On four Shabbatot beginning in Adar, additional Torah readings (the “Four Parashiyot”) are read after the weekly Parashah, reflecting seasonal themes relating to Purim and Passover. Their associated Haftarot also relate to these themes. The first of the Four Parashiyot, Shekalim (Ex. 30:11-16), details a required annual payment to support the Temple. The Mishnah in Shekalim rules that the duty to make this payment is announced on Rosh Chodesh Adar, which this year coincides with this Shabbat. Similarly, the Haftarah deals with the Temple’s monetary needs.

The power and meaning of the Haftarah’s simple storyline stem from the dramatic, revolutionary events which precede it. God sent the prophet Elisha to anoint a man, Yehu, to overthrow and replace the idolatrous, murderous royal house of Ahab in the Northern Kingdom. During the resulting bloody upheaval, Yehu also put to death evil King Ahaziah of Judah, an ally of Ahab’s house, and many of Ahaziah’s male relatives. In response to Ahaziah’s murder, his evil mother and idolatrous daughter of Ahab, Athaliah, slew all remaining heirs to her son’s Davidic throne and assumed Judah’s royal powers for herself and Ahab’s house.

Amidst Athaliah’s slaughter, Ahaziah’s sister, Jehosheba, saved her brother, newborn Jehoash - the sole surviving heir to the Davidic dynasty. She hid him in the Temple, raising him there with her husband, High Priest Jehoiadah, for six years. When Yehoash was seven years old, Jehoiadah led a dramatic coup in the Temple against Athaliah, had her put to death in the royal palace, and dramatically crowned the young prince as king amidst great rejoicing.

After standing for 150 years since Solomon built it, including decades of neglect and abuse by idolatrous Athaliah, Ahaziah, and others, the Temple lay in disrepair. The Haftarah picks up the story at this point:

**Haftarah Breakdown**

**Verses 11:17-18:** Jehoiada leads the people in rededicating themselves to God and eliminating idolatry from Judah, and appoints officers for the Temple.

<table>
<thead>
<tr>
<th>II Kings 11:17</th>
<th>مل/common.bible:א-י:2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jehoiada made the covenant between the Lord, the king, and the people, that they should be the Lord’s people; and also between the king and the people.</td>
<td>יברח ה(debug) חת bathtub ית בּה יב just יבּיָד וּבֵלֶךְ הַמֶּין וּבֵלֶךְ הַלָּם לֶךְ הָעָין וּבֵלֶךְ הַלָּם לֶךְ הָעָין</td>
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</tbody>
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1. Since the “Four Parshiyot” do not fall out on the same Parashah every year, they have their own unique readings which override the usual Haftarah for that Parashah.
2. Ashkenazim omit these verses.
3. The events are described in 2 Kings 9-11:16 and 2 Chronicles 22-23.
Verses 11:19-20: Amidst great celebration, King Jehoash assumes the throne in the royal palace.

Verses 12:1-4: An overview of Jehoash’s reign of forty years.

Verses 12:5-6: Jehoash commands the priests to collect money from their acquaintances to restore the Temple.

Verses 12:7-9: Decades later, the Temple remained unrepaiured. Jehoash terminates the priestly collections.

Verses 10-11: Jehoiadah collects sufficient money to repair the Temple from its visitors.

Verses 12:12-17: The money is utilized to repair the Temple.

With emendations, all translations are from Sefaria.org. To dedicate, comment, or subscribe, email zbeer570@gmail.com.

4 For the meaning of “Kari”, Da’at Mikra suggests: “messengers”, “archers”, “strongmen”, “mercenaries from Asia Minor”, and more.