

ויבא ויעש ה' כאשר דבר כי חטאתם וגומר –

And 'ה came and did as he spoke because you sinned, etc.

OVERVIEW

צדקה וחסד teaches that any חסד לאומים חטאת of פסוק stated that the רבי אלעזר המודעי גמרא which the עו"ם do is a sin, because their intent is to shame the Jews. The ירמיה to פסוק נבזראדן said the following פסוק in ירמיהו where that 'ה did what he promised because you (the Jews) sinned. This indeed is shameful for the Jews but where is the חסד וצדקה which נבזראדן did (in order to shame the Jews). תוספות resolves this difficulty.

ואותה שעה עשה צדקה¹ שהיה² מקנא להקדוש ברוך הוא³ –

And at that moment when נבזראדן said this פסוק he did צדקה for he was [apparently] avenging the honor of 'ה הקב"ה.

תוספות offers an alternate explanation:

אי נמי שהיה מתיר את ירמיה מן הזיקים כדכתיב⁴ התם⁵:

Or you may also say; נבזראדן was releasing ירמיה from the shackles as it is written there.

SUMMARY

The apparent צדקה was either the avenging of 'ה, or the releasing of ירמיה from his shackles.

THINKING IT OVER

What are the relative advantages of each of תוספות explanations?

¹ The term צדקה needs to be understood in a wider perspective that it refers to any 'good' deed (not necessarily an act of kindness).

² The נראה כמקנא amends this to read, שהיה הגהות הב"ח

³ However in truth his intent was not to stand up for הקב"ה but rather to shame ישראל therefore this צדקה is a חטא.

⁴ ויבא ויעש ה' פסוק of פסוק This follows immediately after the פסוק. ועתה הנה פתחתך היום מן האזקים אשר על ירך; ירמיהו מ,ד וגו'.

⁵ The צדקה (kindness in a literal sense) to ירמיה was preceded by the פסוק of ויבא to tell ירמיה, 'I am kind to you because you are not like the rest of the Jews (who are in shackles) who sinned against 'ה'. The kindness was a sin, because his intent was to demean the (rest of the) Jews.