

Shabbat Sh'kalim

תלמוד בבלי מסכת מגילה דף כט עמוד א

משנה. ראש חודש אדר שחל להיות בשבת קורין בפרשת שקלים.

Mishnah: When Rosh Hodesh Adar falls on Shabbat, we read Parashat Sh'kalim.

תלמוד בבלי מסכת מגילה דף כט עמוד ב

אמר רבי יצחק נפחא: ראש חודש אדר שחל להיות בשבת מוציאין שלש תורות וקורין בהן, אחד בעניינו של יום, ואחד בשל ראש חודש, ואחד בכי תשא.

R. Yitzhak the blacksmith said: When Rosh Hodesh Adar falls on Shabbat, we remove three Torah scrolls and read from them: One—the [scheduled] day's reading; two—Rosh Hodesh; and three—from Ki-Tisa'.

It is noteworthy that "the four *shabbatot*" were established even before the weekly Torah readings they accompany, to the extent that the Amorain were divided on the question of whether these readings were supplementary or replacements. The ruling, as per Rambam, was supplementary.

רמב"ם הלכות תפילה ונשיאת כפים פרק יג:כב

כָּל פְּרָשָׁה מְאַרְבַּע פְּרָשִׁיּוֹת הָאֵלוֹ אֶחָד קוֹרֵא אוֹתָהּ בְּסֵפֶר שְׁנֵי אַחֵר לְקוֹרֵין סֵדֶר אוֹתָהּ שְׁבַת בְּסֵפֶר שְׁהוֹצִיאוּ רֵאשׁוֹן. חָל רֵאשׁ חֹדֶשׁ אֶדְר לְהִיּוֹת בְּשַׁבָּת וְהָיָה סֵדֶר אוֹתָהּ שְׁבַת בְּ (שְׁמוֹת כו כ) "וְאִתָּה תִּצְוֶה" קוֹרֵין שְׁנֵי מִן־אִתָּה תִּצְוֶה עַד (שְׁמוֹת ל יח) "וְעָשִׂיתָ כִּיֹּר נְחֹשֶׁת" וְהִשְׁבִּיעֵי חוּזֵר וְקוֹרֵא מִכִּי תִּשָּׂא עַד וְעָשִׂיתָ כִּיֹּר. וְאִם הָיָה סֵדֶר אוֹתָהּ שְׁבַת כִּי תִּשָּׂא עֲצָמוֹ קוֹרֵין שְׁנֵי מִכִּי תִּשָּׂא עַד (שְׁמוֹת לה א) "וְיִקְהַל" וְהִשְׁבִּיעֵי חוּזֵר וְקוֹרֵא בְּסֵפֶר שְׁנֵי מִכִּי תִּשָּׂא עַד וְעָשִׂיתָ כִּיֹּר נְחֹשֶׁת:

Each of these four special sections is read in a second scroll, after the portion for the week has been read in the scroll first taken out. If the first of Adar falls on a Sabbath, and the portion for the week was that commencing, "And thou shalt command" (Exodus 27:20-30:10), six persons are called to the Law and read in the weekly portion up to (but not including) the section beginning, "Thou shalt also make a laver" (ibid. 30:17). The seventh person reads the section beginning, "When thou takest the sum" till that beginning, "Thou shalt also make a laver" (ibid 30:11-16). If the portion of the week for that Sabbath is that beginning, "When thou takest the sum" (ibid. 30:11), six persons are called to the Law and read this portion, till the next beginning, "And Moses assembled" (ibid. 35:1). The

seventh person reads in the second scroll the section beginning, "When thou takest the sum" till "Thou shalt make also a laver" (ibid. 30:11-16).

משנה שקלים א:א

בְּאֶחָד בְּאָדָר מְשַׁמְּעִין עַל הַשְּׁקָלִים וְעַל הַכֶּלְאִים. בְּחַמְשָׁה עָשָׂר בּוֹ קוֹרִין אֶת הַמְּגִלָּה בְּכַרְפִּין, וּמְתַקְּנִין אֶת הַדְּרָכִים וְאֶת הַרְחֻבוֹת וְאֶת מְקוֹאוֹת הַמַּיִם, וְעוֹשִׂין כָּל צְרָכֵי הַרְבִּים, וּמְצַיְנִין אֶת הַקְּבָרוֹת, וְיוֹצְאִין אֶף עַל הַכֶּלְאִים :

On the first of Adar they make a public announcement about the shekels and concerning kilayim. On the fifteenth: they read the Megillah [Esther] in walled cities, and they fix the roads and the streets and the ritual water baths, and they perform all public duties, and they mark the graves, and [messengers] go forth also concerning kilayim.

Megillah 29a-b

GEMARA. We have learnt in another place: 'On the first of Adar proclamation is made with regard to the shekels and with regard to diverse seeds.¹ I can understand it being made for diverse seeds, because it is the time for sowing. But what is the ground for making it for the shekels? — R. Tabi said in the name of R. Josiah: Because Scripture says, "This is the burnt-offering of each new moon in its renewal." (עולת חדש בהדשו) The Torah herein says to us: As you renew the month, bring an offering from the new contributions. And since it is in Nisan that we have to bring from the new contributions, we read beforehand on the first of Adar so that shekels should be brought [in time] to the Sanctuary.

Exodus 30:11-16

X

שמות ל'

Hashem.” (11) Hashem spoke to Moses, saying, (12) “When you take a census of the children of Israel, according to those who are numbered among them, then each man shall give a ransom for his soul to Hashem, when you number them; that there be no plague among them when you number them. (13) They shall give this, everyone who passes over to those who are numbered, half a shekel after the shekel of the sanctuary; the shekel is twenty gerahs; half a shekel for an offering to Hashem. (14) Everyone who passes over to those who are numbered, from twenty years old and upward, shall give the offering to Hashem. (15) The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Hashem, to make atonement for your souls. (16) You shall take the atonement money from the children of Israel, and shall

קֹדֶשׁ קֹדְשִׁים הוּא לִי״י. (יא) וַיְדַבֵּר י״י אֶל מֹשֶׁה לֵאמֹר. (יב) כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתַנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לִי״י בַּפְּקֹד אַתֶּם וְלֹא יִהְיֶה בָהֶם נֶגֶף בַּפְּקֹד אַתֶּם. (יג) זֶה יִתְּנוּ כָּל הָעֵבֶר עַל הַפְּקֻדִים מַחְצִית הַשֶּׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מַחְצִית הַשֶּׁקֶל תְּרוּמָה לִי״י. (יד) כָּל הָעֵבֶר עַל הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה יִתֵּן תְּרוּמַת י״י. (טו) הָעֹשִׂיר לֹא יִרְבֶּה וְהַדָּל לֹא יִמְעִיט מִמַּחְצִית הַשֶּׁקֶל לְתֵת אֶת תְּרוּמַת י״י לְכַפֵּר עַל נַפְשֹׁתֵיכֶם. (טז) וְלִקְחֹתָ אֶת כֹּסֶף הַכֹּפָרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזָכְרוֹן לִפְנֵי י״י לְכַפֵּר עַל נַפְשֹׁתֵיכֶם. (יז) וַיְדַבֵּר י״י אֶל מֹשֶׁה לֵאמֹר. (יח) וַעֲשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכִנּוֹ נְחֹשֶׁת לְרַחֲצָהּ וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שִׁמָּה מִיִּם.

Samson Raphael Hirsch

However, the contribution required of each individual is symbolized by *מחצית השקל*, [not one whole shekel but only] one half-shekel. Viewed objectively, not even the most complete and perfect contribution of any one individual can accomplish the whole of the work that must be done. The effort of any individual can be only a fragment of the whole. An equally selfless sacrifice of his brother is required in order to produce the whole. In fact, it is not expected of any one individual to accomplish the entire task. *לא עליך המלאכה לגמור* ["It is not expected of you to complete the entire task . . ." (Avoth 2:21)]. But the individual is indeed expected to make his personal contribution to the whole, weighed by the standard of the Sanctuary. One shekel was equivalent to 20 *gerahs*, of which the individual was expected to contribute ten; thus, viewed subjectively, one rounded whole. Let it be his whole contribution as far as he is concerned. Let him weigh it out with scrupulous accuracy, no matter how small a fraction his own contribution represents in relation to the whole of the task to be accomplished. Let him leave nothing undone, let him not withhold any effort, any talent, any ability that could help promote the welfare of the whole. Although you are not expected to complete the entire task, "you are not free to desist from it" (Avoth 2:21). Let his half-shekel comprise a complete unit by the standard of the Sanctuary.

2 Kings 11:17-20 The Covenant and elimination of Ba'al

Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. (18) And all the people of the land went to the house of Baal, and broke it down; his altars and his images broke they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. (19) And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. (20) So all the people of the land rejoiced, and the city was quiet; and they slew Athaliah with the sword at the king's house.

הַמֶּלֶךְ וְהַנְּוֹמֵת שָׁם. (יז) וַיִּכְרַת יְהוֹיָדָע אֶת הַבְּרִית בֵּין יְיָ וּבֵין הַמֶּלֶךְ וּבֵין הָעָם לִהְיוֹת לַעֲם לַיְיָ וּבֵין הַמֶּלֶךְ וּבֵין הָעָם. (יח) וַיָּבֹאוּ כָּל עַם הָאָרֶץ בֵּית הַבַּעַל וַיִּתְּצוּהוּ אֶת מִזְבְּחֹתָיו וְאֶת צִלְמֵי שִׁבְרוּ הַיֵּטֵב וְאֶת מִתְּנֵן כָּהֵן הַבַּעַל הִרְגוּ לִפְנֵי הַמִּזְבְּחוֹת וַיִּשְׂם הַכֹּהֵן פְּקֻדֹת עַל בֵּית יְיָ. (יט) וַיִּקַּח אֶת שָׂרֵי הַמְּאֹזֹת וְאֶת הַכֹּרֵי וְאֶת הָרָצִים וְאֶת כָּל עַם הָאָרֶץ וַיִּרְיֶדוּ אֶת הַמֶּלֶךְ מִבֵּית יְיָ וַיָּבֹאוּ דֶרֶךְ שַׁעַר הָרָצִים בֵּית הַמֶּלֶךְ וַיֵּשֶׁב עַל כִּסֵּא הַמְּלָכִים. (כ) וַיִּשְׁמַח כָּל עַם הָאָרֶץ וַהֲעִיר שָׁקֵטָה וְאֶת עֵת־לִיהוּ הַמִּיתוּ בַחֲרָב בֵּית [הַמֶּלֶךְ] (מלד).

נוסח המקרא מבוסס על מהדורת

מקרא על פי המסורה (CC BY-)

SA 3.0), המבוססת על כתר ארם

צובה וכתבי יד נוספים

רד"ק מלכים ב י"א:י"ז

בין ה' ובין המלך מתחלה כרת ברית בין ה' והמלך והעם שיהיו כלם לעבודת ה' ולהסיר הבעלים. ואחר כך כרת ברית בין המלך והעם.

“Between God and the king:” Initially, he forged a covenant between God, the king, and the people for them all to serve God and to remove the Ba’al idols. Subsequently, he forged a [second] covenant between the king and the people.

12:1-4 Evaluating King Jehoash

X

מלכים ב י"ב

(1) Jehoash was seven years old when he began to reign. (2) In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba. (3) And Jehoash did that which was right in the eyes of the Lord all his days wherein Jehoiada the priest instructed him. (4) Howbeit the high places were not taken away; the people still sacrificed and offered in the high places. (5) And

(א) בֶּן שִׁבְעַ שָׁנִים יְהוֹאָשׁ בְּמֶלְכוֹ. (ב) בְּשֵׁנַת שִׁבְעַ לַיהוּא מֶלֶךְ יְהוֹאָשׁ וְאַרְבָּעִים שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שֶׁבַע. (ג) וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי י"י כָּל יָמָיו אֲשֶׁר הוֹרָהוּ יְהוֹיָדָע הַכֹּהֵן. (ד) רַק הַבָּמֹת לֹא סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבָּמֹת. (ה) וַיֹּאמֶר יְהוֹאָשׁ אֶל הַכֹּהֲנִים כֹּל כֶּסֶף הַקֹּדְשִׁים אֲשֶׁר יוֹבֵא בֵּית י"י כֶּסֶף עֹזֵר אִישׁ כֶּסֶף

12:5-9 Repairing the Temple

Jehoash said to the priests: 'All the money of the hallowed things that is brought into the house of the Lord, in current money, the money of the persons for whom each man is rated, all the money that cometh into any man's heart to bring into the house of the Lord, (6) let the priests take it to them, every man from him that bestoweth it upon him; and they shall repair the breaches of the house, wheresoever any breach shall be found.' (7) But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. (8) Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them: 'Why repair ye not the breaches of the house? now therefore take no longer money from them that bestow it upon you, but deliver it for the breaches of the house.' (9) And the priests consented that they

בַּמִּזְבֵּחַ. (ה) וַיֹּאמֶר יְהוֹאָשׁ אֶל
הַכֹּהֲנִים כָּל כֶּסֶף הַקֹּדְשִׁים אֲשֶׁר
יֹבֵא בֵּית יְיָ כֶּסֶף עֹזֵבֵר אִישׁ כֶּסֶף
נַפְשׁוֹת עֲרֹכּוּ כָּל כֶּסֶף אֲשֶׁר יַעֲלֶה עַל
לֵב אִישׁ לְהֵבִיא בֵּית יְיָ. (ו) יִקְחוּ
לָהֶם הַכֹּהֲנִים אִישׁ מֵאֵת מִכְרוּ וְהֵם
יַחְזְקוּ אֶת בְּדֵק הַבַּיִת לְכֹל אֲשֶׁר
יִמָּצֵא שָׁם בְּדֵק. (ז) וַיְהִי בִשְׁנַת
עָשָׂרִים וְשָׁלֹשׁ שָׁנָה לְמֶלֶךְ יְהוֹאָשׁ
לֹא חֲזָקוּ הַכֹּהֲנִים אֶת בְּדֵק הַבַּיִת.
(ח) וַיִּקְרָא הַמֶּלֶךְ יְהוֹאָשׁ לַיהוֹדָדֵעַ
הַכֹּהֵן וְלַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם מִדּוֹעַ
אֵינְכֶם מַחְזִיקִים אֶת בְּדֵק הַבַּיִת
וְעַתָּה אֵל תִּקְחוּ כֶּסֶף מֵאֵת מִכְרֵיכֶם
כִּי לְבַדֵּק הַבַּיִת תִּתְּנֶהוּ. (ט) וַיָּאֲתוּ
הַכֹּהֲנִים לְבַלְתִּי קַחַת כֶּסֶף מֵאֵת
הָעָם וּלְבַלְתִּי חֲזַק אֶת בְּדֵק הַבַּיִת.
(י) וַיִּקַּח יְהוֹדָדֵעַ הַכֹּהֵן אֶרְוֹן אֶחָד
וַיִּקַּב חֵר בְּדִלְתּוֹ וַיִּתֵּן אֹתוֹ אֶצְלוֹ
הַמְּזַבֵּחַ [מִיָּמִין] (בִּימִין) בָּבוֹא אִישׁ

רד"ק מלכים ב פרק יב

לפיכך היה צריך חזוק. כי לולי זה היה עדיין קיים הבנין כי מיום שנבנה הבית עד שבדקו יואש לא היה אלא מאה וחמשים וחמש שנה ובנין חזק כאותו בנין היה עומד יותר ויותר לולא שפרצוהו עתליהו...

As a result [of the actions of Athaliah] it needed repair. Otherwise, it would have been sustained, since only 150 years had elapsed since it was built and a sturdy edifice such as this would have stood even longer [unimpaired] had Athaliah and her children not damaged it...



דברי הימים ב כ"ד

daughters. (4) And it came to pass after this, that Joash was minded to restore the house of the Lord. (5) And he gathered together the priests and the Levites, and said to them: 'Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter.' Howbeit the Levites hastened it not. (6) And the king called for Jehoiada the chief, and unto him: 'Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the Lord, and of the congregation of Israel, for the tent of the testimony?' (7) For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the hallowed things of the house of the Lord did they bestow upon the Baalim. (8) So the king commanded, and they made a chest, and set it

שָׁתִים וַיֻּלְדוּ בָנִים וּבָנוֹת. (ד) וַיְהִי אַחֲרַי כֵּן הָיָה עִם לֵב יוֹאָשׁ לְחַדֵּשׁ אֶת בַּיִת יְיָ. (ה) וַיִּקְבֹּץ אֶת הַכֹּהֲנִים וְהַלְוִיִּם וַיֹּאמֶר לָהֶם צְאוּ לְעָרֵי יְהוּדָה וּקְבְּצוּ מִכָּל יִשְׂרָאֵל כֶּסֶף לְחֹזֶק אֶת בַּיִת אֱלֹהֵיכֶם מִדֵּי שָׁנָה בְּשָׁנָה וְאַתֶּם תִּמְהָרוּ לְדַבֵּר וְלֹא מְהָרוּ הַלְוִיִּם. (ו) וַיִּקְרָא הַמֶּלֶךְ לַיהוֹיָדָע הָרֹאשׁ וַיֹּאמֶר לוֹ מִדּוּעַ לֹא דָרַשְׁתָּ עַל הַלְוִיִּם לְהָבִיא מִיְהוּדָה וּמִירוּשָׁלַם אֶת מִשְׁאֵת מֹשֶׁה עֶבֶד יְיָ וְהַקְהֵל לְיִשְׂרָאֵל לְאָהֶל הָעֵדוּת. (ז) כִּי עֲתַלְיָהוּ הַמְרַשֵּׁעַת בָּנְיָה פָּרְצוּ אֶת בַּיִת הָאֱלֹהִים וְגַם כָּל קִדְשֵׁי בַיִת יְיָ עָשׂוּ לְבַעֲלִים. (ח) וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אַרְזֹן אֶחָד וַיִּתְּנֵהוּ בְּשַׁעַר בַּיִת יְיָ חוּצָה. (ט) וַיִּתְּנוּ קוֹל בְּיְהוּדָה וּבִירוּשָׁלַם לְהָבִיא לִיְיָ מִשְׁאֵת מֹשֶׁה עֶבֶד הָאֱלֹהִים עַל יִשְׂרָאֵל בַּמִּדְבָּר. (י) וַיִּשְׁמְחוּ כָּל הַשָּׂרִים וְכָל הָעָם וַיָּבִיאוּ

12:10-17 Repairing the Temple: Revenue and Expenditure

should take no longer money from the people, neither repair the breaches of the house. (10) And Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the threshold put therein all the money that was brought into the house of the Lord. (11) And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of the Lord. (12) And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of the Lord; and they paid it out to the carpenters and the builders, that wrought upon the house of the Lord,

(י) ויקח יהוידע הכהן ארון אחד ויקב חר בדלתו ויתן אתו אצל המזבח [מִימין] (בימין) בבוא איש בית י"י ונתנו שמה הכהנים שמרי הסף את כל הכסף המובא בית י"י. (יא) ויהי פראותם כי רב הכסף בארון ויעל ספר המלד והכהן הגדול ויצרו וימנו את הכסף הנמצא בית י"י. (יב) ונתנו את הכסף המתכן על [ידי] (יד) עשי המלאכה [המפקדים] (הפקדים) בית י"י ויציאהו לחרשי העץ ולבנים העשים בית י"י. (יג) ולגדרים ולחצבי האבן ולקנות עצים ואבני מחצב לחזק את בִּדְק בית י"י ולכל אשר יצא על הבית לחזקה. (יד) אך לא יעשה בית י"י ספות כסף מזמרות מזרקות חצצרות כל כלי זהב וכלי כסף מן הכסף המובא בית י"י. (טו)

תלמוד בבלי מסכת בבא בתרא דף ה עמוד ב

תנו רבנן: קופה של צדקה נגבית בשנים ומתחלקת בשלשה, נגבית בשנים שאין עושים שררות על הצבור פחות משנים, ומתחלקת בשלשה כדיני ממונות.

The rabbis taught: The charity box is collected by two and divided by three.

Collected by two—because no public authority is exercised by fewer than two, and divided by three—as in all civil cases.

Yiddish Word of the Week

Pushke - פּוּשקע

Pushke - פּוּשקע \PUSH-ke\ Noun:

A tin can, particularly an alms box.

Pronunciation: Click [here](#) to hear a native Yiddish speaker use this word in conversation.
Alternative pronunciations: PUSH-kee, PISH-ke, PISH-kee.

German equivalent: Apparently, there is no German equivalent for this word. In fact, it would seem that very few languages have a single word for a container set aside for collecting charity. It is, of course, an outgrowth of Jewish religious practice and observe of the *mitzveh* of *tzedoke*. (Incidentally, I wonder if there is an Arabic word for such a box. Anyone know?) The closest we can get in German, I think, is “der Almosenkasten,” but I’m not even sure if that quite catches it.

Etymology: There seems to be a dispute about etymology here. Leo Rosten, in his *Jays of Yiddish* (p. 296; unfortunately not available online), argues that it derives from the Polish word for can, “puszka.” Thus, a *pushke* is simply “a little can or container kept in the home, often in the kitchen, in which money to be donated to a charity is accumulated.” While this would seem to be the simplest explanation, I am intrigued by another, which I found [here](#): Apparently (at least according to the Jastrow dictionary), the Aramaic word *pushka* (פּוּשקא) or (פּוּשכא), means “handsbreadth, palm.” As such, the word, in its Yiddish context, refers to the stretching out of the hand to receive alms. When taken together, the two sources form a whole: One stretches out one’s *pushka* with a *pushke* in it in order to receive *tzedoke*.

Conclusion

(13) and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it. (14) But there were not made for the house of the Lord cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the

כִּי לַעֲשֵׂי הַמְּלָאכָה יִתְּנֵהוּ וְחִזְקוּ בוֹ
אֶת בַּיִת יְיָ. (טז) וְלֹא יִחְשְׁבוּ אֶת
הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת הַכֶּסֶף עַל
יָדָם לְתֵת לַעֲשֵׂי הַמְּלָאכָה כִּי בְּאִמְנָה
הֵם עֹשִׂים. (יז) כֶּסֶף אֲשֶׁם וְכֶסֶף
חֲטָאוֹת לֹא יוּבָא בַּיִת יְיָ לְכַהֲנִים
יְהִיוּ. (יח) אֲזִי יַעֲלֶה חֲזָאֵל מִלֶּדְ אֲרָם
וְיִלְחָם עַל גַּת וְיִלְכְּדָהּ וַיִּשֶׂם חֲזָאֵל
פְּנָיו לַעֲלוֹת עַל יְרוּשָׁלַם. (יט) וַיִּקַּח