, 24, 25, 26, 27, 32 ψ 27:13; 52:7; 142:6 Jb 28:13; חַי אֲרֻצוֹת הַחַיִּים ψ 116:9; חַי חַיִּים ψ 69:29; חַי צְבָאוֹת *bundle of the living* 1S 25:29; חַי אֹר חַיִּים *light of the living* Jb 33:30 ψ 56:14. In the oath by life of men חַי is pointed always חַי אֲדֹנָיִי חַי אֲנִי *as my lord the king liveth* 2S 15:21; חַי אֲנִי חַיִּים חַיִּים *as Yahweh liveth and as thy soul (or thyself) liveth* 1S 20:3; 25:26 2K 2:2, 4, 6; 4:30 חַיִּי חַיִּי חַיִּי 2S 11:11 (but on text v. We Dr). **c. of animals, alive, living:** ox Ex 21:35; 22:3 (E); goat Lv 16:10, 20, 21 (P); bird Lv 14:4, 6<sup>(x2)</sup>, 7, 51, 53; dog, חַי הוּא טוֹב מִן הַחַיִּים חַיִּים לְכָלֵּב Ec 9:4 (comp. Arabic prov. *Kalb hay wa-la maiyit, a living dog and no dead lion* Wetzst<sup>Verhand. Berl. Anthropol. Ges 1878, 388</sup>); reptiles Gn 1:28 (P); animals in general Gn 9:3 (P); חַי בֶּשָׂר *living, raw flesh* Lv 13:10, 14, 15<sup>(x2)</sup>, 16 (P) 1S 2:15. **d. animals and man**, phrases for either or both: חַי חַיִּים Gn 3:20; 8:21 (J) Jb 12:10; 28:21; 30:23 ψ 143:2; 145:16; חַי חַיִּים חַיִּים Gn 6:19 (P); חַי חַיִּים חַיִּים Gn 1:20, 24, 30 (P) 2:7, 19 (J); חַי חַיִּים חַיִּים Gn 9:12, 15, 16 (P) Ez 47:9; חַי חַיִּים חַיִּים Gn 1:21; 9:10 Lv 11:10, 46 (P). **e. (dub.) of vegetation**, as thorns, *green*, ψ 58:10 (Ges Ew Ol Pe, but De Ri Che Bae *raw flesh*, v. c supr. ad fin.) **f. of water, flowing, fresh** חַיִּים מַיִם Gn 26:19 (J), Lv 14:5, 6, 50, 51, 52; 15:13 Nu 19:17(P), Je 2:13; 17:13 Zc 14:8 Ct 4:15. **2. (dub.) lively, active:** חַי אִישׁ *an active man* 2S 23:20 (but Qr חַיִּים is to

be preferred); mine enemies *are lively* ψ 38:20 (RV, but Houb Ol Ew Hu. Che *al.* read הַנֶּחֱמָה, || שקר, || הַנֶּחֱמָה. **3. reviving:** קָצֶתָהּ at the time (when it is) *reviving*, the spring Gn 18:10, 14 (J), 2 K 4:16, 17.”

**#2 of 5 on Strong's #2416, “חַיָּיָא. [חַיָּיָא] noun [masculine] kinsfolk** (Arabic a group of families united by vital ties RS<sup>K 36-40</sup> Dr<sup>Sm 119</sup>), pl. sf. חַיָּיָא 1S 18:18, incorrectly pointed with the interpretation *my life* RV, but read חַיָּיָא *my kinsfolk*, We Ki Dr RS SS RVm VB. It is explained by the gloss משפחת אבי We (Klo reads אֲחֵי וְ)

**#3 of 5 on Strong's #2416, “חַיָּיָא. חַיָּיָא noun feminine, living thing, animal** (Zinj. *wild beast* DHM<sup>Sendsch. 34</sup>)—חַיָּיָא Gn 8:17 +; cstr. חַיָּיָא Is 57:10 +; old case ending (poetic) חַיָּיָא Gn 1:24 ψ 50:10; 79:2; 104:11, 20 Is 56:9<sup>(x2)</sup> Zp 2:14; sf. חַיָּיָא ψ 143:3, etc.; pl. חַיָּיָא Lv 14:4 + 12 times—**1. animal**, as a living, active being: **a. in general**, Gn 8:17 Lv 11:2, 27, 47<sup>(x2)</sup> Nu 35:3 (P) ψ 104:25 Is 46:1 Dn 8:4. **b. wild animals**, on account of their vital energy and activity Gn 7:14, 21; 8:1, 19; 9:5 (P) Lv 17:13; 25:7 (H) Jb 37:8 ψ 148:10 Is 40:16 Ez 14:15; 33:27 Zp 2:14, 15; חַיָּיָא ψ 68:31 *wild animal of the reeds*; חַיָּיָא רָעָה Gn 37:20, 33 (JE) Lv 26:6 (H) Ez 5:17; 14:15, 21; 34:25; חַיָּיָא טְמֵאָה Lv 5:2 (P) *unclean beast*; חַיָּיָא הָאָרֶץ Gn 1:25, 30; 9:2, 10<sup>(x2)</sup> (P) 1S 17:46 Ez 29:5; 32:4; 34:28 Jb 5:22; חַיָּיָא חַיָּיָא Gn 1:24 (P) ψ 79:2; חַיָּיָא הַשָּׂדֶה Ex 23:11, 29 (covt. code) Lv 26:22 (H) Dt 7:22 2S 21:10, 2K 14:9 = 2Ch 25:18, Ho 2:14, 20; 4:3; 13:8 Is 43:20 Je 27:6; 28:14 Ez 38:20; 39:4 Jb 5:23; 39:15; חַיָּיָא הַשָּׂדֶה כל חַיָּיָא Gn 2:19, 20; 3:1, 14 (J) Jb 40:20 Je 12:9 Ez 31:6, 13; 34:5, 8; 39:17; חַיָּיָא חַיָּיָא Is 56:9 ψ 104:11; חַיָּיָא חַיָּיָא Is 56:9 ψ 50:10; 104:20; חַיָּיָא חַיָּיָא Is 35:9 *destroyer among beasts*. **c. living beings**, of the cherubic chariot Ez 1:5, 13<sup>(x2)</sup>, 14, 15<sup>(x2)</sup>, 19<sup>(x2)</sup>, 20, 21, 22; 3:13; 10:15, 17, 20. **2. life**, only in late poetry, ψ 143:3 Jb 33:18, 20, 22, 28; 36:14 Ez 7:13<sup>(x2)</sup>, and (dub.) ψ 74:19; 78:50. **3. appetite**, activity of hunger: חַיָּיָא חַיָּיָא *appetite of young lions* Jb 38:39. **4. revival, renewal:** חַיָּיָא חַיָּיָא חַיָּיָא *thou didst find renewal of thy strength* (reinvigoration) Is 57:10; v. חַיָּיָא”

**#4 of 5 on Strong's #2416, “חַיָּיָא. חַיָּיָא noun feminine, (si veral.) community** (= feminine of חַיָּיָא according to Nö<sup>ZMG, 1886, 176</sup>)—חַיָּיָא וְחַיָּיָא פְּלִשְׁתִּים חַיָּיָא *and a community of Philistines* (i.e. a group of allied families, making a raid together) *was encamping* 2S 23:13 (= חַיָּיָא 1 Ch 11:15); perhaps also ψ 68:11 (*cf. infr.*)

“*Note.*—Several other passages are dub.: חַיָּיָא חַיָּיָא חַיָּיָא 2S 23:11 *assembled into a troop*, or *by bands* (RV, but neither rend. Justif.: Bö Ew We Klo Dr rightly read חַיָּיָא to *Lehi*, *cf.* Ju 15:9; wd. om. by accident in || 1Ch 11:13 Dr); חַיָּיָא חַיָּיָא חַיָּיָא ψ 68:11 *thy troop dwelt in it* (Thes SS RVm Hi Ri Che, but ... Jer Pe *thy (living) creatures*, of the people; Hup *id.*, ref. to quails; improb.); חַיָּיָא חַיָּיָא חַיָּיָא ψ 74:19 *give not the soul of thy turtle-dove to the wild beasts, the life of thine afflicted do not forget for ever*: RV Hi Pe Bae Sch render thus, giving חַיָּיָא diff. meanings in the two clauses, the former being archaic fem. abs. Ges<sup>s 80, 2. R. 2</sup>; text doubtless corrupt, read poss. חַיָּיָא חַיָּיָא Schr Ri, for לחיה, or לחיה Kroch; Gr either of these; Che either, or better לחיה”

**#5 of 5 on Strong's #2416, “חַיָּיָא. חַיָּיָא noun masculine, Dt 28:66 pl.abstr. emph. life**, חַיָּיָא Gn 2:7 +; חַיָּיָא חַיָּיָא Jb 24:22 (Aramaism Ges<sup>s 87 (1) a</sup>); חַיָּיָא חַיָּיָא Gn 23:1 +; sf. חַיָּיָא חַיָּיָא Gn 47:9 +; חַיָּיָא חַיָּיָא ψ 103:4; (Ges<sup>s 91 (2) R. 2</sup>), etc.;—**1. life**: physical Gn 27:46 Ex 1:14 (P), Dt 28:66<sup>(x2)</sup> 2S 11:11; 15:21 Is 38:12 Je 8:23 La 3:53, 58 Ez 7:13 Jb 3:20; 7:7; 9:21; 10:12; 24:22 ψ 7:6; 17:14; 21:5; 26:9;

31:11; 34:13; 63:4; 64:2; 66:9; 88:4; 103:4 Pr 18:21 Ec 2:17; 6:12; 7:13; 9:9<sup>(x2)</sup> 10:19 Jon 2:7; 4:3, 8; שָׂרָה חַיֵּי שָׂרָה *life of Sarah* Gn 23:1 (P); שָׁנֵי חַיֵּי years of the life of 2S 19:35 Gn 23:1; 25:7, 17; 47:8, 9<sup>(x2)</sup>, 28 Ex 6:16, 18, 20 (P); שָׁנָה לַחַיִּים Gn 7:11 (P); שְׁנוֹת חַיִּים Pr 3:2; 4:10; 9:11; חַיֵּי חַיֵּי days of the life of Ec 2:3; 5:17, 19; 6:12; 8:15; 9:9; חַיֵּי חַיֵּי חַיֵּי Gn 3:14, 17 (J) Dt 4:9; 6:2; 16:3; 17:19 Jos 1:5; 4:14 (D) 1S 1:11; 7:15 1K 5:1; 11:34; 15:5, 6, 2K 25:29, 30 = Je 52:33, 34, Is 38:20 (poem of Hez.) ψ 23:6; 27:4; 128:5 Pr 31:12; בַּחַיִּים in or during one's life Gn 27:46 (P) Lv 18:18 (H) Ju 16:30 2S 1:23; 18:18 ψ 49:19; 63:5; 104:33; 146:2 Jb 10:1 Ec 3:12; 9:3; חַיֵּי חַיֵּי Gn 6:17; 7:15 (P); חַיֵּי חַיֵּי Is 38:16 (poem of Hez.); חַיֵּי חַיֵּי Pr 14:30; חַיֵּי חַיֵּי חַיֵּי Gn 2:7; 7:22 (J). **2. life:** as welfare and happiness in king's presence Pr 16:15; as consisting of earthly felicity combined (often) with spiritual blessedness Dt 30:6, 15, 19<sup>(x2)</sup>, 20; 32:47 ψ 30:6; 133:3 Pr 3:22; 4:13, 22; 8:35; 10:16; 11:19; 12:28; 19:23; 21:21; 22:4 Mal 2:5; used only once distinctly of eternal life (late) חַיֵּי חַיֵּי Dn 12:2; חַיֵּי חַיֵּי ψ 42:9 *God of my life*; חַיֵּי חַיֵּי ψ 27:1; חַיֵּי חַיֵּי ψ 36:10 Pr 10:11; 13:14; 14:27; 16:22; חַיֵּי חַיֵּי חַיֵּי Gn 2:9; 3:22, 24 (J) Pr 3:18; 11:30; 13:12; 15:4; חַיֵּי חַיֵּי ψ 16:11 Pr 5:6; 15:24; חַיֵּי חַיֵּי חַיֵּי Pr 10:17; חַיֵּי חַיֵּי חַיֵּי Pr 2:19; חַיֵּי חַיֵּי חַיֵּי Pr 6:23 Je 21:8; חַיֵּי חַיֵּי חַיֵּי Ez 33:15; חַיֵּי חַיֵּי חַיֵּי Pr 4:23 *sources* (origin and direction) of life; חַיֵּי חַיֵּי חַיֵּי Pr 15:31; חַיֵּי חַיֵּי חַיֵּי Is 4:3 *written unto life*. **3. sustenance, maintenance:** חַיֵּי חַיֵּי חַיֵּי Pr 27:27 *maintenance for thy maidens*, v. חַיֵּי חַיֵּי infr." This has been taken exactly (except spelling out the parts of speech) from the electronic edition of B-D-B-G.

In addition to acquiring and studying all of this lexical data on the Hebrew word "chay", #2416, I have looked up and cited every place where the Hebrew word is used, (502 times) in the Old Testament, in order to fully comprehend its proper context, and it certainly does not mean the creation\* of the non-Adamic races! To use it in such a way only promotes confusion! On the contrary, the Hebrew word "chay", #2416, used in conjunction with people, can only be rightfully claimed by Adamites and Almighty Yahweh (in the flesh) Himself! [\*"creation & "formed" used together at Isa. 43:1, 7; 45:18! Also, Adam-man "created" at both Gen. 1:27 & 5:1!]

For instance, if the Hebrew word "chay" means the creation of the nonwhite races, then Eve is the mother of all non-Adamites (black, mud or otherwise) at Gen. 3:20, where it states she is the mother of all "chay":

**"And Adam called his wife's name Eve; because she was the mother of all [#2416] 'chay'."**

Another for instance is, if the Hebrew word "chay" at Genesis 1:24-25 means the creation of the pre-Adamic races, then Adam himself is pre-Adamic, as at Genesis 2:7 Adam is recognized as a "chay" creation twice:

**"And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of [2416] 'chay'; and man became a [2416] 'chay' soul."**

The other races never had that breath of life breathed into them as Adam did, so they're just the opposite of "chay". Actually, the non-Adamic races are the walking dead, or zombies! Not only that, but Christ Himself spoke of BAD RACIAL KINDS (i.e., genos) at Matthew 13:47-50!

Again, if the Hebrew word "chay" at Genesis 1:24 means the creation of the nonwhite races, then Yahweh Himself is racially nonwhite, for He is a "chay"-God.

Deut. 5:26: “For who *is there of all flesh, that hath heard the voice of the [2416] ‘chay’ God speaking out of the midst of the fire, as we have, and lived?*”

Joshua 3:10: “And Joshua said, Hereby ye shall know that the [2416] ‘chay’ God *is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.*”

2 Kings 19:16: “Yahweh, bow down thine ear, and hear: open, Yahweh, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the [2416] ‘chay’ God.”

The reader should understand that this is only three of the hundreds of instances where #2416 “chay” is used in direct relationship with God (*i.e.*, “Elohim”)! So why should we lower our Almighty down in character equivalent with the non-Adamic, unclean (*i.e.*, sewer people) races?

For a more complete study on the word “chay”, the reader should obtain a copy of my 38 page companion article to this brochure, *Study On The Word “Chay”, #2416*, where I cite the 502 instances that #2416 can be found in the Old Testament! Once you have studied my data, plus any lexical material you have at hand, it will become very clear that the Hebrew term “chay” does not support a premise regarding the creation of the nonwhite races!

I know this flies in the face of the late Nord Davis and his followers, such as Eli James, who evidently believes that Nord was infallible like the pope. The simple truth is, there is no evidence Nord used any other source than Strong’s *Lexicon*. Chances are, he built his flawed premise on Strong’s inadequate definition of “chay”. But, I will say this: Don’t take anything that I teach as the infallible truth, but do your own unbiased research on the subject, and, “... **show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth**” (at least the best you can), 2 Tim. 2:15. And if you haven’t studied the subject thoroughly, remain silent until you have!

As one will notice, I’m being as honest as I know how to be in revealing all of my sources for everyone to see, as I consider it a privilege to share them with others who may not have the where-with-all to purchase them for his own use. Of all the spurious beliefs in Israel Identity, the misuse of the Hebrew word “chay” has to be one the most serious! For many, it’s just another attempt to wishfully-think non-Adamites into Yahshua’s Kingdom, which He will never, ever allow to happen! Let’s face it, it’s all genetic: We’re the sheep and they’re the goats. Mixing the two won’t work either!