

# On the Angel's Gospel

by W.J. Erdman

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*The angels' gospel is a message of salvation through Jesus Christ, and it is the responsibility of forgiven sinners to preach this gospel to others.*

**Scripture:** Luke 1:31

**Topics:** "Gospel Message", "Jesus Christ"

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## Description

In this sermon by W.J. Erdman, the focus is on the message that Christians have to bear in order to lead others to salvation. The Gospel preached by angels and echoed by Paul centers around Jesus - His birth as a Savior, His dignity as the Son of God, His royal right to the throne, His divine character, His mission to save people from their sins, His crucifixion, resurrection, and imminent return. The angels' role transitions from proclaiming the birth of Jesus to announcing His resurrection and His second coming, emphasizing the importance of believers sharing the Gospel message.

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## Transcript

The first day of our Bible Readings we took the duty or privilege of Christians to work for their Lord; yesterday under the figure of God's vessels we were led to consider the power for such service, and to-day we will consider what message we have to bear in order that through our instrumentality others may be saved. Did you ever think of the Gospel the angels preached? We know our Lord Himself preached the Gospel to the poor, and that His holy Apostles preached the same glad tidings of salvation. Paul says in Gal. i. 8, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Now if we compare the gospel preached by the angels, with that spoken by Paul, we shall find them corresponding in every particular. As the song of the angels will agree with the song of the saints, so their spoken message on earth agreed, its one subject was Jesus. The angels message to the Virgin, Luke i. 31, thou shalt "bring forth a Son, and shalt call His name Jesus." Jesus born a Saviour is the first clause in the angel's gospel. Verse 32 gives us His dignity, He shall be great, and shall be called the Son of the Highest." Then we have His royal right, "The Lord God shall give unto Him the throne of His father David." Next comes a sway more extended and durable than David's, "Shall reign over the house of Jacob forever." The thirty-fifth verse gives us His Divine character, born of the Holy Ghost; and therefore called the Son of God.

Now we turn to Matthew i. 20. In the angel's message to Joseph we have something more; not merely a Saviour from enemies as we have in Luke i. 71, but something more precious still, "He shall save His

people from their sins." These three messages are gospel in prophecy, but in Luke ii. 11, the angels announce the fact of the birth in Bethlehem to the Shepherds, no longer a whisper in secret, or an intimation in a dream, but a gospel preached and attested by a multitude of the heavenly host.

Glad tidings, peace and good will, and the Gospel is no longer glad tidings to a few, but to all people, a light for the Gentiles as well as the glory of God's ancient people. And now the angel messengers become silent; we have no recorded angel utterance during our Lord's life on earth. He was God's anointed Preacher, they came to minister to Him, but not to speak to us. But when the crucifixion is past, the body marked with Scourge and thorn and nail and spear, has been hurriedly entombed. On the resurrection morning comes, and the angels have again their brief moments for preaching, They roll back the stone to shew the Church the empty grave, and to the women they say, "Fear not, ye seek Jesus which was crucified." Christ crucified is another clause added to the angels' gospel, immediately followed by the more glorious announcement, "He is not here He is risen. A few more words to the weeping woman who lingered by the grave and then the angels are silent again, for Jesus Himself speaks and the need say no more. We read of no other speech from them till the ascension, and then two angels are there to give the final clause, "He is coming again." Christ born, Jesus a Saviour, a King for all, Jesus crucified, Jesus risen, Jesus coming again. This is our gospel--Paul's gospel--the angels' gospel.

And now, very briefly, what other angelic utterances have we? By the sepulchre we have, "Go, tell that He is risen," in Matt. xxviii. 7, and other places. In Acts v. 20, we have, "Go, stand and speak in the temple to the people all the words of this life:" In Acts xi. 13, 14 we have, "Send men for Simon Peter, who shall tell thee words whereby thou and all thy house shall be saved." Why did not the angels go and tell the mourning disciples, "He is risen?" Why did not the angels go and speak "all the words of this life" to the people? Why did not the angel speak to Cornelius "words whereby he might be saved?" Because, it is the lips of forgiven sinners that are now to preach the Gospel. The weakest disciple here to-day can do something that no angel can do. If we do not convey this message--who will? Not the angels, though they would rush to bear the tidings if they might.

One word to those who are hindered absolutely from proclaiming the glad tidings: the angels have teaching for you. Look at Acts xii.: Peter is in prison, chained fast; he can no longer speak in the temple, and no angel can do it for him. What can the angel do? Open the doors of the prison and let Peter out. There are those who would gladly go to the heathen, kept at -home for want of means, as directly as Peter was kept from preaching by the prison doors. Give of your abundance. or out of your deep poverty, and God will count it angelic ministry. Open doors wide for others if you cannot go yourselves, and He who watched the gifts cast into the treasury will say, "She hath done what she could."

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