

## Jesus Understands Us Completely

### Hebrews 2:10-18

It was fitting that God,\* for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father.\* For this reason Jesus\* is not ashamed to call them brothers and sisters,\* saying, 'I will proclaim your name to my brothers and sisters,\* in the midst of the congregation I will praise you.'

And again,

'I will put my trust in him.'

And again,

'Here am I and the children whom God has given me.'

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters\* in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

May I speak in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

### **Movement I - *Not Ashamed***

One of the quietest but most astonishing lines in all of Scripture appears in today's reading:

*"Jesus is not ashamed to call them brothers and sisters."*

Not ashamed.

That phrase deserves to be heard slowly, because many of us live with the opposite assumption - that if God really knew us, really saw us clearly, then disappointment or distance would surely follow.

We are familiar with shame.

Shame about doubt. Shame about inconsistency. Shame about anxiety we can't seem to pray away. Shame about faith that feels thinner than it once did.

Some of us are tired of explaining ourselves - to God, to others, even to ourselves; and into that inner world, Hebrews does not speak first about obedience, or perseverance, or faithfulness. It speaks about relationship.

Jesus is not ashamed to call us family. Not because we have our lives all ordered and sorted. Not because we are spiritually impressive, but because he has chosen to stand with us.

That matters more than we sometimes realise because shame isolates; it convinces us to withdraw. It tells us we are the exception - the one person faith doesn't quite work for in the same way.

Hebrews refutes that story. Jesus does not keep us at arm's length, and He does not tolerate us reluctantly. He

names us as his own; and that naming happens *before* anything else is asked of us.

## **Movement II - *Shared Flesh and Blood***

The writer of Hebrews then presses the point further - almost uncomfortably so.

*“Since the children share flesh and blood, he himself likewise shared the same things.”*

This is not sentimental language: It is blunt; physical, earthy. Jesus did not float above human life; He did not observe suffering from a safe distance; He shared *flesh and blood*. Which means hunger. Fear. Pain. Weariness. The reality of death - not just as an idea, but as something faced.

Hebrews is clear: Jesus enters the very things we most want God to stay away from. And why? Actually not to perform heroics, not to offer a philosophical explanation for suffering; but to stand *inside* it.

The text says he does this to break the power of fear - especially the fear that comes from knowing how fragile life really is.

Some fears shout - others whisper.

Some are dramatic - others are simply always there –

the background hum of anxiety, uncertainty, and vulnerability.

Jesus does not bypass those fears. He does not shame us for having them.

He meets us there.

And that is why Hebrews insists that his priesthood begins here - not in ritual, not in sacrifice, but in solidarity.

Before Jesus mediates anything, he understands: Before he helps us stand, he stands with us.

### **Movement III - *Help in Time of Need***

Only now does Hebrews use the language of help.

*“Because he himself was tested by what he suffered, he is able to help those who are being tested.”*

Notice the tense; not *were* tested, but *are* being tested.

This is not a memory, it is a present reality.

Jesus’ understanding is not frozen in the past, it is active, alive, and ongoing, and the help Hebrews

describes is not abstract; it is not advice shouted from a distance; it is companionship in weakness.

Which is why Hebrews calls Jesus a *merciful and faithful* high priest.

Merciful - because he knows what it costs to be human.  
Faithful - because he does not step away when it becomes costly.

Some of us have learned to associate “help” with pressure - with being told what to fix, what to improve, what to try harder at next time, but that is not the help Hebrews describes. This is help that begins with *being known*. Help that does not rush us. Help that meets us in the middle of things, not only at the end, and perhaps the most important thing to hear today is this: Jesus understands you **before** you understand yourself. Jesus stays **before** you are steady. Jesus helps **before** you are strong.

That does not solve everything, but it changes where we stand while living with unanswered questions.

**Closing**

Hebrews was written to people who were tired - not rebellious, not faithless, just worn down, and it begins by saying: *you are not alone in this.*

Jesus is not ashamed of you, Jesus has shared your life, Jesus understands your fear, Jesus remains present in your testing, and because of that - though Hebrews will go on to say more in the weeks ahead - today is simply about resting here.

About letting go of the idea that faith depends on coping well, about allowing yourself to be known and held by the one who chose to stand with you first.

Amen