

# The Power of Remembering Communion

by Shane Idleman

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*The sermon emphasizes the profound significance of communion as a remembrance of Christ's sacrifice and an expression of God's love and grace.*

**Duration:** 6:57

**Scripture:** Isaiah 53:5, Luke 22:19, John 3:16, Romans 5:8, Philippians 2:8

**Topics:** "Gods Love", "Communion"

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## Description

This sermon delves into the profound lyrics of Lauren Daigle's song, reflecting on the guilt, shame, and doubts we carry, yet finding redemption and freedom in God's grace and sacrifice through Jesus Christ. It emphasizes the incomprehensible love of God as demonstrated in John 3:16, where God offers salvation through His Son despite humanity's rebellion. The sermon challenges listeners to grasp the depth of God's love, the significance of communion, and the transformative power of forgiveness and worship in response to God's sacrificial love.

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## Transcript

I wanted to read a few lyrics that we sang earlier, and I don't know how many people caught the power of what this person is saying. It's Lauren Daigle. She said, I'm guilty, ashamed of what I've done, what I've become.

These hands are dirty. I dare not lift them up to the Holy One. You plead my cause.

You right my wrongs. You break my chains. You gave your life to give me mine.

You say that I am free. How can it be? How can it be? I've been hiding, afraid I've let you down. Anybody relate? Inside, I doubt that you still love me, but in your eyes, there's only grace now.

You plead your cause. You right my wrongs. You break my chains.

You gave your life to give me mine. You say that I am free. How can it be? How can it be? You know, the greatest mystery, I think, out there, in all of creation, is not how many universes, how many stars, and the sun.

The greatest mystery is John 3.16. For God so loved the world that He gave His only begotten Son that whosoever believes in Him will not perish, but have everlasting life. So Creator creates His creation. His

creation rebels.

They blaspheme. They curse everything but what God wants Him to be, and He says, I'll save you. I'll send my own Son, perfect sacrifice.

If you study theology, this is not Disney, fairy dust, pixie dust, whatever they call it. This is God reaching down to man, saying, I'll send my only Son, the only sacrifice, because I loved you that much, and whoever believes, whosoever believes, will have everlasting life. So when a person ends up in hell, it's because they reject God's offer of salvation.

They basically say, I don't want to live with my Father. I want to live here. It's a rejection of God's grace.

That might change the way you take communion. When I think of that mystery, because, you know, if I'm God, the first time they sin, all right, next planet, where's it at? Let's get rid of these people. And that love of God should propel you to love others.

You know how much unforgiveness and bitterness is in the church? How did that lady forgive her father? Where does that come from? Only a supernatural act of God, the peace that surpasses all understanding. So when you partake of communion, think about that love of God. We're taking the bread that reminds us.

He wasn't just slapped. You hit somebody with a cat of nine tails with metal or steel or glass, and you're ripping the flesh off of his skin. By his stripes, you are healed.

He will be beaten beyond recognition. He'll be led as a lamb to the slaughter, fulfilling all the prophetic elements of the Old Testament. And then his creation spits on him.

His creation hits him. They put the crown of thorns, they hammered the nails to his wrists here. They're killing the creator.

But his creator had to come and save them because they could not save themselves. And as he's dying on that cross, what does he say, Father? Father forgive them for they know not what they do. I think, Lord, the question I'm going to ask God is, why me? I should have been dead.

I should have killed myself. And I just picture, forgive them for they know not what they do. It's the love of God stretched out, saying, come to me all, you're weak and heavy laden.

I will give you rest. Why, he took a stupid country boy who couldn't barely talk, pulled me out of the gutter, and saved me. I have to worship him.

I don't care if it offends you. I don't care if the music's a little too loud and the arms are too high. I don't care if you hear the hallelujahs and the tears.

We've got to praise him. We've got to worship. If you do not worship, even the rocks will cry out.

Creation screams creator. Look around. It screams creator.

So when you take communion, that's what you're remembering. My concern is it just becomes something we do. Look at this, what it does.

Jesus said, he took the bread, gave thanks, and broke it, and gave it to them, saying, this is my body given for you. Do this in remembrance of me. So what we do now is we take the bread, and you can partake.

Remember the body that was broken. And I don't know why. Why couldn't they just beheaded him like John? Why beat him up? Why pull his skin off and nail him to a cross? And I think it's because he had to go so low, nothing could be lower.

Crucified with criminals. Cursed is the man who hangs on a tree, beaten, naked in front of you. You can't get worse than that.

That's why when the Bible says he humbled himself to the point of death, that's his even death on a cross. There's nothing worse than that. So the savior takes on human, sinful flesh, dies on a cross, a horrific death.

And all he says is embrace it. What kind of pride prevents that? What kind of pride prevents that?

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