

Companion Study to:

*The Pharaoh's Daughter:  
A Treasures of the Nile Novel*

By Mesu Andrews

(Please feel free to print this material and write your answers in the spaces provided.)

## Lesson #1 - Look What I Found—Anippe’s Fear

That late, great philosopher of the 1960’s—the Beatles’ John Lennon (\*grin\*)—said there were two great motivators: fear and love.

In *The Pharaoh’s Daughter* we meet a young girl, Anippe, whose life is full of one and devoid of the other. *Fear* becomes Anippe’s nemesis when at age five she witnesses her mother’s death in childbirth. *Love* seems a distant dream for this young girl who is used as a pawn by powerful men.

As Anippe grows into womanhood, she must marry a handsome soldier and leave the familiar environs of her brother’s palace. Terrified of childbirth and Egypt’s northern Nile Delta, Anippe’s fear builds layer upon layer until the walls around her heart are nearly impenetrable. Fear becomes paralyzing, consuming, and life-altering.

For many today, fear is a prison. A taskmaster. A charlatan. It threatens rain on a cloudless day, keeping us chained to a corner of lamplight when beyond the curtain waits the noonday sun.

### Take a moment...

Consider some your life experiences. Have they created layers of fear that guard your heart? If you struggle with fear, what might have been some sources?

- Divorce – parents or your own
- Death – someone close to you as a child or as an adult
- Poverty/living in want – as a child, in your past, or currently
- Abuse – physical, mental, emotional, spiritual
- What other sources may have sprouted fears that enslave you?

### Fear and Love

Though fear began shaping Anippe at a very young age, she is also quite intuitive when it comes to love. Listen to her observations about her younger sister, Ankhe:

“Ankhe is too little for lessons, and she doesn’t know about love either. Will she ever love? Or will she be like Abbi Akhenaten and live forever with a broken ka?”

Even at age five, little Anippe realizes that some people live with a broken spirit and find love nearly impossible to give—or receive.

Write **1 John 4:18-19** on the lines below and discover *the Bible’s* perspective on the two great motivators: fear and love.

---

---

---

### The Biblical Story

READ: **Exodus 2:1-10** to familiarize yourself with the biblical story of Pharaoh’s daughter and then answer the following questions based on your **1 John 4:18** understanding of love and fear:

- In the lines below, write *FEAR* or *LOVE* to describe what you think might have been Jochebed’s *primary motivation* in each circumstance (your opinion—no right or wrong answers):
  - Hiding Moses for three months: \_\_\_\_\_
  - Placing him in a pitch-covered basket on the Nile: \_\_\_\_\_
  - Sending Miriam to watch from a distance: \_\_\_\_\_
  - Returning Moses to Pharaoh’s daughter after he was weaned: \_\_\_\_\_

- In the lines below, write *FEAR* or *LOVE* to describe what you think might have been the *primary motivation* of the Pharaoh’s daughter in each circumstance (your opinion—no right or wrong answers):
  - Sending her female slave to retrieve the basket from reeds: \_\_\_\_\_
  - Seeing the Hebrew baby crying—and letting him live: \_\_\_\_\_
  - Agreeing to let a Hebrew woman nurse the baby: \_\_\_\_\_
  - Adopting the Hebrew child as her own: \_\_\_\_\_

### God’s Word for Today:

Notice **1 John 4:18** says that “perfect love drives out fear.” Only God loves perfectly, so only God can drive out *all* fear. But to the degree that God’s love impacts us—to the level that we trust Him, know Him, experience Him—we can be free from fear.

So, let’s talk about love, both how God loves us and how we are to love Him. In his book, *The Four Loves*, C.S. Lewis describes four Greek terms that describe love, each having a slightly different nuance:

- *Storge* – affection
- *Philia* – friendship
- *Eros* – romance
- *Agape* – unconditional love

Can you fill in these blanks?

- The first three types of love (*storge*, *philia*, and *eros*) are based on F\_\_\_\_\_.
- But *agape* is an act of the W\_\_\_\_\_.

I’ve always been taught that *agape* is unconditional—the love God has for us—but I’d never seen it described as an act of the WILL. The other three types of love—*storge*, *philia*, and *eros*—are FEELING based.

Let’s look at a familiar passage to examine the impact of these subtle differences on Peter’s relationship with Jesus—and how it could impact our relationship with Jesus as well.

“When they had finished eating, Jesus said to Simon Peter, ‘Simon son of John, do you agape me more than these?’

‘Yes, Lord,’ he said, ‘you know that I philia you.’

Jesus said, ‘Feed my lambs.’ Again Jesus said, ‘Simon son of John, do you *agape* me?’

He answered, ‘Yes, Lord, you know that I philia you.’

Jesus said, ‘Take care of my sheep.’ Again Jesus said, ‘Simon son of John, do you agape me?’

He answered, ‘Yes, Lord, you know that I philia you.’

Jesus said, ‘Take care of my sheep.’

The third time he said to him, ‘Simon son of John, do you philia me?’

Peter was hurt because Jesus asked him the third time, ‘Do you philia me?’

He said, ‘Lord, you know all things; you know that I philia you.’

Jesus said, ‘Feed my sheep.’” **John 21:15-17** (NIV, emphasis added)

- Which love did Peter seem to value more?
- Given the choice, would you rather have someone *feel* love for you or *choose* to love you? Why?

- Why do you think Jesus seemed to push Peter for a love of the will (*agape*) rather than emotion-based love (*philia*)?

As the story of *The Pharaoh's Daughter* develops, we see characters doing the hard work of relationship building, and their decision to love changes to genuine affection. From the following Scriptures, list some of the things we're called to do after we choose to love God in order to transform our relationship into feelings of genuine affection.

- **Romans 15:30** - \_\_\_\_\_
- **2 Corinthians 8:7** - \_\_\_\_\_
- **Philippians 1:9** - \_\_\_\_\_
- **2 Thessalonians 1:3** - \_\_\_\_\_
- **1 John 2:5** - \_\_\_\_\_

God Himself encompasses every nuance of love in any language—Hebrew, Greek, English, etc. **1 John 4:8,16** reminds us that, “God *is* love.” What do the following verses tell us about how God’s love flows to us and through us today?

- **John 15:9** - \_\_\_\_\_
- **John 15:13** - \_\_\_\_\_
- **Romans 5:5** - \_\_\_\_\_
- **Romans 8:35,38-39** - \_\_\_\_\_
- **1 John 4:9** - \_\_\_\_\_

#### For Personal Reflection:

How can you *choose* to show love to someone in your life this week?

\_\_\_\_\_

How can you *decide* to show your love to God this week?

\_\_\_\_\_

How can you *know* you are loved by God?

\_\_\_\_\_

#### Come Back Next Week!

- Please take a moment to ponder today’s lesson and **submit a question** in the COMMENTS section below.
- Next week, I’ll give in-depth answers to some of your questions in a short video clip embedded at the top of the blog post.
- Each question submitted will serve as an entry in the drawing for a necklace, engraved with the Aaronic blessing, “May the Lord Bless and Keep You,” based on Numbers 6:24. We’ll give away one necklace each week for our four-week Bible study!

## Lesson #2 – Look What I Found—Mered’s Steadfast Heart

Biblical novels give us a chance to meet folks we might not otherwise notice if a deeper story hadn’t been researched and written. Mered is one of those biblical characters. Lost in a long genealogy of the Tribe of Judah, Mered’s name appears in 1 Chronicles 4 as a son, husband, and father, but we know little else about him.

In *The Pharaoh’s Daughter*, Mered is cast as the Chief Linen Keeper on the estate owned by Anippe’s new husband Sebak. Mered and Master Sebak forged a friendship as boys when Sebak’s parents died. This tenuous master/slave friendship placed Mered at odds with both Hebrews and Ramessids especially when Mered—though thoroughly Hebrew—was required to dress as an Egyptian because of his dealings with traveling merchants. Pressures at home piled atop Mered’s work and social stress when it became apparent his wife Puah was unable to bear a child, yet in this particular scene, Mered seems supernaturally calm:

“He gathered [Puah] into his arms again, wishing he could infuse her with the peace he’d found in El-Shaddai but knowing she must seek Him for herself. ‘We have no choice, Puah—not you as a midwife or me as Chief Linen Keeper. Our lives are not our own. We belong to El-Shaddai—and Master Sebak.’”

Mered isn’t a soggy bread character. He feels real emotions, questions God, and endures crushing disappointment. But he is *steadfast* and displays an underlying peace that Scripture assures us is available to us today.

Write **Psalm 112:7** on the lines below and discover *the Bible’s* perspective on a steadfast heart:

---

---

### The Biblical Story

In *The Pharaoh’s Daughter*, Mered’s marriage to the midwife, Puah, is entirely fictional. Scripture doesn’t tell us the name of Mered’s Hebrew wife nor does it name Puah’s husband, but we can infer Puah’s family circumstances by reading God’s Word and learning about the ancient culture:

“The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, ‘When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live.’” **Exodus 1:15-16**

#### Puah’s Confidante

Our first rule of Bible-reading is to put ourselves in the sandals of the characters. So if **YOU** were Puah the midwife, who would you pour out your heart to the moment you and Shiphrah left Pharaoh’s throne room? (Circle your answer)

- a pregnant Hebrew woman
- your husband
- the estate owner
- other slave women

I don’t think a midwife would burden a pregnant Hebrew woman with the terrifying news, and it’s unlikely she’d plead her case to an Egyptian estate owner. She might go to other slave women because—let’s face it—women need other women. The following Scripture, however, leads me to believe the midwives also had husbands.

“The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live...And because the midwives feared God, he **gave them families** of their own.” **Exodus 1:17, 21 (emphasis added)**

#### A Midwife's Emotions

Let's walk a little farther in Puah's sandals. Imagine the first Hebrew birth she attends after Pharaoh's edict. She and Shiphrah see the newborn is a boy and make the choice NOT to kill the baby.

- What kind of emotions would Puah experience immediately after making the decision to disobey Pharaoh and obey God?
- 

Imagine how those feelings might change/intensify when Puah received the summons to appear before Pharaoh again. Are you trembling in her sandals as we walk on the dusty path with her and Shiphrah to the audience hall?

“Then the king of Egypt summoned the midwives and asked them, ‘Why have you done this? Why have you let the boys live?’ The midwives answered Pharaoh, ‘Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive.’ So God was kind to the midwives and the people increased and became even more numerous.” **Exodus 1:18-20**

- Of course, God strengthened the midwives to respond with truth and dignity, but what mental, spiritual, and physical process might have prepared these midwives to prepare these women to answer boldly when their lives were at stake?
- 

#### Hard Questions

After Shiphrah's and Puah's bold stand before Pharaoh, they continued to let Hebrew newborn boys live, but Pharaoh took the decision out of their hands:

“Then Pharaoh gave this order to all his people: ‘Every Hebrew boy that is born you must throw into the Nile, but let every girl live.’” **Exodus 1:22**

Hieroglyphs on Egyptian tombs record mass killings of infants by Egyptian soldiers. At some point in Egyptian history, hordes of infants were cast into the Nile—the Bible tells us who and why. Hebrew babies died at the hands of Egyptians—even after Shiphrah and Puah continued to risk their lives and disobey Pharaoh. Had the midwives risked their lives for nothing?

- If you were one of these midwives or their husbands, how would you feel about the God of the Hebrews? How do you reconcile what seems like God's silence with Pharaoh's brazen cruelty?
- 

#### God's Word for Today

Nothing shakes our faith like a perceived injustice. However, it's important to remember that God is not shaken when we ask those hard questions.

- What circumstances—either past or present—cause you to ask hard questions of God?

---

---

Of course, Mered in *The Pharaoh's Daughter* is a fictional character, but the steadfastness with which he meets Puah's fears and other disappointments is NOT fictional. We too can experience Mered's kind of peace. Please don't misunderstand. Mered *FEELS* the same fear, anger, and dread we feel when met with injustice, depravity, and grief. He even despairs at times, but he responds with a shiver, not a shake. **Mered's misery is a temporary condition not an eternal destiny because he's learned to trust God's goodness.** What does that mean in every day, shoes-on-the-pavement life? Psalm 112 gives us some answers.

- To discover the first secret of a steadfast heart, WRITE the first three words of **Psalm 112:1**:

- 
- Also from Psalm 112:1, list two more qualifications that lead to blessing (Hebrew word for *happy*):

- 
- According to Psalm 112:4, what three qualities bring light to a dark situation?

- 
- According to Psalm 112:5, what two actions ensure God's good for us?

- 
- According to Psalm 112:9, what kind of gifts ensure eternal rewards and strengthen our honor in the present.

- 
- READ Psalm 112:6-8, and list the benefits of the righteous:

- 
- According to Psalm 112:7, what is the secret of a steadfast heart?
- 
- 

### For Personal Reflection

Jeremiah was a prophet all-too familiar with weeping; in fact, he wrote a whole book about it called, Lamentations. In the third chapter, he shares the hard-learned lesson to his steadfast ministry:

“I remember my affliction and my wandering...and my soul is downcast within me. Yet this I call to mind and therefore I have hope: Because of the LORD's great love we are not consumed,

for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, ‘The LORD is my portion; therefore I will wait for him.’” **Lamentations 3:19-24** Jeremiah illustrates here that we can’t ignore our pain or deny our feelings. However, we—like the prophet—must view our “affliction and wandering” in light of God’s *eternal* love and faithfulness. It is only by focusing on God’s sufficiency (He is our “portion”) that we can remain steadfast until we see Him face-to-face.

- Is there a life circumstance that robs you of peace? Whether you answered yes or no, what *practical* steps can you take to build a steadfast hope and trust in the Lord? (This may not change the circumstance, but it *will* change your relationship with the God who is working in the circumstance.)
- 

- Meditate on the phrase: “Because of the Lord’s great love we are not consumed,” and consider how great your Creator’s love for you is. Consider His protection over you *because of that great love*. You are His. *Feel* the power of that love in your life. In what practical ways can that foundation of love embolden you?
- 
-

## Lesson #3 – Look What I Found— Ankhe vs. Jochebed

After completing the last edit of *The Pharaoh's Daughter*, I began formulating this 4-week Bible study. My assistant and I discussed the spiritual themes of the book and which character studies might illustrate them best. Three characters stood out immediately—Anippe, Mered, and Mehy (Moses)—but we couldn't decide on the fourth. Two women seemed locked in a tie for that fourth spot, and as we chatted about the lessons these characters taught us, we realized they were complete opposites. Ankhe and Jochebed teach us by their differences.

### Meet Jochebed

Jochebed is a biblical character, the Hebrew mother of Moses, and distinguishes herself as a woman of great faith and endless sacrifice. In *The Pharaoh's Daughter*, Jochebed is willing to give up her motherly rights and trust God to protect her son while he's in the care of an Egyptian princess.

“I was his mother this morning, but you [Anippe] are his ummi now.”

In the story, she's also willing to give up her Hebrew family for three or four years to be sequestered in the Egyptian villa while becoming Moses's wet nurse.

“Jochebed knelt and steadied Miriam's shoulders, an unnatural peace settling over them. ‘You be a good helper... Take care of your father and brother while I'm gone.’”

### Meet Ankhe

Ankhe is an historical figure, the younger sister of King Tut, but her role and personality in the story are entirely fictional. From childhood Ankhe has been mistreated by those in authority, and as the story begins she's assigned as handmaid to her sister Anippe. These deep wounds create in Ankhe an air of bitter entitlement and self-centeredness that consumes her. The few times she's given opportunities to act nobly or respond with grace or kindness, she refuses and instead feeds her resentment with scheming. One day Anippe asks what Ankhe would do if she was restored to a royal position.

“I would lounge by the river with you. We could talk of travel and marriage and we could curse the old hens at Gurob.’ Pity surged when Anippe heard Ankhe's dream world... She reached for Ankhe's hand. ‘Even as Amira, I must be productive.’”

## Choices and Consequences

As believers in Jesus Christ, we have been called—in a sense—to be the world's handmaid, to serve as He served, to love as He loved. Will we give sacrificially, trusting God with the outcome—like Jochebed—or will we begrudge every good deed, weighing its personal gain—like Ankhe.

Write **Matthew 16:24-25** on the lines below and discover *the Bible's* perspective on our choices and consequences.

---

---

## The Biblical Story

Jochebed's story twists our hearts. Caught between the impossible command of an irrational king and the immovable love of a mother's heart, she would not allow her newborn son to be cast into the Nile River:

“...she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. But when she could hide him no longer, she got a papyrus **basket** for him

and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. His sister stood at a distance to see what would happen to him.”

**Exodus 2:2-4 (emphasis added)**

Jochebed chose to hide her infant, but when that was no longer an option, she was faced with an even more difficult decision.

The Hebrew word used for *basket* in v.3 is the same Hebrew word used for Noah’s ark—a large boat. The writer of Exodus wanted us to understand that in Jochebed’s mind, this pitch-covered papyrus basket would deliver her son as surely as the ark saved Noah and his family.

- *In your opinion*, was Jochebed’s decision to place her child in that basket a knee-jerk reaction or a well-thought-out plan? Explain.
- 
- 

- Put yourself in Jochebed’s sandals. What were some potential consequences—both possible positives and negatives—of placing her son in the basket?
- 
- 

Faith Breeds Faith

We’ve focused on physical choices and consequences, but what about the *spiritual consequences* of Jochebed’s choices?

- In your opinion, how would Jochebed’s faith have been affected if her son was NOT rescued?
- 
- 

- In your opinion, how would Jochebed’s faith have been affected after her son WAS rescued and Miriam came to summon her as his wet nurse?
- 
- 

**When we see God’s power work on our behalf, our faith and courage are strengthened to make the next difficult choice.**

“When the child grew older, [Jochebed] took him to Pharaoh’s daughter and he became her son.”

**Exodus 2:10**

- What consequences would her son bear—positive and negative—when Jochebed gave him to Pharaoh’s daughter?
- 
- 

Scripture doesn’t tell us how Jochebed responded to the consequences of her decision, but I wonder if we can measure Jochebed’s godly outlook by the lives of her other two children.

- READ Exodus 4:14. How did Aaron feel about seeing Moses again?
-

Exodus 15 recites the song Moses and Miriam sung after Yahweh destroyed Pharaoh's army in the Red Sea. Moses led the whole assembly, and then Miriam grabbed a tambourine and led the women in a dance as they sang the chorus.

- What kind of long-lasting consequences did Jochebed's choices/attitude have on Moses and Miriam's relationship?
- 

Choices and consequences impact both our physical and spiritual lives. **A spiritual choice has eternal consequences as surely as our physical choices impact our earthly world.**

### God's Word For Today

The Bible tells the story of two men who were as completely opposite in character as Jochebed and Anke. Adam and Eve had two sons, Cain the elder and his brother, Abel. One made careless choices, and the other chose wisely.

“Now Abel kept flocks, and Cain worked the soil. ***In the course of time*** Cain brought ***some*** of the fruits of the soil as an offering to the LORD. And Abel also brought an offering—***fat portions*** from some of the ***firstborn*** of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. Then the LORD said to Cain, ‘Why are you angry? Why is your face downcast? If ***you do what is right***, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.’” **Genesis 4:2-5, 7** (***emphasis*** added)

Though we have no record of God instructing Cain and Abel about their offerings, we know from God's censure that Cain knew right offerings from wrong ones.

- What kind of offering did Abel bring (his physical choice)?
- 
- What was the heart with which Abel brought it—the *quality* of the offering (his spiritual choice)?
- 
- What kind of offering did Cain bring (his physical choice)?
- 
- What was the heart with which Cain brought it—the *quality* of the offering (his spiritual choice)?
- 

Scripture clearly tells us that God gave the brothers *time* to consider their offerings, and they knew right from wrong. The consequence of Cain's choices was God's disfavor.

- What was Cain's response to the consequences of *his* choices?
- 

Like Cain, Anke chooses to react with anger to nearly every situation. Granted, Anke is treated unfairly, but she *never* accepts personal responsibility for her choices and she consistently shifts blame for the consequences. There is a better way to live.

## For Personal Reflection

Today's study began with Jesus' words to his disciples in Matthew 16, *Take up your cross and follow me*. The context of that declaration is Jesus' choice to go to Jerusalem—though He knew he would suffer many things, be killed, and on the third day raised to life. It was both a physical and spiritual choice to submit to the earthly pain and win the eternal prize:

“For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done.” **Matthew 16:27**

- Are there pillars of faith in your past that can strengthen your trust in God for the future?
- 
- 

- Are you holding onto anger that is a direct result of your own wrong choices? READ Psalm 51:1-12, and ask the Lord to crush your pride and give you a contrite heart.
- 
- 

- When you're faced with injustice—when life or someone in your life treats you unfairly—do you respond like Ankhe (bitter and entitled) or like Jochebed (trusting Yahweh)? What practical steps can you take to move in Jochebed's direction?
- 
- 

- List some of the eternal blessings that can make “taking up our cross” in this life worthwhile.
- 
- 

## Come Back Next Week!

- Please take a moment to ponder today's lesson and **submit a question** in the COMMENTS section below.
- Next week, I'll give in-depth answers to some of your questions in a short video clip embedded at the top of the blog post.
- Each question submitted will serve as an entry in the drawing for a necklace, engraved with the Aaronic blessing, “May the Lord Bless and Keep You,” based on Numbers 6:24. We'll give away one necklace each week for our four-week Bible study!

## Lesson #4 – Look What I Found—Mehy’s Voices

“Who is *Mehy*?” you ask. I believe Mehy may be the Egyptian name of our biblical Moses. Mehy was an historical military figure who is recorded with Pharaoh Sety on the northern exterior wall of Egypt’s Great Hypostyle Hall.

In *The Pharaoh’s Daughter*, our heroine Anippe was adopted by General Horemheb, who later became Pharaoh. Anippe rescued a Hebrew baby (Moses) from the Nile and named him *Horemheb*, to honor her adopted father. Anippe later gives him the nickname, *Mehy*, making the Hebrew babe we know as *Moses* a grandson of *Pharaoh Horemheb*.

“Tut leaned close. ‘I wondered if you’d wait until he was weaned or if you’d tempt the gods and name him before his three years.’

‘He is strong and a fighter—like his Jad Horemheb.’ Anippe winked at her abbi. ‘Which is why his name will be Horemheb.’” (excerpt, *The Pharaoh’s Daughter*)

Scripture doesn’t tell us when Moses discovered his Hebrew heritage, but we know at the time, children were often weaned as old as four years old. It’s entirely possible Jochebed told Moses the ancient stories of El Shaddai during those formative years before he turned five.

Mehy, however, would have been bombarded with the gods of Egypt from the time he was weaned until he fled Egypt at age forty (Exodus 2:11-15). How confused might this young prince have felt?

In *The Pharaoh’s Daughter*, Moses/Mehy confides his religious doubts before he leaves for battle to his linen keeper-and-friend, Mered. Though Mered has offered him the truth of El Shaddai, the boy chooses the cacophony of lies he’s been told for the past ten years:

“I go to battle representing my ancestors...[who] will be watching from the underworld...I am the only member of our family that can fight. I must bring them honor. I must be Seth reborn.” Confused and alone, the teenager Mehy struggles with the myriad of voices shouting for his attention.

What voices vie for your attention? Which ones do you listen to?

### Lost and Lonely

We live in a fast-paced world with multiple masters screaming for our attention. Confusion plagues those who wish to ponder because the next choice arises too quickly—and the next choice and the next. Silence is a distant memory, and loneliness descends in a crowded room. Allowing too many voices to speak into our lives silences the One Voice that offers Truth. Write **John 8:31-32** on the lines below and discover *the Bible’s* perspective on the effect of Truth on our lives.

---

---

---

### The Biblical Story

Egypt’s meticulous records list no “Moses” among its princes, so many Egyptologists have claimed the biblical story is a ruse. I know God’s Word to be infallible Truth, however, and it tells us Pharaoh’s daughter named the baby *Moses*. My goal in writing *The Pharaoh’s Daughter* was to maintain both scriptural integrity and historical accuracy.

“When the child grew older, [Jochebed] took him to Pharaoh’s daughter and he became her son. She named him Moses, saying, ‘I drew him out of the water.’” **Exodus 2:10**

I proposed in my story that Anippe (Pharaoh's daughter) heard the baby's birth mother and sister calling him the Hebrew name *Moses* and deemed it his *secret name*. The idea of a secret name came from an Egyptian legend of the god Re that Anippe taught Mehy as a child. Though she used a pagan story to remind him of the secret name *Moses*, it reminded the boy of his true heritage throughout his life.

- If someone had approached Anippe's son when he was a teenager and asked, "Are you Moses, a Hebrew slave, or Mehy, an Egyptian prince?"—what do you think he would have answered? Which voices *do you think* would have defined him at that juncture in his life?
- 
- 

Though Scripture is silent on those years from the time he was weaned until he was forty years old, we can surmise a few details about his life as an Egyptian prince:

- He would have been highly educated in science, geography, astronomy, and writing in at least hieroglyphs (perhaps Phoenician and Sumerian as well).
- He would have gone through rigorous military training.
- He would have traveled with Pharaoh's army throughout Egypt, the Sinai Peninsula, Canaan, Libya, and possibly into Syria.

Moses would have been among the brightest and bravest men in Egypt. His life and schedule would have been full, his mind consumed with responsibilities, duties, and delights.

When Moses grew older, he acted rashly—perhaps even out of character—and the Book of Acts gives us interesting insight into his thought processes...

"When Moses was forty years old, he decided to visit his own people, the Israelites. He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian. Moses thought that his own people would realize that God was using him to rescue them, but they did not." **Acts 7:23-25**

- Did Moses/Prince Mehy believe he was a slave or a free man when he killed the Egyptian?

SLAVE

FREE

- In your opinion, why didn't the Hebrews realize God was using Moses/Prince Mehy to free them?
- 
- 

The truth was—Moses was still very much Egyptian in his actions, his thoughts, and his appearance. His mind and heart were still clogged with too many voices, and he tried to do God's work his own way. The result? Isolation and confusion.

"When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian..." **Exodus 2:15**

I have to believe Moses/Prince Mehy believed he was a free Egyptian when he chose to defend that Hebrew slave, but he quickly discovered how very real his bondage to Pharaoh was.

- How was Prince Mehy's bondage different than the Hebrew's bondage?
- 
-

- How was Moses's/Prince Mehy's freedom different than the Hebrews' freedom?
- 
- 

### God's Word for Today

If we allow too many voices to dictate our schedules, our desires, or our relationships, then we, too, live in bondage and will struggle with isolation and confusion. When too many commitments vie for our attention and allegiance, well too often the loudest or most urgent voices gain our notice and ultimately our hearts. Sometimes the undercurrent of static steals the Truth and holds us prisoner even though we try to listen for the Truth. Jesus saw the same struggle plaguing his disciples:

“To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’ They answered him, ‘We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?’” **John 8:31-33**

- Who was Jesus addressing in this exchange—people who believed in Him or adversaries who didn't believe?
- 

- Was it true that Abraham's descendants had never been slaves?

YES

NO

Like those overwhelmed disciples, we often don't realize we're being held captive by voices drowning out the Truth. Summarize the following verses to discover practical ways to silence those excessive voices that isolate and confuse us.

- Psalm 1:1-2 – \_\_\_\_\_
  - Romans 12:1-2 – \_\_\_\_\_
  - Philippians 4:6-7 – \_\_\_\_\_
  - Philippians 4:8 – \_\_\_\_\_
  - Colossians 3:13 – \_\_\_\_\_
- 

### For Personal Reflection

“—the Spirit of truth. The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you and will be in you.” **John 14:17**

Loneliness and confusion can press us to the edge of despair, but no believer *ever* need to feel lonely again. The Spirit of Truth dwells within us and is our constant Companion, Guide, and Comfort.

- Have you convinced yourself you're free—when you've actually submitted to pleasant and privileged bondage—as Moses did in his early years?
- 
-

- What “voices” hold you captive and rob you of God’s truth? (Relationships, attitudes, commitments, anything that impedes the application of God’s Word in your life?)
- 

- From the list of verses above, what practical step will you take this week to silence those excessive voices?
- 
-