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## THE BATTLE AT GIBEON (JOSH 10:7-15): ITS CONTEXT OF DIVINE VIOLENCE

### BITWA POD GIBEONEM (JOZ 10,7-15): KONTEKST BOSKIEJ PRZEMOCY

#### Abstrakt

W niniejszym artykule autor bada zagadnienie Boga stosującego przemoc na przykładzie fragmentu z Księgi Jozuego (por. 10,7-15). W części wstępnej zarysowano problem interpretacji Księgi Jozuego z perspektywy Nowego Testamentu oraz postawiono główne pytanie o możliwe uzgodnienie przesłania analizowanego fragmentu z orędziem Jezusa Chrystusa. W kolejnym kroku autor przedstawia stanowiska wybranych badaczy odnośnie do struktury badanego tekstu i zarysowuje własną propozycję, by następnie przejść do analizy badanego passusu. W części tej autor koncentruje się na zagadnieniu przemocy ze strony Boga – celem udzielenia odpowiedzi na początkowo zadane pytanie.

Słowa kluczowe:

**obraz Boga w Księdze Jozuego | Boska przemoc |  
bitwa pod Gibeonem | Gilgal | Joz 10,7-15**

## Abstract

This article examines the theme of divine violence in Josh 10:7-15. In the introductory part, the problem of interpreting the Book of Joshua from the perspective of the New Testament is outlined and the central question about the possible agreement of the message of Josh 10:7-15 with the teaching of Jesus Christ is posed. Then, the positions of selected scholars regarding the structure of the text are presented and Herok presents his own proposal. Then, analysis of the passage – focusing on the issue of divine violence – answers the initial question.

### Keywords:

**Depiction of God in the Book of Joshua | divine violence | battle at Gibeon | Gilgal | Josh 10:7-15 Introduction**

The purpose of this article is to examine the story of the battle at Gibeon (Josh 10:7-15) in the context of divine violence. The book of Joshua throughout the history of Christianity, up to the present day, is a challenge not only for exegetes, but also for Christians who want to see in it the Word of God and are willing to discover in it indications for their life of faith. This is not an easy task. The book presents an image of God who is brutal, ruthless, violent, who kills, destroys, and ruins. He treats women and children mercilessly<sup>1</sup>. But, as T. E. Fretheim observes, if there had been no human violence, there would have been no anger or judgment from God, expressed in the form of violence<sup>2</sup>. He defines violence as “any action, verbal or nonverbal, oral or written, physical or psychological, active or passive, public or private, individual or institutional/societal, human or divine, in whatever degree of intensity, that abuses, violates, injures, or kills”<sup>3</sup>. So, how should one understand these stories? How to interpret them in the context of the teaching of Jesus Christ?<sup>4</sup>

<sup>1</sup> For the research on violence in the book of Joshua, see **E. A. SEIBERT**, *Recent Research on Divine Violence in the Old Testament (with Special Attention to Christian Theological Perspectives)*, “Currents in Biblical Research” 1(15) (2016), 11.

<sup>2</sup> See **T. E. FRETHEIM**, *God and Violence in the Old Testament*, “Word & World” 1(24) (2004), 23.

<sup>3</sup> **T. E. FRETHEIM**, *God and Violence...*, *op. cit.*, 19.

<sup>4</sup> See **D. HAWK**, *Christianizing Joshua: Making Sense of the Bible’s Book of Conquest*, “Journal of Theological Interpretation” 1(5) (2011), 121-132.

As H. W. Hertzberg notes, “il libro di Giosuè occupa, nell’insieme dei libri storici dell’Antico Testamento, una posizione intermedia peculiare. Da un lato esso rappresenta una conclusione (...), dall’altro, il libro di Giosuè costituisce un inizio, l’inizio della sedentarietà”<sup>5</sup>. For Christians, the historical books begin with this book, whereas for the Jewish tradition “the (earlier) Prophets”. The Deuteronom(ist)ic author<sup>6</sup> of this work also wrote the following books: Deuteronomy, Judges, 1–2 Samuel, and 1–2 Kings. These books, although rooted in human history, are not intended to be works of historiography as we understand it today, nor even chronicles of the time. Instead, various components that at first glance are distant from each other are intertwined: history and theology; narration and catechesis; life experience and interpretation of faith. They therefore propose a theological rereading of history itself, conceived as the theater of divine action. They appear as a journey of faith, which goes from the discovery of a God who gives the Earth to his people. In short, they are a story that documents God’s faithfulness despite man’s infidelity and fragility<sup>7</sup>. In this article, we will analyse the story of the battle in Gibeon (Josh 10:7-15) with special attention to the theme of violence. Here we find a fundamental problem for understanding what God is like; in this passage we find an image of the Lord that differs from the one presented to us by Jesus Christ. God is presented in the context of violence rather than in the context of love and peace. The main question is expressed as follows: How can we explain this text in accord with the message of Jesus Christ?

<sup>5</sup> H. W. HERTZBERG, *Giosuè, Giudici, Rut*, transl. F. Ronchi, Brescia 2001, 9.

<sup>6</sup> The adjective “deuteronom(ist)ic” indicates that the story is interpreted according to the theological criteria and laws of Deut – not just one author, but rather the Deuteronomistic school.

<sup>7</sup> As John J. Collins states: “The current consensus among critical historians of early Israel is that the narrative of Joshua is not grounded in history. In words of William Dever, ‘there is little we can salvage from Joshua’s stories of the rapid, whole-sale destruction of Canaanite cities and the annihilation of the local population. It simply did not happen; the archeological evidence is indisputable’ J. J. COLLINS, *The God of Joshua*, “Scandinavian Journal of the Old Testament” 2(28) (2014), 219. The quotation of W. Dever is found in W. G. DEVER, *Who Were the Early Israelites and Where Did They Come From?*, Grand Rapids 2003, 227-228.

First, the opinions of various authors regarding the structure of the text will be presented. Then, the passage will be investigated, leading finally to the third point, the answer to the main question.

## 1. Structure of the Text

In the immediate context of the text, after Joshua and the men of Gibeon have made an alliance, king Adoni-zedek, learning of this, as well as of the conquest of Jericho and Ai, calls the four kings to go against Gibeon. Having learned this, the men of Gibeon ask Joshua for help.

As regards the delimitation of the text, there are various proposals by scholars<sup>8</sup>. Essentially, they agree to separate at the beginning of the tenth chapter verses 1-5 as the description of the alliance of the five kings, and then verses 6-11 as the account of the rescue expedition led by Joshua<sup>9</sup>. These opinions are shared, among others, by C. F. Keil and F. Delitzsch, E. J. Hamlin, J. G. Harris, C. A. Brown and M. S. Moore. These authors, however, differ in the division of the following verses: C. F. Keil and F. Delitzsch<sup>10</sup> see unity in verses 12–15, E. J. Hamlin<sup>11</sup> for unknown reasons omits verse 15, limiting himself only to the analysis of vv. 12-14, while J. G. Harris, C. A. Brown, and M. S. Moore<sup>12</sup> extend the following passage to vv. 12-18. T. C. Butler<sup>13</sup> sees a different structure. He treats vv. 1-11 as unity, seeing the climax in verse 8, whereas, according to him, vv. 9-11 constitute a description of the expected results, with the conclu-

<sup>8</sup> We present here only examples of text division proposed by authors who in their works make a detailed division of the text within the unit we are interested in.

<sup>9</sup> As to the Masoretic Text, there are two independent and complementary units – vv. 1-7 and vv. 8-14 – both ending with petucha (פ). Then, according to the Masoretes v. 15 begins the next unit until v. 27. When it comes to the textual criticism, the Hebrew text under investigation does not present any major issues.

<sup>10</sup> Cf. C. F. KEIL, F. DELITZSCH, *Joshua, Judges, Ruth, I & II Samuel. Two Volumes in One*, Grand Rapids, MI 1980, 102-106.

<sup>11</sup> Cf. E. J. HAMLIN, *Inheriting the Land: A Commentary on the Book of Joshua*, Grand Rapids, MI 1983, 8687.

<sup>12</sup> Cf. J. G. HARRIS, C. A. BROWN, M. S. MOORE, *Joshua, Judges, Ruth*, Peabody, MA 2000, 64.

<sup>13</sup> Cf. T. C. BUTLER, *Joshua*, Waco, TX 1983, 111-113.

sion in v. 11b. Afterwards he separates the poem into vv. 12b-13a, preceded by the introduction in v. 12a and crowned with the conclusion in vv. 13b-14. In Butler's opinion, the new section begins with v. 16.

We instead propose to begin with v. 7 – seeing in the previous verses a description of the context of the battle – where a new action opens: Joshua goes up (יָעַל) from Gilgal and then, in v. 15, he returns (וַיָּשָׁב). For this reason, vv. 7 and 15 create an inclusion. In consequence, Josh 10:7-15 may be divided as follows: (1) Joshua's rescue expedition – vv. 7-11, (2) poem from the "Book of Jashar" – vv. 12-14, and (3) conclusion in v. 15.

## 2. Meaning of Josh 10:7-15 in the light of divine violence

### 2.1. Joshua's rescue expedition (vv. 7-11)

Joshua's departure is a direct and rapid response to the request of the men of Gibeon (v. 6). He is therefore faithful to the promise and alliance that he stipulated with them<sup>14</sup>. The Hebrew word עָלָה (lit. "to ascend") is often used to describe the march into battle. The march from Gilgal camp to Gibeon required an ascent of about 1 kilometer<sup>15</sup>. The length of the march was between 25 and 30 kilometers. It is unclear whether "the mighty warriors" refers to the entire Israeli army or just one troop involved in this battle<sup>16</sup>. V. 8 makes it clear that victory in battle does not depend on Joshua. It is God who gives the victory<sup>17</sup>. The command "do

<sup>14</sup> See **F. C. FENSHAM**, *The Treaty Between Israel and the Gibeonites*, "The Biblical Archaeologist" 27 (1964), 96-100.

<sup>15</sup> The Gilgal camp appears by name five times in Josh 10 (vv. 6.7.9.15.43). Thus, as D. Dziadosz states, the (post)deuteronomistic editor assigns Gilgal the function of a permanent military base and the main command center from which Joshua coordinates the activities in central and southeastern Palestine described in the complex of sources 10:1-43. Cf. **D. DZIADOSZ**, *Gilgal. Biblia – archeologia – teologia. Studium historyczno-krytyczne deuteronomi(sty)cznych tradycji o podboju Kanaanu*, Rzeszów 2022, 372.

<sup>16</sup> Cf. **F. E. GAEBELEIN** (ed.), *Expositor's Bible Commentary: Deuteronomy – 2 Samuel*, Grand Rapids, MI 1992, 86.

<sup>17</sup> Cf. **T. C. BUTLER**, *Joshua*, *op. cit.*, 115.

not be afraid of them” (אל־תִּירָא מֵהֶם) is part of the so-called war oracle in the Hebrew Bible. It indicates victory over the enemy and the revelation of God in this event. The war oracle appears for the first time in the book of Joshua in the context of the battle of Ai, where God commands Joshua not to be afraid and promises to participate in the battle and predicts victory (8:1). The same motifs are present here<sup>18</sup>. Num 27:21 emphasises that Joshua received answers from God through urim and thummim. This seems a more likely way of communication between God and Joshua than the stereotypical formula „God said to Joshua” (cf. 1:1; 3:7; 4:1 et al.), although one does not exclude the other<sup>19</sup>. Moreover, God confirms once again the certainty of his help in the battle (cf. 2:24; 4:2; 8:1.18)<sup>20</sup>.

Divine assurance of help and victory does not exclude human action (v. 9). After a night march, Joshua attacks his enemies. T. C. Butler notes that the march could last eight to ten hours<sup>21</sup>. Jos 9:17 says that, for the first time, Joshua and his companions needed three days to cross the same distance. The information on the night march therefore indicates the uniqueness of this result, but also a thoughtful strategy on Joshua’s part, which aims for the element of surprise – „night” as camouflage – „suddenly”.

The Lord is subject of all the verbs in v. 10<sup>22</sup>. In fact it is he who fights for his people. This is how he fulfills the promise from v. 8 (cf. Exod 23:27). Commentators note that Beth-horon was four hours northwest of Gibeon<sup>23</sup>. Unlike Azekah which is mentioned in the Old Testament in several books (cf. 1 Sam 11:1; 2 Chr 11:9; Neh 11:30; Jer 34:7), Makkedah occurs only in the book of Joshua. The author uses the verb הִמָּדַח to describe panic. This is a technical term that is used in tales of divine warfare,

<sup>18</sup> Cf. T. B. DOZEMAN, *Joshua 1-12*, New Haven, CT 2015, 449.

<sup>19</sup> Cf. F. E. GAEBELEIN (ed.), *Expositor’s Bible Commentary...*, op. cit., 312; J. G. HARRIS, C. A. BROWN, M. S. MOORE, *Joshua...*, op. cit., 64.

<sup>20</sup> Cf. C. F. KEIL, F. DELITZSCH, *Joshua...*, op. cit., 104.

<sup>21</sup> Cf. T. C. BUTLER, *Joshua*, op. cit., 115.

<sup>22</sup> The text is not unambiguous. Israel can also be interpreted as the subject of verbs. However, in our interpretation we choose the first option.

<sup>23</sup> C. F. KEIL, F. DELITZSCH, *Joshua...*, op. cit., 105.

linking the events described in Exod 14, Josh 10, and 1Sam 7<sup>24</sup>. V. 11 continues the motif of escaping Israel's enemies by taking the names of the cities previously indicated, thus showing the direction of the escape. Once again, God is presented as the one who fights for his people. It is God who ultimately defeats the enemies. His intervention turns out to be more effective than the sword of Joshua and his companions. God's intervention is presented as the throwing of large stones from heaven<sup>25</sup>. But immediately afterwards, the author, specifying this phenomenon, speaks of hailstones. Here the texts of Exod 9:24-29, Isa 30:30, and Wis 16:16 come to mind. These passages allow us to understand that when the author of the book of Joshua speaks for the first time about the great stones, he means not so much the physical structure of the stone, but rather the qualities of that hail with which God defeated his enemies: strength, power, size, intensity, etc.<sup>26</sup> One should agree with S. Wypych, who states that the narrator was not so much interested in precisely defining the nature of this phenomenon, but that this hail was a tool of judgment in the hand of God in order to punish the associated opponents of the Gabaonites and Israelites<sup>27</sup>. They were defeated in accordance with the theological principle that the peoples (עַמִּים) God gives Israel as an inheritance will be completely defeated (cf. Deut 20:16). Thus, Josh 10:7-15 – like chapter 10 as a whole – does not so much describe historical events, but rather shows that God, faithful to his promises, gave the entire territory of southern Canaan to the Israelites<sup>28</sup>.

<sup>24</sup> Cf. T. C. BUTLER, *Joshua*, *op. cit.*, 115.

<sup>25</sup> The detailed analysis of the event is found in M. LEONARD-FLECKMAD, *Stones from Heaven and Celestial Tricks: The Battle at Gibeon in Joshua 10*, "The Catholic Biblical Quarterly" 3(79) (2017), 385-401.

<sup>26</sup> Cf. H. A. J. KRUGER, *Sun and Moon Grinding to a Halt: Exegetical Remarks on Joshua 10:9-14 and Related Texts in Judges*, "HTS Theological Studies" 4(55) (1999), 1086.

<sup>27</sup> Cf. S. WYPYCH, *Księga Jozuego*, Częstochowa 2015, 263. At the same page, the author notes (referring to R. Hess) that some Assyrian sources from the 2nd and 1st millennium B.C.E. mention about the use of stones by some deities in the fight against enemies; cf. R. S. HESS, *Giosuè*, transl. E. Grosso, Roma 2006, 268. See Isa 28:2; Hi 38:22-23.

<sup>28</sup> Cf. S. WYPYCH, *Księga Jozuego*, *op. cit.*, 257.

## 2.2. Poem from the “Book of Jashar” (vv. 12-14)

Relying firmly on God’s promise (v. 8), Joshua offers a prayer to the Lord during the battle, that he would not let the sun fall until Israel had taken vengeance on their enemies. It is generally agreed that vv. 12-14 contain a quotation from the “Book of Jashar” (ספר הישר), cited in verse 13<sup>29</sup>. This quotation, and the reference to the work itself, is analogous to the reference to the “Book of the Wars of the Lord” in Numbers 21:14 and to the verses of the song that are there interwoven with the historical narrative. The meaning of Joshua’s direct address to the sun and moon is aptly explained by T. C. Butler:

The precise context of the original poem will probably never be discovered. Other questions are more important for theological exegesis. If one does not emend the text, the poem is a direct address to the heavenly bodies. This is normal for Israel’s neighbors, where the moon and sun would be seen as gods. It is astounding in Israel, where even the creation story refuses to name the sun and moon, being content to refer to the greater and lesser light (Gen 1:14-19). Such language could easily be interpreted as worship of and prayer to the heavenly deities. The biblical writer carefully avoids this. Joshua speaks to Yahweh through such language (12a). Thus, the importance of Joshua is underscored. He is a man of prayer empowered to command the great “gods” of Israel’s neighbors. But he can do so only because Yahweh listens to him (v. 14)<sup>30</sup>.

<sup>29</sup> The work is also mentioned in 2 Sam 1:18, as the book in which David’s elegy on Saul and Jonathan was found. From this fact it was deduced that the book was a collection of odes in praise of certain heroes of the theocracy, with the historical information of their deeds; cf. **C. F. KEIL, F. DELITZSCH**, *Joshua...*, *op. cit.*, 106-107; **E. J. HAMLIN**, *Inheriting the Land...*, *op. cit.*, 87; **T. B. DOZEMAN**, *Joshua 1-12*, *op. cit.*, 441-445. See **K. DE TROYER**, *Is This Not Written in the Book of Jashar? (Joshua 10,13c): References to Extra-Biblical Books in the Bible*, w: J. van Ruiten, C. J. de Vos (ed.), *The Land of Israel in Bible, History, and Theology. Studies in Honour of Ed Noort*, Leiden 2009, 45-50. See the reference to Josh 10 in Sir 46:4-6.

<sup>30</sup> **T. C. BUTLER**, *Joshua*, *op. cit.*, 116-117. Cf. **S. GACEK**, *Analiza egzegetyczno-teologiczna perykopy Joz 10,12-15*, „Studia Theologica Varsaviensia” 2(24) (1986), 141. See **R. S. HESS**, *Joshua 10 and the Sun that stood Still*, “Buried History” 1(35) (1999), 26-33.



The phrase describing the result of Joshua's command – “and the sun stood still (דָּמַם), and the moon stopped (עָמַד)” (v. 13a) – contains two closely related verbs; the first one – דָּמַם – means “to be silent, cease”<sup>31</sup> whereas the second one – עָמַד – with the meaning “to stand”<sup>32</sup> has already been used in 3:16 to inform that the waters of the Jordan stopped flowing. In a poetic passage like 10:13, it could mean to “stop moving” or even to “stop shining”<sup>33</sup>.

G. Oeste reports the opinion of D. Howard who notes, that the phrase לְשָׁמַע בְּקוֹל – v. 14 – “listen to the voice of” or “obey”, with the Lord as the subject, appears only three times in the Hebrew Bible (Num 21:3; Josh 10:14, and 1 Kings 17:22) and indicates a much stronger level of response than simply listening to a request. It suggests obedience – here from God's part to Joshua<sup>34</sup>. In turn, M. Hom proposes that the language of obedience of the Lord can be linked to the affirmation of his alliance with his people in the light of the renewal of Israel's alliance (Josh 8:30–35) and their subsequent treaty with the men of Gibeon. The narrator's description of the incomparability of Joshua's request on that day parallels Moses' incomparability in Deut 34:10–12, thus legitimising Joshua's leadership<sup>35</sup>. It is also worth noting that the words “there has been no day like it before or since” is a stereotyped expression to describe a spectacular event (cf. 2 Kings 18:5; 23:25) – in this case the exceptional effectiveness of Joshua's prayer. Furthermore, vv. 12–14 constitute a theological explanation of the struggle described in the preceding verses. The redactor emphasises that it was God himself who fought on the side of the Israelites. The passage harmonises with descriptions of battles in the tradition of the ancient Near East, which con-

<sup>31</sup> D. J. A. CLINES, דָּמַם w: *The Dictionary of Classical Hebrew*, t. 2, Sheffield 1995, 450.

<sup>32</sup> D. J. A. CLINES, עָמַד w: *The Dictionary of Classical Hebrew*, t. 6, Sheffield 2011, 464.

<sup>33</sup> F. E. GAEBELEIN (ed.), *Expositor's Bible Commentary...*, op. cit., 303. For an interpretation of the passage in a mythical-astronomical key, see H. A. J. KRUGER, *Sun and Moon Grinding to a Halt...*, op. cit., 1078–1085.

<sup>34</sup> G. K. OESTE, 'A Day like no Other' in the Context of Yahweh War: *Joshua 10:14 and the Characterization of Joshua*, “Journal of the Evangelical Theological Society” 4(57) (2014), 690–691. The author lists various scholars' opinions in this regard; J. A. HUFFMAN JR., *Joshua*, Waco, TX 1986, 172.

<sup>35</sup> Cf. M. K. HOM, *A Day like No Other. A Discussion of Joshua 10:12–14*, “The Expository Times” 7(115) (2004), 217–233.

sisted of the following elements: (1) forming a coalition, (2) pointing to the accompanying atmospheric phenomena, (3) emphasising victory on a specific day, (4) flight and hiding of enemies, and (5) a special intervention of a deity<sup>36</sup>.

### 2.3. Conclusion (v. 15)

The statement v. 15 – about Joshua and all Israel returning to the camp at Gilgal – is repeated in v. 43, at the end of the story of wars crowned with a great victory. In the case of v. 15, the phrase seems out of place<sup>37</sup>. The events of verses 16-27 constitute part of the battle narrative and it is very unlikely that Joshua returned to Gilgal in the midst of these events. It is likely that this verse concludes the quotation from the “Book of Jashar”. On the other hand, in Jewish narrative style vv. 7-14 may describe the battle in terms of supernatural assistance provided by the Lord, and then verses 16-42 go over the same ground by providing details on the fate of the various kings and their respective cities. In this case, vv. 15 and 43 would describe the same event<sup>38</sup>. In our analysis, however, v. 15 concludes the narrative, creating an inclusion with v. 7 (“from Gilgal” – “to [...] Gilgal”).

## 3. Theology and final conclusions

The story of the battle at Gibeon presents God against the background of violence. God fights for his people and is the perpetrator of their victories as well as of the defeat of Israel’s enemies. The author depicts God who:

- delivers the enemies into the hands of Joshua (vv. 8.12);
- fills them with fear, inflicts a great defeat on them (v. 10);

<sup>36</sup> Cf. R. D. NELSON, *Joshua*, Louisville, KY 1997, 139.

<sup>37</sup> The translation of the LXX omits this verse.

<sup>38</sup> Cf. F. E. GAEBELEIN (ed.), *Expositor’s Bible Commentary...*, op. cit., 304.

- throws large stones, hail stones, on them, kills many people (v. 11);
- fights for Israel (v. 14). In brief, one finds here an image of God who acts without mercy towards the enemies of his people. But God cannot contradict himself. God in Jesus Christ has revealed himself as a love for all people, a love in which there is no violence.

To understand this text, it is helpful to distinguish the people who are speaking. There is the narrator, God, and Joshua. Both God and Joshua say only one sentence, the rest is the author's account. God only gives Joshua courage, assures him of his favor, but does not tell him what to do. Joshua is not dependent on God; he is free in his decisions. Assigning brutality to God is, therefore, an interpretation of the author who does so in the context of the cultural conditions of the time and his imaginations about God.

To understand our text from the Book of Joshua, we must appeal to God's understanding of people who do not yet know the message of Jesus Christ, people who are marked by the understanding and image of God common in Middle Eastern culture and mentality for hundreds of years before the coming of Christ, people who are also susceptible to the influence and imagination of God flowing from nearby beliefs and religions. Israelites are therefore rooted in the mentality of their era. Violence becomes the means through which God's people are liberated from the greater violence. C. T. Fretheim observes that God's use of violence, inevitable in a violent world, is intended to subvert human violence to bring creation to a point where violence is no longer there, and that God chooses to be involved in violence so that evil does not have the last word. In everything, including violence, God seeks to achieve loving purposes<sup>39</sup>. In the passage under study, God's commitment to fight comes, according to the author, from his loyalty towards the alliance he made with his people. Instead of trusting God completely, however, the Israelites made a pact with the men of Gibeon, who now face mortal danger. But God is the one who is faithful, who saves from evil and from death. Therefore, he takes a course of action appropriate to the situation. This, however, does not preclude the cooperation of a man,

<sup>39</sup> T. E. FRETHEIM, *God and Violence...*, *op. cit.*, 25-27.

who must fully trust God and cooperate with him. This leads to victory and the overcoming of evil.

The people of antiquity, including Israelites, in everything they experienced, including historical events and the laws of nature, saw God's interventions and his actions. Under the brutal, violent, and direct language of the author, hides a God who cares for a man, God, whose only motive is to show an even greater love, which will be fully revealed with the coming and mission of Jesus Christ.

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