

The Imprint of God- “The Sovereignty of Jesus”

Lesson 5 * October 4, 2026

Bible Basis: Hebrews 1:1-9

Bible Truth: Jesus Christ perfectly reveals God’s glory and sustains all creation by His powerful word.

Memory Verse: “Who being the brightness of his glory, and the express image of his person, and up-holding all things by the word of his power: (Hebrews 1:3a)

Lesson Aim:

By the end of the lesson, we will be able to explain how Hebrews 1 presents Jesus as the radiance of God’s glory, the exact imprint of His nature, and the exalted King above the angels.

We will grow in awe, joy, and confidence as we see Christ’s unmatched beauty, righteousness, and divine authority.

We will respond by worshiping Christ, trusting His rule, and submitting our lives to His kingship.

Historical and Background Context:

The author of Hebrews is not identified in the letter. Although interpreters have proposed Paul, Barnabas, Apollos, and others, no proposal has gained universal acceptance.

Hebrews was written to a community of believers who knew Israel’s Scriptures and were under pressure to drift from their confession of Christ. The letter repeatedly urges them to persevere by showing that Jesus and His new-covenant work are superior to the prophets, angels, Moses, the priesthood, and the sacrificial system.

The purpose of Hebrews 1 is to establish the finality of God’s revelation in the Son, demonstrate Jesus’ superiority to the angels, and prepare readers for the warning in Hebrews 2:1–4: if the Son is this glorious,

1. His message must not be neglected.
2. Establish the finality of god’s word in the son
3. Elevate Jesus far above angels, a big issue in first-century Jewish thought.

4. Lay a foundation for later warnings: If the son is this glorious, ignoring His message is dangerous. (2:1-4)
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Background Scripture Connection: How John 1:1-5, 10-14 connects with Hebrew 1

They both present Jesus as God's final revelation. John 1:1-14 introduces Jesus as the eternal Word who was with God, created all things, and became flesh.

Hebrews 1:1-9 develops the same truth by presenting Jesus as God's final revelation, the creator and sustainer of the universe, the exact representation of God's nature and the divine Son whom the Father calls "God".

The Lesson:

As we study Hebrews 1:1–9, we will follow four movements in the passage: God's final revelation through the Son, the Son's divine identity and sustaining power, His completed work of purification and exaltation, and His superiority over the angels as the eternal righteous King.

I The Eminence of Jesus (Hebrews 1:1-4) KJV

¹ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

² Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

³ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

⁴ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

What's Happening Here?

1God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

- Sundry times = many times
- Divers manners = and in many ways, different forms

- Fathers = our ancestors
 - By the Prophets= God's messengers in the Old Testament. Instrumental in relaying God's messages to God's people and nations.
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2Hath in these last days spoken unto us by *his* Son,

Hath in these last days –

- The final days –
- the period of Christ's first coming to His return –
- the closing era of God's redemptive plan

spoken unto us by *his* Son,

He spoke to us through His son by:

- Revealing Himself fully in Jesus' (the person of Jesus)
- Speaking through Jesus Word
- Displaying His nature through Jesus' Life
- Declaring salvation through Jesus' death and resurrection.
- We are the intended audience of God's revelation
- God directed His message toward humanity, not angels, not creation.
- Continuing Christ' voice through the Spirit and Scripture
- He made the Worlds(universe)

whom he hath appointed heir of all things,

This means that Christ possesses rightful ownership, authority, and dominion over all creation.

Jesus is both creator and the Heir – As creator, everything belongs to Him by right; as the son, He inherits all things from The Father. This reflects the Biblical picture of the Father and Son sharing authority, glory, and ownership over creation.

This fulfills the promises made to the Messiah.

- Psalm 2 — Sonship
- 2 Samuel 7 — Eternal throne
- Psalm 45 — Righteous King
- Psalm 97 — Angels worship Him
- Psalm 104 — Angels are servants

- Psalm 102 — Eternal Creator
 - Psalm 110 — Right-hand rule
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3Who being the brightness of *his* glory,

Jesus perfectly manifests God’s glory. He does not merely reflect God’s glory like a mirror; He is the radiance proceeding from God’s glory. In the Son, the invisible God makes His glory known, just as sunlight reveals the brilliance of the sun.

and the express image of his person,

- uses two Greek words that mean:

- exact imprint,
- precise engraving,
- perfect representation
- essence,
- nature,
- substance,
- being

So, ***“The express image of His person”*** means Jesus is the perfect, exact, eternal expression of God’s very nature — not just in His humanity, but in His eternal divine identity.

Upholding all things by the “Word” of His power-

In Hebrews 1:3, “the word of His power” refers to Christ’s effective utterance or command. The Greek term is **Rhēma, emphasizing what is spoken**. In John 1, **Logos identifies the eternal Word** who was with God and is God; it does not mean merely the written Word of God. Hebrews therefore emphasizes that Christ sustains all things by His authoritative command.

Notice what it doesn’t say “by the power of His Word” it says, “by the Word of His Power”. The emphasis is on the effective utterance that proceeds from His power. So in other words – Christ’ word is not merely informative, it is performative. What He speaks happens. His commands carries divine authority and worth.

when he had by himself purged our sins,

After making purification for sins, Jesus sat down at the right hand of the Majesty on high. Unlike the Levitical priests, who offered sacrifices repeatedly with the blood of animals and also needed atonement for their own sins, Jesus offered Himself as both the perfect High

Priest and the perfect sacrifice. His once-for-all offering accomplished true purification and opened the way into God's presence.

- Offered sacrifices repeatedly
- Used the blood of animals
- They needed sacrifices for their own sins

But Jesus was:

- Both Priest and Sacrifices
- Offered Himself
- Accomplished purification for all
- He entered once for all into the Holy places...
- By means of His own blood. Hebrews 9:12

in this context – **purged our sins**, means having made purification for sins and removal of defilement.

In the Old Testament the Jewish community the word “Purge” would immediately bring to mind the purification rituals of the Law. Purge from:

- Leprosy – disease
- After uncleanness – a woman's menstrual cycle or miscarriage
- Sacrifices for sin
- The Day of Atonement

In the OT sins made a person unclean before God. This was defilement not just sin. Hebrews is saying more than ‘Jesus Paid It All’ It is saying Jesus cleansed away the impurity and defilement caused by sin.

sat down on the right hand of the Majesty on high;

The tabernacle and temple contained lamps, an altar, tables, and a laver, but the priestly ministry provided no chair for a priest to sit after offering sacrifice. The absence of a seat illustrates the continuing nature of the priests' work: sacrifices were offered repeatedly because they could never finally remove sin. By contrast, Jesus sat down at God's right hand because His sacrifice was complete and sufficient.

- Lamps
- Altar
- Tables
- Laver

- And no Chairs

Why? Because the priest work was never finished. Day after day, they offered sacrifices.

Hebrews 10:11- *Every day the Priest stands daily ministering and offering often times the same sacrifices.*

Repeated Sacrifices: *Animal sacrifices had to be offered every day and year, but they could never truly take away human sin.*

Notice the word **STAND** here. Because their work was never done.

But Jesus “Sat down”

This is a picture of completed work.

- His sacrifice for Sin was
- **Once for All:** Jesus offered a single sacrifice that cleanses believers forever, meaning no more offerings for sin are needed.
- This echo Jesus’ words on the Cross “It is Finished “ John 19:30

On the right hand of the Majesty on high;

Symbolizes

- Honor
- Authority
- Power
- Royal position
- Victory

To sit at a king’s right hand was to occupy the highest place of privilege under the king himself.

Psalm 110:1 The Lord said unto my Lord, Sit at my right hand, until I make your enemies your foot stool.” Yahweh (the Lord) and Adoni (my Lord).

This message declares that **the Messiah—Jesus—is invited by Yahweh to sit at His right hand and reign until all enemies are subdued, proving His divine authority and Adoni, eternal kingship.**

- *Supreme Majesty on High –*
- *is speaking about the heavenly realm –*
- *The Throne Room of heaven.*

Therefore – this declares Christs’ finished work, royal authority, divine honor, and present right. It is not merely where Jesus is, but what He has achieved. The crucified Son is now the enthroned King. Jesus isn’t just resting He is enthroned. “Exalted”

4Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

What “Being Made” Means

The Greek word *genomenos* (“having become”) refers to a **change in position**, not a change in essence.

- Jesus did **not** become divine.
- He did **not** become the Son.
- He **did** enter into a new *publicly exalted* role after “making purification of sins.”

This matches the pattern Scripture shows:

- **Humiliation:** He was made lower than the angels (Heb. 2:9).
- **Exaltation:** He rose, ascended, and sat at the right hand of God

“A More Excellent Name”

Hebrews 1:5 immediately explains the “name”:

“You are My Son, today I have begotten You.”

The “more excellent name” is **Son**.

- Angels are servants.
- Jesus is **Son**—eternally, uniquely, and by essential right.

His exaltation did not *create* His sonship; it **revealed** it in royal, messianic glory.

Why Compare Jesus to Angels?

To the Jewish audience, angels were:

- Mediators of the Law (Gal. 3:19)
- Powerful heavenly beings
- Considered the highest created order

Hebrews corrects this:

- Angels are created; Jesus is Creator.
 - Angels worship; Jesus is worshiped.
 - Angels serve; Jesus reigns.
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Teaching Prompts:

1. What do Hebrews 1:1–4 and its description of Jesus reveal about who He is?
 2. How does Jesus' completed work differ from the repeated work of the Old Testament priests?
 3. What does Christ's position at the Father's right hand teach us about His authority?
 4. How should knowing that Jesus sustains all things shape the way we respond to uncertainty?
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II The Divinity of Jesus (vv. 5-9)

⁵For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

⁶And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

⁷And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

⁸But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

⁹Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

What's Happening Here?

⁵For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

God never said to any angel what He said to Jesus.

These two Old Testament quotations (Psalm 2:7 and 2 Samuel 7:14) are used to show that Jesus' relationship to the Father is solely unique.

1. The Father publicly declares Jesus as His Son.

Psalm 2:7 is a royal enthronement verse.

- “This day have I begotten thee” does **not** mean Jesus came into existence.
- It means the Father is **publicly installing** the Son as King — the resurrected, exalted Messiah.

This is about **status revealed**, not nature changed.

2. No angel has ever received this kind of declaration.

Angels are:

- created
- powerful
- servants

But none are:

- Son
- heir
- enthroned
- worshiped

Hebrews is drawing a sharp line: **Jesus is not in the angel category. He is in the God category.**

3. The second quote shows relationship, not rank.

“I will be to him a Father, and he shall be to me a Son” comes from God's covenant with David. Hebrews applies it to Jesus to show:

- Jesus is the promised King
- Jesus is the fulfillment of the Davidic covenant
- Jesus is the eternal Son in a relationship no angel shares

This is covenant language, royal language, and relational language all wrapped together.

Why the writer emphasizes this

The audience of Hebrews was tempted to drift back toward old covenant thinking — where angels were seen as powerful mediators of the Law.

Hebrews says:

- Angels delivered messages.
- **Jesus is the message.**
- Angels serve.
- **Jesus reigns.**
- Angels worship.
- **Jesus is worshiped.**

This verse is part of a larger argument: **Jesus is superior in every way — in name, nature, role, and relationship.**

⁶And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

1. “When He bringeth in the firstbegotten into the world”

Greek:— firstborn, meaning:

- the preeminent One
- the heir
- the One with full rights of inheritance
- the royal Son

This is not about birth order. It is a title of supremacy.

“Bringeth into the world” refers to:

- Jesus’ incarnation
- His arrival in the human realm
- God presenting His Son to creation

2. “He saith, Let all the angels of God worship Him.”

This is a quotation from the Greek Old Testament (Deut. 32:43 / Psalm 97:7).

The point is unmistakable:

- God commands the angels to worship Jesus.
- Not admire Him. Not serve Him. Not assist Him.
- Worship Him.

This proves:

- Jesus is greater than angels
- Jesus is divine
- Jesus is worthy of worship
- Jesus is the eternal Son

No angel is ever commanded to worship another angel. But all angels are commanded to worship Jesus.

⁷And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

This verse is NOT describing what angels *are made of*. It is describing how God uses them.

Greek:— winds, breaths, air currents

This does not mean angels *are* spirits in the sense of composition. It means:

- God sends them like wind
- They move with speed
- They operate with invisible power
- They are messengers who go wherever God directs

Wind in Scripture symbolizes:

- swiftness
- power
- invisibility
- divine movement

So the meaning is:

God deploys His angels like wind — fast, powerful, and under His command.

2. “His ministers a flame of fire”

Greek: — flame of fire

Again, this does not mean angels *are made of fire*. It means:

- God uses them like flames
- They carry out His judgments with burning intensity
- They appear with glory and brightness
- They execute His will with purifying power

Fire symbolizes:

- holiness
- judgment
- glory
- purification

So the meaning is:

God uses His angelic servants like fire — bright, purifying, and powerful.

Hebrews 1:7 teaches that angels are God’s swift, powerful servants—like wind and fire—while Jesus stands far above them as the eternal Son and rightful King.

Hebrews 1:8 — What God Says to the Son

This is a direct quotation of Psalm 45:6, a royal psalm that Hebrews applies explicitly to Jesus.

“But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.”

1. “Unto the Son He saith” — God is speaking directly to Jesus

This is not a prophet speaking. Not an angel speaking. Not David speaking.

God the Father is speaking to God the Son.

Hebrews wants you to feel the weight of that.

2. “Thy throne, O God” — The Father calls the Son God

This is the clearest possible statement of Christ’s deity.

The Father says:

- You are God
- Your throne is eternal
- Your kingdom never ends

No angel is ever called “God.” No prophet is ever called “God.” No king is ever called “God.”

Only the Son.

3. “Thy throne... is for ever and ever” — Jesus is the eternal King

His throne:

- never collapses
- never passes to another
- never ends
- never weakens
- This is the fulfillment of the Davidic covenant (2 Sam. 7:13).
- Jesus is the eternal King.

4. “A sceptre of righteousness” — His rule is morally perfect

A scepter is the king’s ruling staff — the symbol of:

- authority
- judgment
- kingship

A scepter of righteousness means:

- His rule is perfectly just
- His decisions are perfectly holy
- His kingdom is perfectly moral

- His authority is Holy.

Jesus is not just powerful — He is perfectly righteous.

Jesus is infinitely greater than angels because He is the eternal, divine King.

Hebrews 1:8 declares that Jesus is God, enthroned forever as the righteous King whose perfect rule is marked by holiness, justice, and divine authority.

⁹Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

What's Happening Here? (vv 9)

This verse reveals why Jesus is exalted above all others — His moral perfection.

1. “Thou hast loved righteousness”

This describes Jesus' heart.

He doesn't just *do* righteousness — He loves it.

Everything about Him:

- His motives
- His decisions
- His judgments
- His actions

is perfectly aligned with God's holiness.

Jesus delights in what is right.

2. “And hated iniquity”

Jesus doesn't tolerate sin. He doesn't negotiate with it. He doesn't excuse it.

He hates wickedness because:

- it destroys
- it deceives
- it corrupts
- it opposes God's nature

His hatred of sin is as perfect as His love for righteousness.

3. “Therefore God... hath anointed Thee”

The word therefore is crucial.

It means:

Because of Jesus’ perfect righteousness, God exalted Him.

This is not a reward for good behavior. It is recognition of His eternal, flawless character.

The Father publicly declares:

- Jesus is the true King
- Jesus is the righteous King
- Jesus is the joyful King

4. “With the oil of gladness above Thy companions”

Oil of gladness

= royal joy = divine favor = the anointing of the Messiah = the overflowing joy of the King

Above Thy companions

= above angels = above prophets = above kings = above every other servant of God

Jesus is anointed with greater joy, greater authority, and greater honor than any other being.

This is the climax of the contrast:

- Angels serve
 - Jesus reigns
 - Angels worship
 - Jesus is worshiped
 - Angels are winds and flames
 - Jesus is God enthroned forever
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Teaching Prompts:

1. What contrasts does Hebrews 1:5–9 draw between Jesus and the angels?
2. Why is the Father's command that the angels worship the Son important?
3. What do Jesus' eternal throne and righteous scepter reveal about His character and kingdom?
4. How can we demonstrate a love for righteousness and a rejection of sin in daily life?

Hebrews 1:1–9 calls us to see Jesus as He truly is: God's final revelation, the radiance of His glory, the exact imprint of His nature, the sustainer of creation, the purifier of sins, and the eternal King above every angel. Because His work is complete and His throne is forever, He deserves our worship, trust, and obedience.

Life Application: How Hebrews 1 Shapes Our Daily Walk

Because Jesus is the divine Son, the radiance of God's glory, the exact imprint of His nature, and the eternal King enthroned above the angels, our response must be deeper worship, stronger confidence, and fuller obedience.

His righteous rule means we can trust His decisions even when life feels uncertain. His hatred of sin calls us to reject anything that pulls us away from God. His love of righteousness invites us to pursue holiness in our thoughts, choices, and relationships. And His anointing with the oil of gladness reminds us that true joy is found only in submitting to His kingship.

Our daily response is simple: honor Christ in worship, trust His rule, obey His Word, and find our joy in Him as the supreme and eternal King.