כיבוש ירושלים

1. רב"ד" עד הרובים

2. פרק ד"בアイיא פארא פרק ח

3. "ד""ז" שמואל ב פרק ח
4. **The Antiquities of the Jews, 7.61–7.70**

Flavius Josephus translated by William Whiston

611. Now the Jebusites, who were the inhabitants of Jerusalem, and were by extraction Canaanites, shut their gates, and placed the blind, and the lame, and all their maimed persons, upon the wall, in way of derision of the king, and said that the very lame themselves would hinder his entrance into it. This they did out of contempt of his power, and as depending on the strength of their walls. David was hereby enraged, and began the siege of Jerusalem, and employed his utmost diligence and alacrity therein, as intending by the taking of this place to demonstrate his power, and to intimidate all others that might be of the like [evil] disposition towards him. So he took the lower city by force, but the citadel held out still; whence it was that the king, knowing that the proposal of dignities and rewards would encourage the soldiers to greater actions, promised that he who should first go over the ditches that were beneath the citadel, and should ascend to the citadel itself and take it, should have the command of the entire people conferred upon him. So they all were ambitious to ascend, and thought no pains too great in order to ascend thither, out of their desire of the chief command. However, Joab, the son of Zeruiah, prevented the rest; and as soon as he was got up to the citadel, cried out to the king, and claimed the chief command.

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10. **Yigal Yadin, The Art of Warfare in Biblical Lands**

The word “gutter” posed a problem. To what could it refer? The fortress of Zion was sited on a hill just south of today’s Old City of Jerusalem, and archaeological excavations on this site revealed a vertical tunnel by which the inhabitants of the Jebusite city could reach an outside well in time of siege. This led some scholars to relate the “gutter” to this tunnel, suggesting that David was calling on his men to storm the city through this tunnel. But this is hardly feasible, for the tunnel was narrow and vertical.

An alternative theory—suggested by the late Professor E. L. Sukenik—is to translate the Biblical Hebrew word צינור not as “gutter” but as a weapon rather like a three-pronged pitchfork or a trident. The Hebrew letter for “and” is ו, and ו is also the Hebrew suffix for “his.” By moving the letter ו back one space in the text and reading it as the suffix of “צינור” rather than a prefix for the succeeding word, we would get the following phrase which would make the action clear: “Whosoever ... smite... the lame and the blind with his trident...”

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https://biblicalsaetours.com/2017/08/davids-conquering-jerusalem/

https://youtu.be/XXHiXuPw7zM