

Life Blueprint of Patriarch Joseph as a Character Model for Christians

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Abstract	Original Research Article
<p>A world that is customarily inhabited by the responsive and responsible inhabitants would definitely be a tranquil place to live. It is not bad to attain greater height and obtain higher degrees, to occupy highly placed position, and possess wealth the right way but, responsiveness and responsibility to save, serve, and preserve lives are suggested to be the habitual practice. Where high value is placed on everyone, life becomes meaningful and enjoyable. Meanwhile, in this world of negligence, irresponsibility, dreams killers and human inflicted vision glaucoma, life blueprint of patriarch Joseph becomes a character modelling and behavioural pattern for Christians in the responsiveness and responsibility to save, serve and preserve lives. The work adopted the socio-religious principle and hermeneutical method to examine the life blueprint of patriarch Joseph as a character modelling and behavioural pattern for Christians. Therefore, in order to have desirable results in the fight against inresponsiveness and irresponsibility among the Christendom, this paper suggested the adoption of life blueprint of patriarch Joseph as a character modelling and behavioural pattern.</p> <p>Keywords: Patriarch Joseph, Life blueprint, Christians, responsiveness, responsibility.</p> <p>Citation: Omotosho, O. J., & Adebomi, J. A. (2025). Life blueprint of patriarch Joseph as a character model for Christians. <i>GAS Journal of Religious Studies (GASJRS)</i>, 2(5). [1-7]</p>	

INTRODUCTION

Patriarch Joseph narratives have shown its distinctiveness over the stories of Abraham and of Jacob which are limited in length of twenty or thirty verses. Buttressing his point, Rad assumes that the Joseph narratives show to be a document of quite a different literary form. In a similar pattern, final section of Genesis is regularly associated with the name of Joseph (Birch, et. 2005, 85). Wolf (1991, 121) reiterates that the last of the “account” in Genesis is the account of Jacob (Gen 37:2), containing the narrative of children’s activities, and in particular, Joseph’s story. Basically, Coogan observes that some scholars have identified the cycle of inter-connected stories concerning Jacob’s favourite son Joseph in Genesis 37-50 as belonging to the E source. Coogan (2006, 75) furthers his observation that as in E, dreams are a prominent feature of the Joseph narrative, and some of the activities that took place near the important northern city of Shechem (Coogan 2006, 75).

The Joseph narratives are closely related to the earlier wisdom writings to be a blueprint of educational ideal Christianity. It could be established that the Joseph narratives form a unit that forms nearly one third of the entire book of Genesis (Kizhakkeyil 2009, 181). In this regard Wenham (2003, 51) suggests that the story of Joseph constitutes the second half of

Jacob. This is seen in Genesis 25:21 to 50:26 when Joseph died. Although the records reveal the story of Pharaoh and the generations of Jacob, such as Judah, Joseph is the central character in the stories. In a concise manner, Okwueze tells the story of Joseph. He describes him to be one of the two sons of Rachel who was one of the wives of Jacob. The other son was Benjamin. Also, Okwueze submits that Joseph was the favoured son of his father. And Genesis 37 reveals the frequency and import of dreams that brought Joseph into trouble and made his brothers to hate him (Okwueze, 2008, 32).

The Joseph story, which is found in chapters 37 through 50, is the longest continuous narrative in Genesis. It describes the rags-to-riches life of the older son of Jacob and Rachel in a way that is different from how the lives of most earlier biblical characters are presented. We saw, for example, that the Jacob story is best understood as a cycle comprised of separate and discrete stories that do not have direct sequential relationships to each other. The same might be used about the events of Abraham’s life as they are recorded in Genesis. This is not the case with the Joseph story, where each episode builds on the previous one and sets the stage for what is to come. For this reason, most scholars prefer to think of it as a novella or short, rather than a cycle (McKenzie and Kaltner 2007, 99).

Kizhakkeyil (2009, 181) further suggests the story of Patriarch



Joseph to be much different from the rest of patriarchal stories. This could be the length that the story covers in the book of Genesis. The assumption is that the story had two forms which a later editor put together. Joseph's mother, Rachel was barren before she gave birth to him. Joseph was known to be the beloved of his father; Jacob loved Joseph more than all his children because he was a child of old age (Gen 37:3). White (2000, 148) also asserts that his mother being dead, his affections clung closely to his father, Jacob. As a dreamer, Joseph was being hated by his brothers. Possibly, this led to his being sold as a slave to Potiphar, an Egyptian. More importantly, it has been opined that the didactic motive of Joseph story made it to belong to the category of early wisdom writing. With regards to wisdom writing as a whole, the story is a literary phenomenon, which from the beginning had an extremely wide spiritual scope (Rad, 1976, 446). Although, the story is about non-Egyptian and written for non-Egyptians, it could be assumed that that Egyptian literary influences and models, even specific literary sources, all played their part in the formation of the Joseph narrative. At the same time, the conception Joseph narrative could be described as an educational ideal and the ideas of fundamental theology (Rad, 1976, 446, 447).

It is on this note that the Joseph narratives outstandingly challenge and encourage Christians to become champions in an environment that does not favour, commend, appreciate and celebrate excellence. And his life testimonies practically show that he was not to revenge or retaliate but sent ahead to save, serve, and preserve lives.

Life Blueprint of Patriarch Joseph

As established, a considerable priority seems to have been given to the root, growth, and call to service of Joseph in the Genesis narratives. Patriarch Joseph, the first born of Rachel, was both a dreamer and visionary. In essence, White (2000, 148) describes him to be man of exception character whose rare personal beauty seemed but to reflect an inward beauty of mind and heart. She also reiterates the life of Joseph to be pure, active and joyous. And the vivid evidence of moral earnestness and firmness was also highly placed in the life of the lad. Though surrounded by pernicious dream and vision's killers of his kindred he passionately pursued his dream and vision. Joseph listened to the instruction of his father, loved to obey Yahweh, and daily distinguished himself with gentleness, fidelity and truthfulness. These excellent qualities afterward paid him a fulfilled life in Egypt. Also, as custom had always been, Joseph refused to allow condemnation, accusation, relegation, suspension, denunciation, oburgation, allegation, excoriation, expulsion, expatriation, deportation and persecution to debar him of his distinction that earned him destination. The biblical account of Joseph in Genesis reveals some causative agents for the jealousy and hostility of his kindred against him. It is significant to observe how the four brothers of Joseph (Dan and Naphthali children of Bilhah, and Gad and Asher children of Zilpah) alleged him before their father, Jacob, and infuriated other brothers (Kizhakkeyil 2009, 180).

Possibly, from the view of biblical ideal marital relationship; these four accusers that belonged to (Bilhah and Zilpah) the concubines of Jacob received less affections of love from their father, Jacob. This is because from the biblical eras concubinage was mere social distinction of marital union. It could be argued that in the Old Testament (OT), concubines were women normally bought by their masters like other slaves, or they were given to their masters as collateral for loans as the case might be. Culturally, concubinage was not equated with polygamy in the Bible, though both are not biblical marital ideal. A slave turned concubine was to do house job, to satisfy her master sexually, and bear children where the wife of her master was infertile like Rachel, while wife in the Old Testament worked in partnership with her husband. There was nothing like unemployed wife. Although a concubine had some legal right of not being inherited by any other man such as the case of levirate marriage, nevertheless, from the biblical context, concubinage could not be considered as an ideal marital relationship (Omotosho 2019, 7).

This probably would have made Bilhah and Zilpah, Jacob's concubines to nurture in their children (Dan, Naphthali, Gad and Asher) more hatred and jealousy against Joseph than other children of Leah. However, it has been argued by an anonymous author that "people who are full of hate and envy never live a happy life." There should be no justification for nursing hatred or jealousy against any one. Although this may look like a mirage for someone who grew up with hatred, antipathy and abhorrence, there is always an opportunity to choose love instead of hatred, and to prefer life to death.

Burnette-Bletsch observes the account of the betrayal of Joseph by his brothers seems to be a combination of at least two sources. In Elohist source the observation reveals that Ruben made an attempt to plead on behalf of Joseph to be cast into a pit, rather than his other brothers to kill him outright. Thus, Midianite merchants discovered Joseph and sold him to Potiphar, an Egyptian. In a subsequent time, with good intention Ruben returned to the pit thinking on how to rescue Joseph but realised he had been sold to the merchants. The alternative Yahwist source shows that Judah was so compassionate to Joseph and intervened in rescuing him from the hands of other brothers. His intervention was to convince the other brothers to sell Joseph to Ishmaelite traders who subsequently sold him to Potiphar of Egypt (Burnette-Bletsch 2007, 58, 59). In the same regard, Kizhakkeyil (2009, 181) reiterates that E tradition reveals that Joseph was defended by Ruben who was later taken away by the Midianites and eventually became a slave of Potiphar in Egypt. But in J tradition, Joseph was rescued by Judah; who was later sold to Ishmaelite. However, prevalent assertions assume that many of the versions of Hebrew texts seem to prefer E source tradition to J. This could be because many scholars have identified the cycle of inter-connected stories of Joseph, the favourite son of Jacob in Genesis 37-50 as belonging to the E source (Coogan 2006, 75).

As Jews, the brothers of Joseph had the cultural understanding of Joseph's dreams and knew the implications that these might have on their lives, they had to be proactive in aborting him with



his dreams. And the most effective and adequate way would be to terminate the life of Joseph, the dreamer (McCain 1996, 60), though terminating his life might look to be opposite of the divine plan. This is because God gave to Joseph through dreams his future greatness. To Fuller (2011, 57) these dreams would serve as sustaining powers for Joseph through the hard years ahead. Also, Fuller opines that it was God's plan for Joseph to be removed from his loving father and made (him) a slave, teaching him to rely on God alone and to endure and become strong. Likening the life of Joseph to the experiences of Moses in the wilderness as a shepherd, as a slave, Joseph was to learn patience, to temper his passions. He must be trained to obey before he could govern and lead well and wisely (Omotosho 2018, 10).

The nosy assertion of White (2000, 149) is that the brothers of Joseph were obliged to move from place to place to secure pasturage for their flocks, and frequently they were absent from home for months together. She again opines that they went to Shechem a place that had been bought by their father, Jacob. It is pertinently noted that for several days there were no bringing of tidings from them. In effect, Jacob began to get worried. He was extremely disturbed and feared because of the disparaging safety in the land of Shechem due to their former cruelty toward the Shechemites. It was on this account that Joseph had to look after their welfare. But Jacob did not know about the cruel plan of son toward Joseph. Had it been he knew, he would not have sent Joseph to them alone on the trust that no cruelty would come from them. Unfortunately, these cruel brothers had hidden their plan toward Joseph from their father. In like manner, the storyline continues. Joseph, feeling the excitement he hoped to soon meet with his distant brothers. With an inestimable joy, he left home, nothing did Joseph, his aged father, and younger brother know what would happen before the next reunion (White 2000, 149).

When, after his long and solitary journey, Joseph arrived at Shechem, his brothers and their flocks were not to be found. Upon inquiring for them, he was directed to Dothan. He had already travelled more than fifty miles, and now an additional distance of fifteen lay before him, but he hastened on, forgetting his weariness in the thought of relieving the anxiety of his father, and meeting the brothers, whom, despite their unkindness, he still loved. His brothers saw him approaching; but no thought of the long journey he had made to meet them, of his weariness and hunger, of his claims upon their hospitality and brotherly love, softened the bitterness of their hatred. They sighted the coat; the token of their father's love filled them with frenzy. "Behold, this dreamer cometh," they cried in mockery. Envy and revenge, long secretly cherished, now controlled them. "Let us slay him," they said, "and cast him into some pit, and we will say, some evil beast hath devoured him; and we shall see what will become of his dreams (White 2000, 149, 150)."

Perhaps, knowing full well the implications of Joseph's dreams on their lives, these pernicious brothers of Joseph, were filled with resentment, hatred and jealousy. They perniciously plotted to kill their own brother, Joseph, the dreamer. Adequate prevalent studies have revealed that the opportunity presented

itself at Dothan where Joseph went to see how brothers were pasturing their father's flock were fearing (Okwueze 2008, 32). On the factual opinion, White (2000, 149) reiterates that as Joseph stood before his brothers, his beautiful countenance lighted up with the Spirit of inspiration. Withdrawing their admiration became impossible for them. Instead of choosing the path of repentance and renounce their pernicious plan, they chose the path of impenitence; with hatred they stood against the purity that reproved their nocuous plan.

This spirit of theirs could be likened to the spirit that kindled in the heart of Cain when he enviously murdered Abel, his only brother. Sufficient empirical proofs have shown that hatred was not absent even in the generations before Jacob. In this view at the first opportunity the sons of Leah plot to kill Joseph, similar to how Esau perpetuated plan to Jacob. Esau was not able to truncate God's choice and plan for Jacob, as he escaped the plot of his brother, Esau. The perpetuation of Joseph's brothers to kill Joseph has been opined to be arranged by Judah, Fourth son of Leah. Aftermath, through Judah they crookedly narrated to their father and hurt him that Joseph had been killed by wild animal, but they actually sold him as a slave into Egypt (Wenham 2003, 52).

Describing Joseph's predicament of bondage in a foreign land, the tradition of Joseph's plight would have special significance for an audience that had actually experienced forced deportation and exile from their home land (Burnette-Bletsch 2007, 60). While in the land of Egypt it could be assumed it was a blessing in disguise for Joseph. According to White (2000, 152), he had learned in a few hours that which years might not otherwise have taught him. In actual fact, in the providence of God the experience of Joseph in Egypt was a blessing to him. He had enjoyed tenderly love of his father, favouritism the father showed to his brothers while he was with him at home, but this unwise and partial acts of his father would have brought anger and jealousy against Joseph by his own brothers. As it earlier asserted it seemed he had been over pampered by his father. The faults had been encouraged that were now to be corrected, how severe it might look. Joseph had become self-sufficient and exacting in his attitude.

Now as slave in a different land he would not have probably prepared to cope with the circumstantial challenges await that him in the bitter, uncared-for life of a stranger. In this regards his thoughts on the next line of action would now be to turn to Yahweh, the Lord God of his father. Since his childhood, it could be suggested that he had been taught to love, fear and worship Yahweh. Joseph would have been possibly told the stories of how Yahweh fulfilled His promises in the life of Jacob his father. That is, the vision that Jacob saw as he fled from home to be an exile and fugitive, and the hours of need while angels came to instruct, comfort and protect him. Joseph then gave himself fully to God of his fathers, believing and hoping that the Lord God, Yahweh who had been the Keeper of Israel would be with him and keep him in the land of no return.

White (2000, 153) opines that in the midst of uncertainty Joseph's soul was thrilled with high resolve to prove himself true to God. He now felt that under all circumstances he would act as a subject of the King of heaven. His services to the Lord



and humanity would be wholeheartedly delivered. Potiphar was a master of Joseph but refused to treat him like a slave because Joseph seemed to preserve his simplicity and fidelity to God. In actual fact, it could be highlighted that God was with Joseph (Gen 39:5), and God's protection was always upon him (Kizhakkeyil 2009, 184). This seems to inform why Joseph found favour with his master. Potiphar seemed to have discovered the responsiveness and responsibility of Joseph in the discharge of duty. He could not have done otherwise than to entrust Joseph to be in charge of everything in his house with the exception of his wife, and sleep with his two eyes closed. It could be suggested that the story of Joseph vividly reveals God's favour and continued protection upon the life of Joseph. He was given full authority in the house of his Egyptian master (Kizhakkeyil 2009, 184).

In this regard, McKenzie and Kaltner (2007, 100) opine that as Potiphar discovered and recognised that God was with Joseph, he did not have any iota of doubt against him than to put him in charge of the household. As a slave to Potiphar, the captain of Pharaoh's guard, Joseph was promoted to overseer of his master's household (Whybray 1995, 57). In the same vein, McCain (1996, 62) reiterates that as a slave, Joseph eventually prospered in Potiphar's house and climbed up to the position of overseer, as a deputy of Potiphar (Wenham 2003, 52). As an overseer cum deputy in the house of Potiphar with the exception of Mrs. Potiphar, Joseph was not exempted from the temptation of adultery but chose a purity of heart and action.

In fact, the Joseph's temptation that led to his imprisonment has adequate place in Genesis 39:1-23 (Kizhakkeyil 2009, 180). And as it has earlier asserted that even though Joseph had been sold into slavery of abandonment by his own brothers, he chose to remain a faithful heir of Abraham. White (2000, 153) observes that Joseph's gentleness and fidelity had won the heart of the chief captain, who had regarded him as a son rather a slave. He was now brought in contact with men of rank and learning.

As earlier revealed, Mrs. Potiphar trickily succeeded in her accusation against Joseph. She accused him of an attempted rape. This consequentially landed Joseph in jail. Kizhakkeyil (2009, 184) opines that still, God was with Joseph. This possibly resulted why the jailer trusted him and gave him the charge of his fellow inmates. Also, according to McCain (1996, 62), Joseph was favoured in climbing the ladder to the position of top overseer for the whole prison. The prevalent assertion is that while in prison Joseph was under the divine grace, mercy and favour. Okwueze (2008, 34) notes that Joseph had been a dreamer and an interpreter of dreams. He was now in the midst of people whose lot naturally was to dream dreams. To Joseph this would be the opportunity for him to display God's endowments already deposited in him. Meanwhile, promptly, Joseph would show his skill in dreams conform to the divine enablement.

In this regard, two high profile prisoners were brought to the jail where Joseph was an inmate. These servants from royal palace were cast into prison. In the prison Joseph befriends them, though they had fallen out of favour with the king (Hamilton 1993, 131). Desiring for a better future they dreamed

dreams. One was chief butler and the other was baker of Pharaoh. It is suggested that the captain of the guard asked Joseph to wait on them in the prison. On that fateful morning both came to Joseph troubled because of their dreams. Joseph seemed to enquire why they were troubled and depressed. While languishing in an Egyptian prison, Joseph could still be sensitive to condition Pharaoh's cupbearer and baker. Both dreams were similar in nature but very different in their interpretation (Wolf 1991, 121). As they perceived Joseph to be true confidant they could not but to confide in him. In the night they had dreamt dreams that no one could interpret.

Perfectly, Joseph was able to interpret their dreams through the providence of God. On this note, within three days both butler and baker, the royal servants received the fulfilment of their dreams (McCain 1996, 62). Hamilton (1993, 131) reiterates that Joseph interpreted their dreams for them. However, his request was for assistance from the Pharaoh. He asked butler to please tell the he was unjustly imprisoned and he wanted his release. Unfortunately, the chief butler did not remember Joseph, he actually forgot him.

Basically, the life blueprint of Joseph seems to have provided a transition from Mesopotamia and Canaan to the land of Egypt, where the subsequent activities contained in the exodus unfold. In effect, Egypt now becomes the home for the twelve tribes. As they could retain their religion and traditions without too much interference, they thanked Joseph for his foresight. As a prime minister of Egypt, Joseph settled his kindred in the district of Goshen in the north-eastern part of Egypt (Wolf 1991, 121). A similar pattern is observed in Joseph cycle as compared with short cycles found in the Hebrew Scriptures and elsewhere. It is in this context that Joseph cycle is considered to be a *Diasporanovelle*. Literally, a short story oriented to life exile. In the Hebrew Scriptures, it could be argued that Daniel and Esther are set in a foreign land. The books seem to narrate the unprecedented ways in which an Israelite or Jew could be highly ranked in a foreign court and administration.

It is believed that the dreams of Pharaoh were not to be seen as an accidental occurrence. The surrounded events seem to attest to their divine emergence. Remarkably, it is important to note here that it was two years after the dreams of the butler and baker that Pharaoh had his extraordinary dreams of both the present and future occurrences. Kizhakkeyil (2009, 186) narrates that in the first dream Pharaoh was standing near the river Nile and saw seven fat cows coming from the river and feeding on the green grass. Then seven thin cows came up and ate up the seven fat ones. He further reveals that Pharaoh saw in the second dream seven good ears (of grain) growing on one stalk. Following were the seven thin ears (of grain) that swallowed up the good ears. Unfortunately, the interpreter of these unusual dreams was not found among the Egyptian wise men and magicians. According to the plan of God, the butler remembered that there was a man, called Joseph that interpreted his dream for him while he was in the prison. Promptly, he went and informed the pharaoh of Joseph's accurate ability of interpreting dreams. Without any hesitation, Pharaoh sent for Joseph (McCain 1996, 62). Fuller (2008, 58) reiterates that it was that God gave Joseph insight to interpret the dreams of the



butler and baker as an opening to make Pharaoh notice him to be the only way out. In this regard he saw Joseph as the only accurate interpreter of his dreams. Meanwhile, he could not but order his release from the prison.

In a similar pattern Okwueze (2008, 35) reveals that the opportunity to remember Joseph presented itself to the chief butler when pharaoh was troubled by the inability of his own men to interpret his own dreams. It is revealed that no wise man or magician in Egypt could interpret the dreams that Pharaoh dreamt. In this regard, the chief butler remembered who had interpreted his dream. He promptly informed the Pharaoh of Joseph's capability of interpreting dreams (McCain 1996, 62). On the recommendation of the chief butler Joseph was invited to interpret the dreams of Pharaoh (Okwueze 2008, 35). Relevantly, Benjamin Carson postulates that "you can green-skinned with yellow polka dots and come from Mars, but if you have knowledge the people need, instead of beating you, they will beat a path to your door." Following this assertion, experiences of Joseph could describe him to be a nonentity, vagabond, and hopeless victim. However, Joseph's endowment, ability, and responsibility seemed to have made him to be relevant even when no one cared about his predicament, and all hope seemed lost in the prison, now his emancipation finally came as a result of Pharaoh's dreams. Fuller (2008, 58) submits that the plea of Joseph to the butler in Genesis 40:14, 15 suggests that he did not enjoy his present condition.

For two more years Joseph remained incarcerated. Where is God in all of this, Hamilton (1993, 131), asks? He further asserts that might there not be a "subtle serpent" around who will suggest to Joseph the following questions: Did not God say your brothers will bow before you? Is this how your God treats you in return of your obedience to Him? To Joseph there were temptations: the temptation to be angry, bitter, resentful, cynical, and self-pity. But he did not give up his good character and his trust in God through it all (Fuller 2008, 58). It was a turning point for Joseph when he was finally released. The Pharaoh sent for Joseph to interpret the dreams. McCain (1996, 62) reveals that only the Pharaoh was allowed to have a beard in Egypt. But significantly, in a similar pattern, Joseph shaved his beard in preparation for the interview.

Now, Joseph was brought to Pharaoh, for the interpretation of his dreams. Pharaoh re-narrated that he dreamt dreams of the seven fat cows and the seven good ears (of grain), and the seven lean cows and the seven empty ears (of grain). Joseph revealed to Pharaoh that both his dreams meant the same. That is the two dreams pointed toward what was going to happen soon in Egypt. Succinctly, Joseph while interpreted the seven fat cows and seven good ears to be seven good years of plenty that would soon come, the interpretation of the seven lean cows and the seven empty ears would be seven years of famine that would follow the seven years of plenty. It is opined here that these two different dreams with the same meaning affirmed that God had fixed what no man was capable to usurp. Promptly, Joseph proposed to Pharaoh the ways to implement the interpretation of the dreams. He went further to counsel Pharaoh to select a wise and discreet man and appoint him over the land of Egypt.

In this pattern, one of fifth of the produce of the land in the seven years of plenty should be collected in the state granary. This would serve as a reserve for the following years of famine (Kizhakkeyil 2009, 186).

In this wise, the view is held by Okwueze (2008, 35) that Joseph did so well in his interpretation that Pharaoh was overwhelmed and believed Joseph to be a true wise man. As a result Pharaoh made him an official in his Court, and made him an overseer over the resources in anticipation of an imminent famine. In a similar pattern, McCain (1996, 63) submits that Joseph successfully interpreted the dreams. Advising Pharaoh how he was to prepare for the coming years of blessing and famine, his wisdom was evident in why he was placed in the position as ruler of Egypt, and second in authority to the king Pharaoh. Joseph was given one of the highest compliments. It has been opined that Pharaoh made a theological statement implying the baptism of the Holy Spirit on Joseph as it was on the day of Pentecost. In fact, when Pharaoh said to Joseph that 'can we find anyone like this man, one in whom is the spirit of God' this seems to be an acknowledgement that God was with or in Joseph.

It could be reiterated that the two dreams of Pharaoh interpreted by Joseph had one essential meaning. Of course, the perfect interpretation of the dreams opened the way for Joseph's rise to the prominent position in Egypt (Wolf 1991, 122). That is, recognising the spirit of God in Joseph, Pharaoh followed the counsel of Joseph. The consequential event was to appoint Joseph to be the governor of Egypt. In this regard, he was duly honoured. Pharaoh gave to Joseph his own signet ring symbolising installation of authority. Joseph was given an Egyptian name צפנת פנח (Zaphenath-paneah) which means "God speaks; he lives" (Kizhakkeyil 2009, 187). To some scholars of biblical studies, the name could also mean 'revealer of secrets' and 'salvation of the world' (McCain 1996, 63).

Hamilton (1993, 135) asserts that primarily the "persevered life" and the "many people" of whom Joseph made mention to his brothers must be a reference to the descendant of Abraham. He further notes that there are many instances in Genesis where God's people were threatened with extinction. Hamilton asks that if the family which bears the covenant promise is annihilated does this mean that all the promises of God evaporate into thin air. In this regard, Hamilton (1993, 135)'s assertion submits that in an exhibition of tangible, spiritual maturity Joseph saw himself and his experiences in Egypt as the divinely appointed means of perpetuating the promises of God for the people of God.

Character Modelling and Behavioral Pattern of Joseph

It quite depends on who is speaking, and the voice(s) one chooses to hear and obey. According to an anonymous writer, it is about the two choices life gives every person; either one sits, sulks and dwells on how unfair life is to him, or he could try and figure out how to make the bad situation work in his favour. In this wise, "who says you cannot do more amidst the environment that truly lacks warm, loving and caring



people?” One may need to be guarded and chary because the pernicious ones are always curious to kill dreams and visions. Although their evil assignment is to ensure that dreamers or the visionary lose their dreams or visions, actually, one can and he will, if he chooses to be champion.

Meanwhile, every dreamer or visionary just needs to be vigilant! Do not reveal your dream or vision to the backstabbing, betrayal, treachery and falsity, until it is fully matured for celebration, says the wise saying. Yet, every unripened dream or vision needs to be jealously, consciously and constantly protected and preserved. This is because any unripened fruit being plucked by an enemy could become sour and wasted. Such is the life that is slovenly left in the hands of enemy of life fulfilment and dream or vision actualisation. Thus, protect and preserve your dream and vision. It is important to note that the scenario of the pernicious arrangement made to kill Joseph by his brothers ushered in the first battle for their victim. Although the insensitivity of Joseph towards his pernicious brothers really came to play in this scenario, however, it was God who played the active role in the scene.

In effect, Ruben, one of these pernicious brothers was used as an instrument to rescue Joseph. In another pattern, the experience possibly was meant to prepare, equip, and fortify Joseph for the second life's battle. It is considered relevant to assert here that every dreamer who passionately pursues his dream and perseveres in the pursuit of his dreams, there shall be Ruben in every battle of pit. It could now be opined that the *pit battle of life* is inevitable for every dreamer and visionary. The enemies of progress are seen to be always there in their perpetual habits to truncate dreamers and their dreams. These paranoid people are used to cause aberrant glaucoma to the careless dreamers and visionaries in their dreams and visions.

Although God will always use instrument like Ruben to move on, it is expedient that every passionate dreamer or visionary shows carefulness and persevere in his dreams or visions. As earlier asserted, the fact remains that people care not and are not interested in one's story until he wins. In effect, the story of defeat without victory, failure without success, test without testimony, trial without triumph, and sting without song is one-sided and abrasive to the people. This kind of story is rather a good for nothing prang of life. Meanwhile, the wise and prudent opinion is that one must confront challenge to be champion. "Sorrow may endure for a night joy comes in the morning" says the Holy Scripture (Ps 30:5).

As Christians, putting Joseph in a place where the king's prisoners were confined is relevantly relevant to us. In fact, every step of the life experience of Joseph relevantly reveals the identification mark that has been divinely placed on him. This is the affirmation of the divine mark that is on every Christian. Beloved, in every circumstance do not forget whom God chooses He honours. Remember, regardless of the envy and jealousy of pernicious brothers of Joseph, mendacious actions of Mrs Potiphar, and inaction and injustice of Mr Potiphar, while he was in prison, Joseph was still with the divine kingship and honour. To Joseph, the sky was so cloudy, but he had been divinely destined to lead, rule, save, serve, and preserve lives.

In actual fact, putting him in a place where the king's prisoners were confined and his previous life experiences affirm Joseph's election to lead, rule, save, serve, and preserve lives.

CONCLUSION

Obviously, the consequential experiences of human error in the era of Joseph are similar to this modern time, the experiences among Christians in particular. In the societies of hatred, envy, jealousy, dream killers and aberrant glaucoma, Joseph could still choose to be both responsive and responsible to his world. In spite of the seeming unbearable circumstances that often hindered virtuous and excellent services, he continued to soar as an eagle.

In fact, this choice of the spirit of virtuousness and excellence displayed by Joseph, Patriarch, Philanthropist, and Christ personified Hero remains an exemplary life and a life worthy of emulation by all Christians. Regardless of all odds and hurdles, the success stories of this angelic mind really deserve commendation, appreciation and celebration. Meanwhile, the early discovery of the spirit of virtuousness and excellence, and ability to break through the visual barriers exhibited by Joseph are exceptional and will ever remain green and a reference point for every Christian.

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