

Phase Two: A Clear Defence of the Gospel

This article is written for Christians and for serious discussions where the Gospel has already been encountered

and is now being questioned or challenged. It is not designed for first contact or casual conversation.

Phase Two does not replace patience or love. It exists to defend truth when claims are made that directly deny,

dismiss, or block the message of the Gospel.

Purpose of Phase Two

Phase One invites reflection.

Phase Two addresses objections.

Phase Two is not aggressive. It is careful, deliberate, and restrained.

It does not overwhelm with information, but applies sustained pressure to a small number of critical claims.

The goal is not to win arguments, but to remove barriers that prevent honest engagement with the Gospel.

Clarifying the Central Claim

The most common objection raised against the Gospel is the claim that the earlier Scriptures — the Torah and the Gospel — were corrupted.

Before responding, this claim must be clearly defined.

Ask them:

- What does “corrupted” mean?
- Was the text altered?
- Was the meaning distorted?
- Were original copies lost?
- Was corruption total or partial?
- If it was only partially corrupted, which parts were they?

Vague claims protect themselves. Truth requires specificity.

Without clarity, the objection cannot stand. Many arguments die right here.

The Qur’an’s Own Testimony About Earlier Scripture

The Qur’an repeatedly affirms that the Torah and the Gospel were revealed by Allah as guidance and light.

It also appeals to these Scriptures as a source of confirmation and knowledge.

At no point does the Qur’an claim that the earlier “before books” are corrupted.

At no point does the Qur’an explain:

- when any corruption occurred; or
- when corruption occurred

- who carried it out
- which passages were affected
- how the corruption succeeded against Allah

Instead, the Qur'an speaks as if these Scriptures are present, known, and accessible.

This creates an internal tension that must be addressed honestly.

The Unchangeable Word of Allah

The Qur'an states plainly that the words of Allah cannot be changed.

If the Torah and Gospel are the words of Allah, then claiming their corruption introduces a serious theological problem:

either the Scriptures were never truly revelation and Allah lied, or Allah failed to preserve His word.

The Qur'an itself does not resolve this dilemma.

Any claim of corruption must therefore explain how Allah's unchangeable word became unreliable — without contradicting the Qur'an's own assertions.

The Direction to Consult the People of the Book

When doubt arises, the Qur'an directs the questioner to ask those who read the earlier Scriptures.

This instruction assumes:

- those Scriptures exist
- their readers possess real knowledge
- they can provide meaningful clarification

If the earlier books were already corrupted beyond usefulness, this instruction would be misleading.

This again raises a question that cannot be ignored:

Why would Allah direct people toward corrupted sources?

The Person of Jesus (‘Īsā)

Both the Qur'an and the Gospel speak extensively about Jesus (‘Īsā).

Yet the Qur'an presents him as uniquely different from all other prophets.

He is described as:

- born of a virgin
- called the Word of Allah
- called a Spirit from Him
- performing miracles unmatched by other prophets
- raising the dead

- taken up alive
- still living
- returning at the end

No other prophet shares this combination of attributes.

If Jesus is only a prophet, the Qur'an never explains why he stands apart in this way.

The Gospel provides an explanation the Qur'an leaves unresolved.

An Unfinished Narrative

All prophets in the Qur'an complete their mission and die.

Jesus does not.

His story is left open.

His return is anticipated.

His role is unfinished.

This alone demands further investigation.

Ignoring the Gospel leaves this narrative incomplete.

What Is Actually Being Rejected?

When someone rejects the Gospel on the basis of corruption claims, it is important to ask:

Which Gospel is being rejected?

The Qur'an never identifies a lost or alternative Gospel.

It assumes familiarity with the Gospel Christians possess.

To reject the Gospel without examining its content is not discernment — it is avoidance.

The Cost of Avoidance

If the earlier Scriptures are unreliable, then:

- Allah's guidance failed
- believers were misled for centuries
- the Qur'an affirms and appeals to compromised revelation

If the earlier Scriptures are reliable, then:

- the Gospel must be read honestly
- Jesus' words must be faced directly
- a response is required

There is no neutral position.

A Final Clarification

Phase Two does not force belief.

It removes excuses.

It does not demand agreement.

It demands honesty.

The Gospel cannot be dismissed safely.

It must be either rejected knowingly — or received truthfully.

Appendix: Scripture References for Further Reading

Qur'an References:

Surah 3:3–4

Surah 5:44–48

Surah 5:68

Surah 6:115

Surah 7:157

Surah 10:94

Surah 18:27

Surah 19:16-21

Surah 3:45-49

Surah 4:158-171

Surah 5:110

Surah 43:61

Bible References:

John 1:1-14

John 1:29

John 5:39

John 10:35

Luke 24:44

Hebrews 1:1-3

Revelation 5:5-6