

## Abstract

Jacob dreamed a dream at Bethel. By using a deceiving tactic, Jacob received the blessing of the firstborn from his father, thus triggering the wrath of his brother, Esau. As a result, Jacob had to flee. On his way to his uncle's place in Haran, he dreamed the ladder to heaven at Bethel.

The dream had significant influences on Jacob. His fears and worries were comforted by the dream. The promises that God gave in the dream were exactly in the context of blessing of the firstborn. The image of ladder to heaven embodies two realities including the heaven and the earth. The ladder symbolized all the prayers connecting the heaven and the earth. The stone that Jacob set up after waking up from the dream symbolized the temple to come.

Mikhail Mikhailovich Bakhtin, a Russian intellectual, published "The Dialogic Imagination" based on Dostoevsky's Poetics in which intertextual descriptions and dialogues were skillfully deployed. Bakhtin was known as the Father of Intertextuality. Julia Kristeva applied this concept in literature. In modern days, considerable attentions to intertextuality have been given to biblical studies. Intertextuality, in many cases, has been eminently applied to the studies of Moses's Torah recently.

This thesis, first of all, with the concept of intertextual reading, interprets and explores the various points of Genesis 28:10-22 by adopting the methods of historical criticism, narrative criticism, and sociological criticism, as well as the view of Midrash.

Secondly, this thesis also explores the dream narratives recorded in the Old Testament and the New Testament. We may come to realize that dream is an effective tool to convey theological beliefs. Through the biblical narratives of dreams, we also come to realize that God, who is faithful, guides the development of human history and initiates the plan of salvation to mankind.

Thirdly, by looking back to the beginning of Christian faith around the first century, we may discover that there were historical records of Church and secular views of dreams. Dreams influenced individual as well as mankind as a whole. Dreams indeed affect the forming of Christian tradition.

Finally, this thesis looks into Jacob's dream through the views of psychology and cognitive science. Science may provide answers on how Jacob had this dream, or that

Jacob's brain may even control and manipulate this dream. Yet, without God, who is objective, to interact with him and to fulfill those promises, Jacob was simply day dreaming. Jacob worshiped the true God and reacted and responded to this dream as though it was real. Eventually the promises that he received in the dream became real. As God's chosen people, we are all still living in the reality of this dream.

Keywords: Jacob's dream, Intertextuality, Dream, Spirituality.