It is in the twelfth chapter of *Exodus* that the Old Testament feast of the Passover was instituted and, as is obvious from reading the gospel records, it is from this Old Testament observance that the New Testament institution of the Lord’s Supper was effected. The events of the Old Testament Passover and the celebration of it seem to have had its culmination in the song that was sung by “Moses and the children of Israel” in *Exodus 15*. The song itself is in the first eighteen verses of that chapter.

But it seems as if the joyful singing of that song in celebration of the event that prompted it, the demise of Egypt’s Pharaoh and his army, was not enough for Moses’ sister, Miriam and the other women of that great assembly. For after “Moses and the children of Israel” sung it, it is written in verses 20 and 21:

“20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them:

‘Sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!’”

Could it be said of us that when we come to the Table of our Lord in remembrance of Him and how, through Him, we too have been delivered from our captivity and bondage in sin that we also are filled with such excitement that we cannot constrain ourselves – that we just must sing one more hymn of praise in commemoration of that great event in our life?

After the Old Testament Israelites escaped from their Egyptian captors and crossed the Red Sea with their enemies destroyed by the very body of water through which they had passed safely, the whole camp of Israel broke out in a song of victory. It is difficult not to see the similarity between that Old Testament event and the Lord’s Day observance of the Lord’s Supper.

The song that was sung in celebration of their deliverance from centuries of captivity is contained in eighteen verses. Those who experienced their God’s deliverance from their cruel, harsh, and merciless oppressors were determined to praise and exalt their God. They sang in verse 2, “I will praise Him . . . I will exalt Him.” And they did. There was no stopping them. Verses four through ten, set in music, is the descriptive what God had done for them.
But then, in verse 11, with rhetorical, melodic rhythm they asked two questions: “Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?” Of course, the answer to both questions is, “Nobody!” “Nobody” is like Him. “Nobody” has been or ever will be like Him for a long list of reasons. But in the immediate context of the musical verse, the reason is this: He had defeated His peoples’ enemy; in His mercy He had redeemed His people; and, in His strength He had led His people to their “holy habitation.” And in their praise for Him His people sang,

“12 You stretched out Your right hand; 
The earth swallowed them. 
13 You in Your mercy have led forth 
The people whom You have redeemed; 
You have guided them in Your strength 
To Your holy habitation.”

We come to the Table of our Lord and the New Testament church of our Lord would be do well to sing the same song as did our Old Testament spiritual brothers and sisters of Exodus 15. Through the obedience of Christ to the cross and His resurrection that followed our Lord has “swallowed” up “death” “in victory” as much as did the “right hand” of God swallow up the Egyptians. “Who is like You, O LORD, among the gods?” As much as were those Old Testament Hebrews redeemed by the “right hand” of God we have been also through the blood of the One Who as our Great High Priest in heaven sits “at the right hand of the Majesty on high.”

“Who is like You, O LORD, among the gods?” And by the “right hand” of God, in His strength, we have been guided to His “holy habitation,” the church. “Who is like You, O LORD, among the gods?”

Jesus taught us that when we commune with Him at His table we are to “do this in remembrance” of Him. And we do remember. We remember that our victory over death, our redemption, and our being guided to and placed in His “holy habitation,” the church, has been, is, and always will be by His grace. This is reason for us also to “praise Him” and to “exalt Him” in song and in prayer.

**Prayer**

Our dear gracious, loving, forgiving Father, thank you for delivering us from the consequences of our sins. Thank you for providing Jesus, the captain of our salvation, as our sin offering. Our eternal hope is in Him and His resurrection. Without Him, we would still be in our spiritual Egypt. Without Him, we would be forever lost in sin. We praise Him and we pray that by our communing with Him at His Table today that we will exalt Him in the way that you desire. We ask that you will receive our thanksgiving for the loaf that is His body and that you will bless the cup that is His blood. This we ask in His name, the name of Jesus, the Christ. Amen.