

There are many mysteries of the Kingdom of Heaven that God has hidden in the Old Testament. This is why the Bible tells us that the Law (Torah) is a shadow of the things to come in the New Covenant (Hebrews 10:1).

For example, let us examine the story of Moses after he fled from Egypt and took refuge in the wilderness of Midian. The Bible briefly tells us that when he arrived there, he met a Cushite (African) woman named Zipporah. Moses married her and lived with her for a very long period—possibly more than 30 years.

However, one day, after 40 years of tending his father-in-law's flocks in the wilderness, God suddenly appeared to Moses and gave him instructions to return to Egypt to rescue his people, the Israelites. Notice this key point: Moses did not take his wife with him to witness God's purpose of redeeming Israel. He left her safely at home and went alone with Aaron (Exodus 3-4).

Later, after God had delivered the Israelites through Moses' hand, parting the Red Sea and defeating their enemies, Zipporah was brought to Moses by her father Jethro in the wilderness (Exodus 18).

You may wonder: why didn't Zipporah go to Egypt with Moses?

Moses represents Christ, and Zipporah represents His bride.

Just as Moses fled from his people at first, when they wanted to persecute him through Pharaoh, so too Jesus, our Lord, was rejected by His own brothers, the Jews. As the Scriptures say:

"Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean...you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'" (Matthew 23:27-39).

Jesus withdrew from them to a place unknown to them (John 7:33-36) and there encountered us, the Gentiles. By grace, we were chosen to become the Bride of Christ, a role that Israel rejected.

We, the Gentiles, are spiritually likened to Zipporah in relation to

Christ.

Just as Moses spent many years living with Zipporah before returning to rescue his people, Christ has spent nearly 2,000 years with His holy church—the body of believers from the nations (Gentiles). This explains why grace is presently extended to us, while many Israelites have not yet believed in Christ.

Yet one day, suddenly, as Moses saw the burning bush, God will command Christ to return to deliver His people, Israel, from their enemies. It will be unexpected and sudden:

“Then they gathered around him and asked him, ‘Lord, are you at this time going to restore the kingdom to Israel?’ He said to them: ‘It is not for you to know the times or dates the Father has set by his own authority’” (Acts 1:6-7).

On that day, Christ will not come empty-handed as He did the first time. He will return with authority to judge the nations, ushering in a time of unprecedented tribulation. The judgments Christ brings will echo the plagues and miracles of Moses but will

be far greater (Revelation 8–9,16).

Interestingly, the Bride of Christ will not be present during the tribulation, just as Zipporah was absent when Moses went to Egypt. She will already have been raptured, spared from the judgments.

The Scriptures also show that the bride holds a position of immense value. When Aaron and Miriam spoke against Moses concerning Zipporah, God immediately disciplined them (Numbers 12). This illustrates the honor and high status of being the Bride of Christ—greater than anything else.

Therefore, believers who are truly the Bride must be spiritually pure, consecrated, and in close relationship with Christ, the Savior. Mere verbal claims of salvation are not sufficient.

We are living in the last days. If you have not surrendered your life to Christ, or if your spiritual lamp is not ready, the Rapture is imminent. It could happen tonight, tomorrow, or this month. Ask yourself: if Christ returns and finds you unprepared, how will you respond?

“To whom much is given, much will be demanded” (Luke 12:48).

Though the Jews rejected Christ, in the last days, many will turn to Him when He returns (see Romans 11; Zechariah 12).

Maranatha!

This translation preserves your narrative, parallels between Moses/Zipporah and Christ/His Bride, and adds theological context with scripture references to highlight God’s plan of salvation, grace for the Gentiles, and the eschatological hope of the Rapture.

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