The subject of this paper is the divine sonship in the book of Jubilees. It concerns one passage in the introductory chapter of the book, in which the children of Israel are called “the children of the living God” (Jub. 1:24f.; cf. 1:28), and two places in which Jacob is brought up as God’s first-born son (Jub. 2:20; 19:29).

1. Children of the Living God (Jub. 1:24f.)

The first passage that deals with the divine sonship is Jub. 1:24f., 28. The passage is incorporated in the first chapter of the book of Jubilees, which functions as introduction to the whole book, and in which especially the eschatology of the author is articulated. The emphasis of the book is on retelling the past for the instruction of his contemporaries, but in this chapter (Jub. 1:5–29), as well as in chapter 23 (Jub. 23:9–31) he undertakes to formulate his ideas about the future.

In the openingscene of the book God predicts the disobedience of Israel with regard to the law, and the consequences of this disobedience. In chapter 23, which follows Abraham’s death, the author shows why the
patriarch, an extremely righteous man, lived only for 175 years. He pictures a declining longevity accompanied by a steady increase in wickedness until the dawn of a new day.

After the narrative introduction, the eschatological text of Jub. 1 can be considered a dialogue between God and Moses. The structure can be summarized as follows:

- **Prologue**
  1–4  **Narrative introduction**
- **God’s speech:**
  5–18  First command to write and purpose (5–6)
  7–18  Second command to write and purpose (7–18)
- **Intercessory prayer of Moses**
  19–21
- **God’s answer:**
  22–26  Rejection of the grounds for Moses’ plea (22–25)
  26  Third command to write (26)
- **God’s speech to the angel of the presence**
  27–28
- **Conclusion**
  29

In the prologue and the introductory narrative, the book of Jubilees is presented as a revelation which Moses received at Mount Sinai. In Jub. 1:1–4, Moses ascends Sinai to receive the two tables of the law. This text corresponds very much to the text of Exod 24:12–18. Interesting in the rewriting is the omission of Joshua, the elders and the children of Israel. The influence of the Sinai narratives in Exodus can also be found in the last part of this chapter (Jub. 1:26–29). In between, a variety of other scriptural passages play a role, mainly from the book of Deuteronomy.

God’s speech in Jub. 1:5–18 can be seen as the reason for Moses’ prayer in Jub. 1:19–21. In his speech, God predicts how he will be vindicated through future events (Jub. 1:5f.) and he tells Moses to record everything for this purpose (Jub. 1:5, 7). In Jub. 1:7–18 God predicts the apostasy of Israel, God’s punishment (the exile), their repentance and returning to God while in exile (Jub. 1:15), and God’s forgiveness (Jub. 1:16–18). One can discover here the Deuteronomistic doctrine of repentance: sin will result in exile, but if men repent and return to God and obey him, they will be redeemed (cf. Deut 4:28f.).

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6 See Lambert (2006, 631f.). For the influence of Deuteronomy, see Brooke (1997); Wacholder (1997).