

Is it possible that Muhammad
is prophesied *by name* in the
Bible?

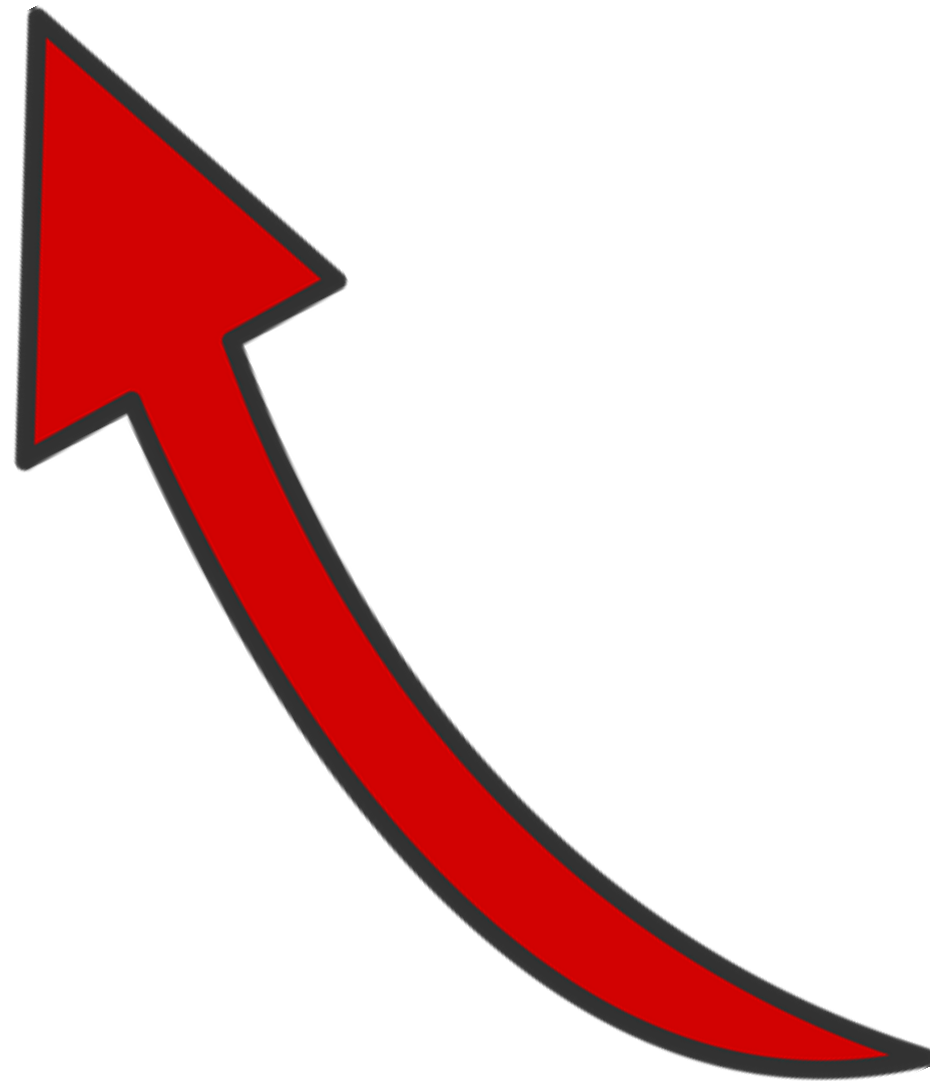
CLAIM:

The Hebrew word **מַחְמַדִּים**
(**machmadim**), meaning “altogether
lovely,” sounds remotely similar to the word
“Muhammad”



THIS SHOULD BE EMBARRASSING

“They are¹ the ones who follow the Messenger, the unlettered Prophet, whose description find in their Torah and the Gospel.



According the Quran



Quran 7:157 states Muhammad is found in:

- The Torah (Tawrat)
- The Gospels (Injil)

It NEVER says he is found in the Wisdom literature or Poetry

According the History



- It was NEVER shown to Muhammad
- No Jewish historian ever discussed this
- 1400 years of Islamic history and it was not discussed by His companions, in the tafsir, or anywhere
- Zakr Naik

Quran 7:157



“They are¹ the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel.¹ He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. ‘Only’ those who believe in him, honour and support him, and follow the light sent down to him will be successful.”

Footnote - 1



Some Muslim scholars cite Deuteronomy [18:15-18](#) and [33:2](#), Isaiah 42, and John [14:16](#) as examples of the description of Prophet Muḥammad in the Bible. However, Bible scholars interpret these verses differently. The name of Prophet Muḥammad (ﷺ) appears several times in the Gospel of Barnabas, which is deemed apocryphal by Christian authorities.



A Love Poem

His **cheeks** are like beds of spices,
mounds of sweet-smelling herbs.

His **lips** are lilies,
dripping liquid myrrh.

¹⁴ His **arms** are rods of gold,
set with jewels.

His **body** is polished ivory,
bedecked with sapphires.

¹⁵ His **legs** are alabaster columns,
set on bases of gold.

His **appearance** is like Lebanon,
choice as the cedars.

¹⁶ His **mouth** is most sweet,
and he is **altogether desirable.**

This is my beloved and this is my friend,
O daughters of Jerusalem.

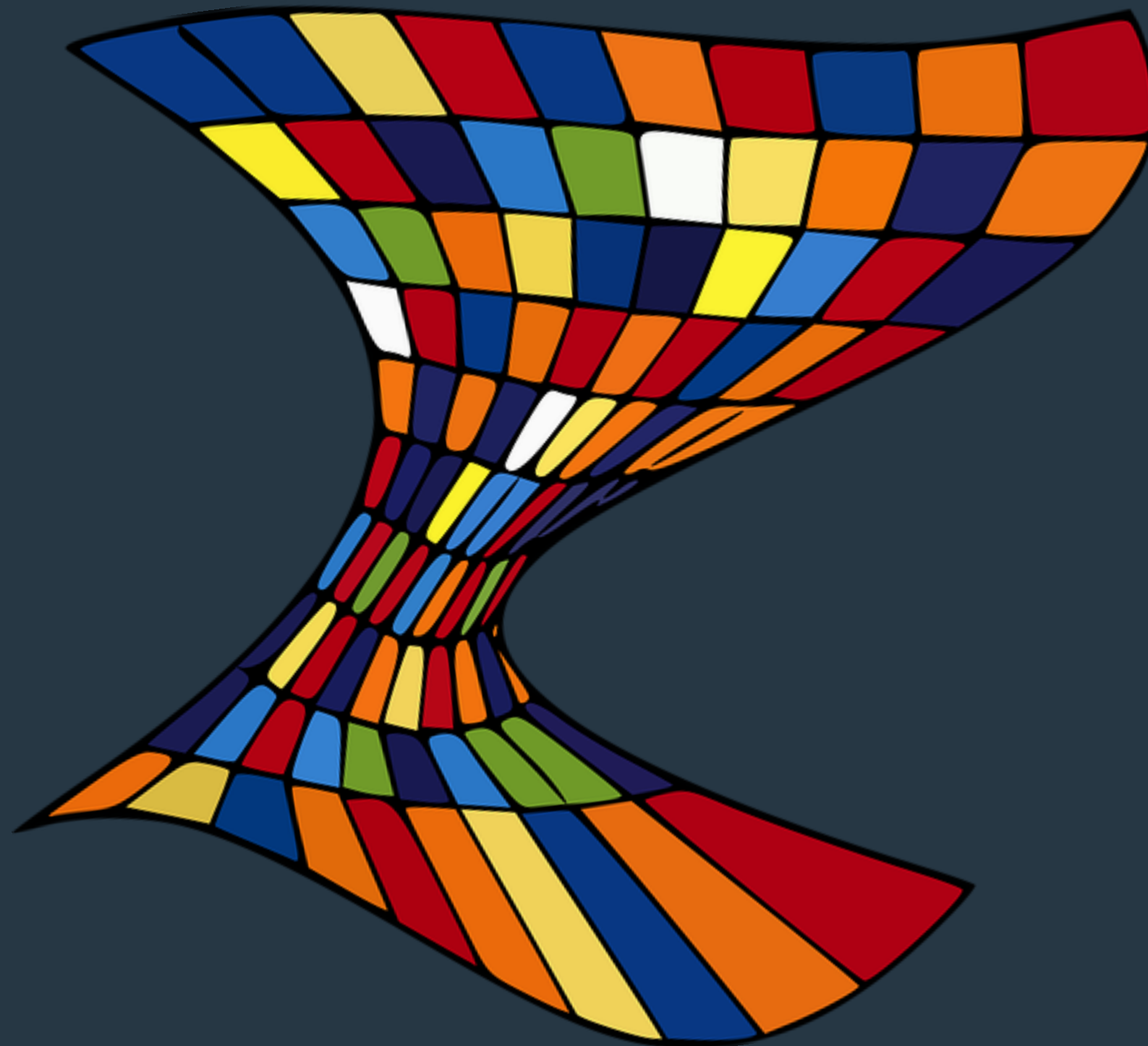
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THE CONTEXT IS AN EROTIC LOVE POEM

“His mouth is most sweet, and he is altogether desirable” (v. 16).

Would a Jewish woman be talking about the sweetness of the mouth of a man 1400 years in the future? One whom she has never seen?

To say this is Muhammad distorts both the text and context.



IT JUST DOESN'T FIT



THE WORD MEANS "EXTREMELY LOVELY"

- Used 13 times in Hebrew Bible (e.g., Ezekiel 24:16, 25 (his wife), Hosea 9:6, 16)
- Never refers to a person named Muhammad

“For behold, they are going away from destruction;
but Egypt shall gather them;
Memphis shall bury them.

Nettles shall possess **their precious things** of silver;
thorns shall be in their tents” (Hosea 9:6).

IT JUST DOESN'T FIT

1

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2

The Word is PLURAL

- The base word is standard plural form, NOT an ending for Royalty, as some say.
- Nor is Muhammad a plurality.

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3

Nowhere do we find any reference in the Quran or hadith saying this is Muhammad

It just isn't there.



Any Word can Be Stretched...

דָּוִד (dōdî) = "My Beloved"



Any Word can Be Stretched...

דָּוִד (dōdî) = “My Beloved”

“Dodi” sounds like David

"Dodi" is found all throughout Song of Solomon

Song 1:13

Song 5:2

Song 6:3

Song 1:14

Song 5:4

Song 7:10

Song 2:3

Song 5:5

Song 7:11

Song 2:8

Song 5:6

Song 8:5

Song 2:9

Song 5:8

Song 8:14

Song 2:10

Song 5:9

Song 2:16

Song 5:10

Song 4:16

Song 5:16

Song

Song 6:1

Song

Song 6:2

The Messiah is from the House and Line of David

“And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”¹⁷ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.” (2 Samuel 7:16-17)

The Messiah is from the House and Line of David

Song of Solomon Prophecy —> Jesus,
of the house and line of David

Specifics in the Bible

1. The Bible is not afraid to prophecy someone like Jesus with over 300 specific prophecies



Specifics in the Bible

1. The Bible is not afraid to prophecy someone like Jesus with over 300 specific prophecies
2. The Bible is not afraid to prophecy someone specifically by name



**Cyrus of Persia — He was
Prophesied *By Name* 100
*years prior to his arrival***

[Isaiah 44:24–28](#) and [Isaiah 45:1–13](#).



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**Cyrus of Persia — He was
Prophesied *By Name* 100
*years prior to his arrival***

[Isaiah 44:24–28](#) and [Isaiah 45:1–13](#).

**But his prophecy did not
make him a prophet that
we should follow today**



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I DOES NOT FIT IN ANY SENSE

- Song of Solomon is an erotic love poem
- The Quran never mentions a prophecy in the poetry literature
- To say that a distant sound is a correlation is illogical as any word anywhere can sound the same as another
- Muhmamad isn't a plurality
- Nor is it a plural of respect
- The words means "altogether lovely" and fits the context

“If you would just do your research, you would know that *-im* is a plural of respect”:

מ,



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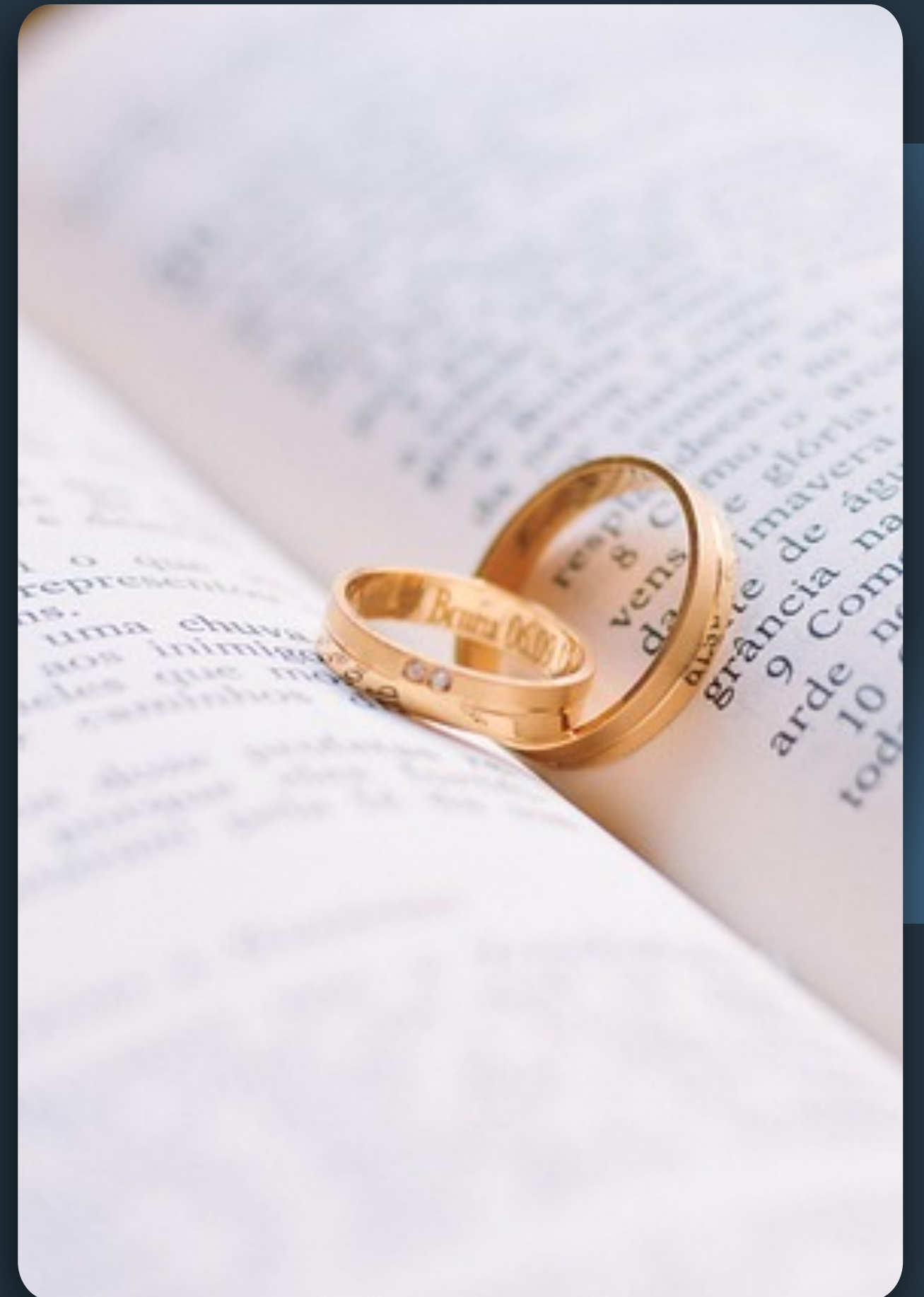
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The Hebrew word **מַחְמַדִּים**
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1) Hebrew Class 101 - Week 2

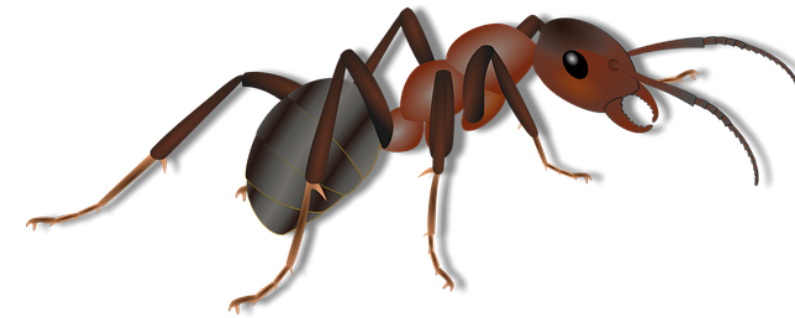
How to Make a Masculine Noun Plural in Hebrew:

מ

Making a Plural in English:



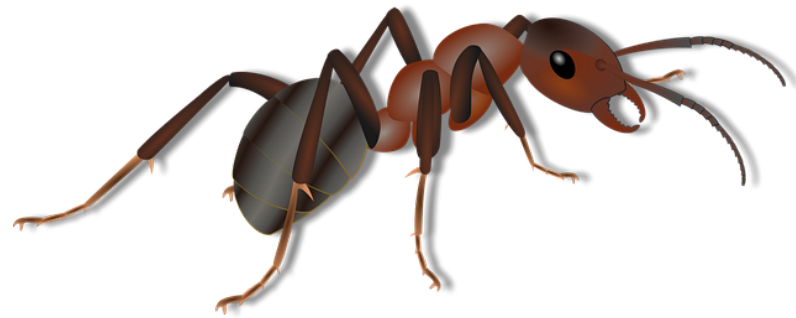
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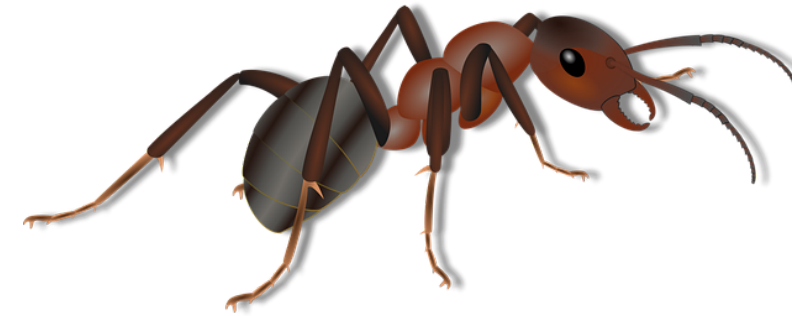
Bag

Book

Making a Plural in English:



Ants



Bags

Books

In Hebrew, you add **-*im*** at the end of a masculine word to make it plural.

מ,

Plural of Respect??

- Donkeys – חֲמוֹרִים (chamorim)



Plural of Respect??

- Donkeys – חמורים (chamorim)
- Dung piles / manure – זבלים (zevalim)

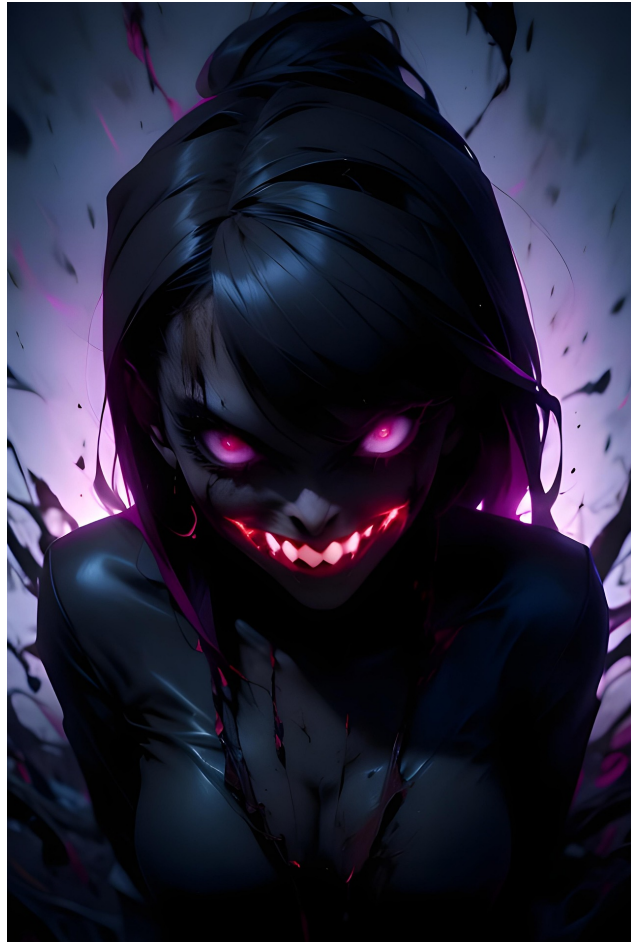


Plural of Respect??

- Donkeys – חֲמוֹרִים (chamorim)
- Dung piles / manure – זֵבָלִים (zevalim)
- Demons / evil spirits – שֵׁדִים (shedim)

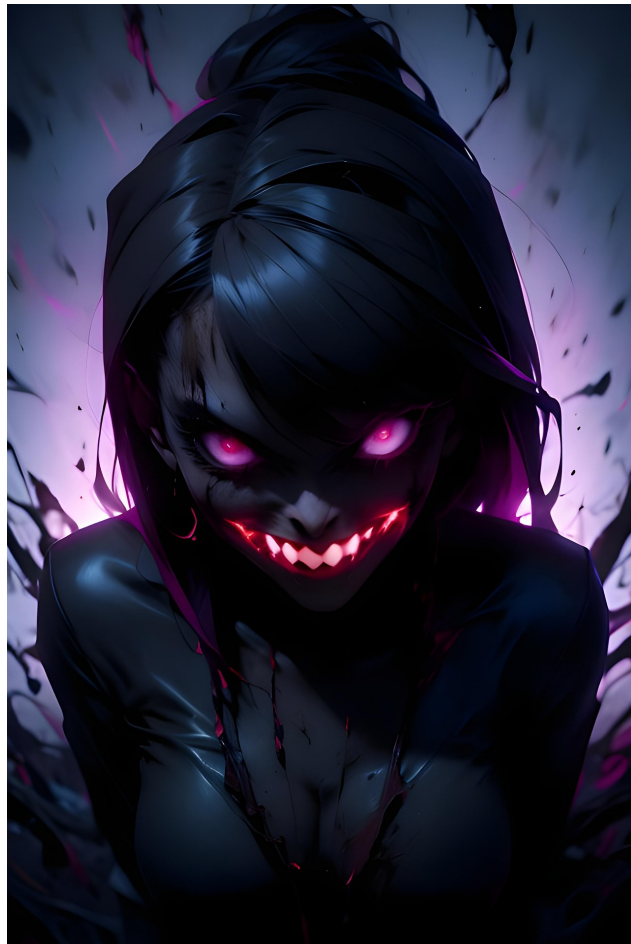


- **Evil - ra-im** — רַעִים



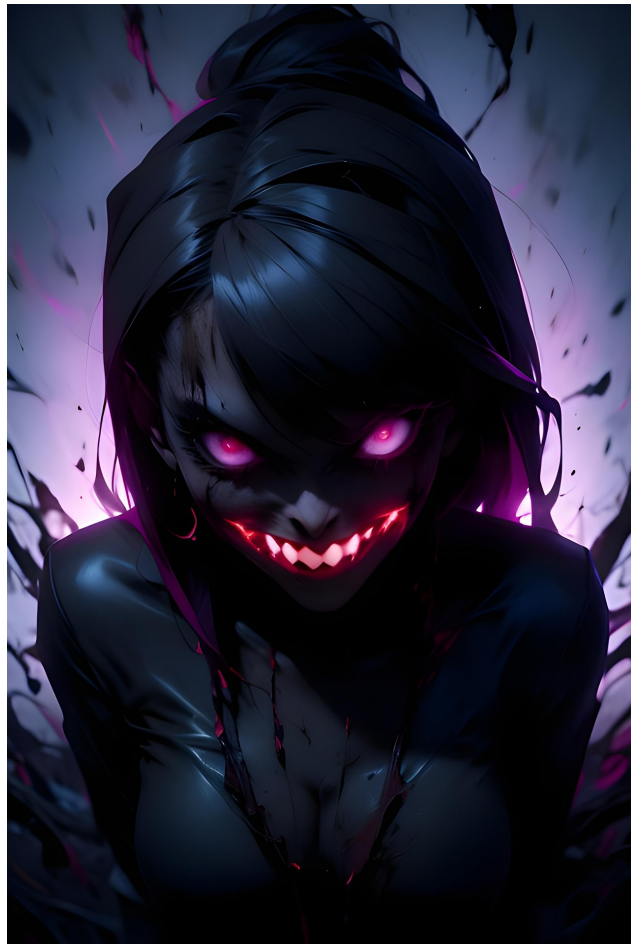
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Plural of Respect?

- Evil - ra-im — רָעִים
- Poor - anayim — עֲנָוִים
- Fools - kesilim — כְּסִילִים



Sheik

GPT

How do I make a masculine Hebrew noun plural?

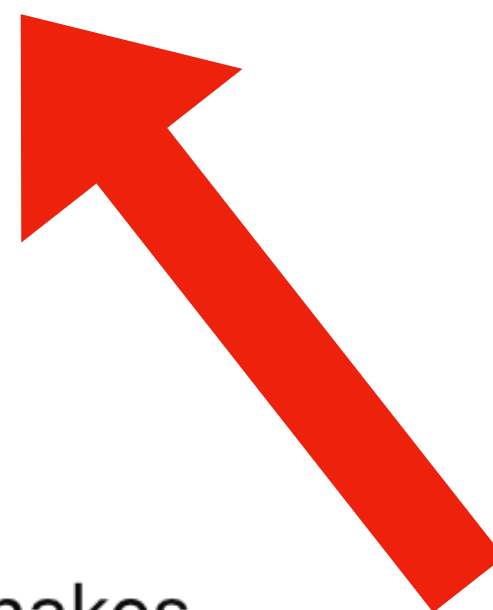
In Hebrew, making a **masculine noun plural** is usually straightforward because Hebrew has regular patterns. Here's the step-by-step guide:

1. Masculine plural ending

Most masculine nouns form the plural by adding **ים** (-im) to the end of the word.

Examples:

- ספר (sefer) – book → ספרים (sfarim) – books
- כלב (kelev) – dog → כלבים (klavim) – dogs
- נחש (nachash) – snake → נחשים (nachashim) – snakes



how many words in hebrew end in -im

There isn't a single exact number, because **Hebrew dictionaries contain tens of thousands of words**, and **-ים (-im)** is not a fixed word ending—it is mainly a **grammatical plural suffix** that can attach to many masculine nouns and adjectives.

1. What -im (ים) means

In Hebrew grammar, **-ים (-im)** is the **standard masculine plural ending**.

betheden-hebre...

Examples:

- ספרים → ספר (*sefer* → *sefarim*, book → books)
- ילדים → ילד (*yeled* → *yeladim*, boy → boys)
- כוכבים → כוכב (*kokhav* → *kokhavim*, star → stars)

biblicalhebrew.org

So any masculine noun can potentially form a plural ending in **-im**.

2) The Root of “Mahmad”

**H M D = Meaning “Lovely,”
“Desirable,” “precious”**

H M D = Meaning “Lovely”

1 Kings 20:6 — “pleasant/desirable things.”

Lamentations 1:10 — “pleasant things” or “precious things.”

Haggai 2:7 — “the desire of all nations.”

Plural of Intensity/Excellence - S.S. 5:16

One way (not as common) of adding intensity to an adjective in Hebrew can be to add an *-im* ending. It can mean “very” or or add intensification based on context.



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3) NEVER have we observed -*im* being added to a person's Name, after its origin

- Sometimes names have *-im* at the end like “Elohim.”
- Or “Ephraim” or “Nephilim”

3) NEVER have we observed *-im* being added to a person's Name, after its origin

Names that have had their origin with an *-im* ending are solidified. They are stable and do not change.

3) NEVER have we observed -*im* being added to a person's Name, after its origin

- It didn't happen after they became kings
- It was not added as an honorific
- And it would make no sense to think the adjective "altogether lovely" in S.S. 5:6 as an honorific.

4) In Hebrew, if a name is unfamiliar, Hebrew construct generally introduces them

Muhammad was not introduced, and this does not fit a Hebrew construct.

Intro Style**Person****Verse**

"There was a man ... whose name was Job"

Job

Job 1:1

"There was a certain man ... whose name was Elkanah"

Elkanah

1 Samuel 1:1

"A man of Benjamin, whose name was Kish"

Kish

1 Samuel 9:1

"A man sent from God, whose name was John"

John the Baptist

John 1:6

"Now there was a man of the Pharisees named Nicodemus"

Nicodemus

John 3:1

"There was a man named Zacchaeus"

Zacchaeus

Luke 19:2

"Now there was a man in Jerusalem, whose name was Simeon"

Simeon

Luke 2:25

Conclusion

- The ending -im is as the main plural ending for masculine nouns
- The Word means “lovely,” not Muhammad
- It was not added as an honorific after a word of origin
- The grammar is not set up as a Hebrew construct to introduce a new person on the scene

