

מכון חדר

MECHON HADAR

We Are But Dust: Confession, Accusation, Hope

Rabbi Aviva Richman – richman@hadar.org

Yom Iyyun 2017, July 19, 2017

I. Confession

1. Psalm 103:10-17

¹⁰He has not dealt with us according to our sins,
nor has He requited us according to our iniquities.

¹¹For as the heavens are high above the earth,
so great is His steadfast love toward those who fear Him.

¹²As east is far from west,
so far has He removed our sins from us.

¹³As a father has compassion for his children,
so the Lord has compassion for those who fear Him.

¹⁴**For He knows how we are formed;**

He is mindful that we are dust.

¹⁵Man, his days are like those of grass;
he blooms like a flower of the field;

¹⁶a wind passes by and it is no more,
its own place no longer knows it.

¹⁷But the Lord's steadfast love is for all eternity
toward those who fear Him,
and His beneficence is for the children's children

תהילים קג:י-יז

¹⁰לֹא בְחַטֵּאֵינוּ עָשָׂה לָנוּ
וְלֹא כְעֹנֲתֵינוּ גָמַל עָלֵינוּ:

¹¹כִּי כְגִבֹּה שָׁמַיִם עַל־הָאָרֶץ
גָּבַר חֲסִדּוֹ עַל־יִרְאָיו:

¹²כַּרְתֵּק מִזֶּרֶחַ מִמַּעַרְב
הִרְחִיק מִפָּנֵינוּ אֶת־פְּשָׁעֵינוּ:

¹³כִּרְחֵם אָב עַל־בָּנָיִם
רַחֵם יְקֹנֶה עַל־יִרְאָיו:

¹⁴כִּי־יָדָע יִצְרָנוּ
זְכוֹר כִּי־עָפָר אֲנֵחֶנּוּ:

¹⁵אָנוּשׁ כְּחֶצִיר יָמָיו
כַּצִּיץ הַשָּׂדֶה כֵּן יִצִּיץ:

¹⁶כִּי יוֹם עֲבָרָה־בּוֹ וְאֵינָנוּ
וְלֹא־יִפְיֶרְנוּ עוֹד מְקוֹמוֹ:

¹⁷וְחֶסֶד יִקְוָה מְעוֹלָם וְעַד־עוֹלָם
עַל־יִרְאָיו

וְצִדְקָתוֹ לְבָנֵי בָנִים:

2. Liturgy

תלמוד בבלי ברכות יז. (וידוי)

רבא בתר צלותיה אמר הכי: אלהי, עד שלא נוצרתי איני כדאי ועכשיו שנוצרתי כאלו לא נוצרתי, עפר אני בחיי, קל וחומר במיתתי, הרי אני לפניך ככלי מלא בושה וכלימה, יהי רצון מלפניך ה' אלהי שלא אחטא עוד, ומה שחטאתי לפניך מרק ברחמיך הרבים אבל לא על ידי יסורין וחלאים רעים. והיינו וידוי דרב המנונא זוטי ביומא דכפורי.

Talmud Bavli Berakhot 17a = Vidui

After his prayer, Rava said the following: My God, before I was created I was worthless, and now that I have been created it is as if I had not been created. I am dust in life, all the more so in my death. I am before You as a vessel filled with shame and humiliation. May it be Your will, Lord my God, that I will sin no more, and that those [transgressions] that I have committed, cleanse in Your abundant mercy; but not by means of suffering and serious illness. And this is the confession of Rav Hamnuna Zuti on Yom Kippur.

תחנון לחול

אָבינו מלְפָנֶינוּ. חָנּוּנוּ וְעֲנּוּנוּ. כִּי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ: וְאַנְחָנוּ לֹא נִדַּע מֶה נַּעֲשֶׂה. כִּי עָלֶיךָ עֵינֵינוּ: זָכַר רַחֲמֶיךָ ה' וְחֶסֶדֶיךָ. כִּי מַעֲוֹלָם הָמָּה: יְהִי חֶסֶדֶךָ ה' עֲלֵינוּ. כַּאֲשֶׁר יִחַלְנוּ לָךְ: אַל תִּזְכֹּר לָנוּ עֲוֹנוֹת רַאשׁוֹנֵינוּ. מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ. כִּי דַלּוֹנוּ מְאֹד: חָנּוּנוּ ה' חָנּוּנוּ. כִּי רַב שִׁבְעָנוּ בּוֹז: בְּרָגָז רַחֵם תִּזְכֹּר. **כִּי הוּא יָדַע יִצְרָנוּ. זָכוֹר כִּי עֹפָר אָנָּחֵנוּ:** עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ. וְהַצִּילְנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ:

Weekday Tahanun

We do not know what to do, but our eyes are turned to You. Remember, Lord, Your compassion and loving-kindness, for they are everlasting. May Your loving-kindness, Lord, be with us, for we have put our hope in You. Do not hold against us the sins of those who came before us. May Your mercies meet us swiftly, for we have been brought very low. Be gracious to us, Lord, be gracious to us, for we are sated with contempt. In wrath, remember mercy. **He knows our nature; He remembers that we are dust.** Help us, God of our salvation, for the sake of the glory of Your name. Save us and grant atonement for our sins for Your name's sake.

אבינו מלכנו

אָבִינוּ מֶלְכֵנוּ. זָכֵר כִּי עָפָר אָנֹכְנוּ:

Avinu Malkeinu

Our Father, our King. Remember that we are but dust.

II. *Akedah*: Between confession and critique

1. Musaf Amidah Rosh Hashanah

May the binding that Abraham bound Isaac his son on the altar and subdued his mercy to do your will with a full heart, so may your mercy overcome your anger against us... and remember with mercy the binding of Isaac for his descendants today... Blessed are You God who remembers the covenant.

1. מוסף לראש השנה

ותראה לפניך עקדה שעקד אברהם את יצחק בנו על גבי המזבח וכבש רחמיו לעשות רצונך בלבב שלם, כן יכבשו רחמיו את כעסך מעלינו... ועקדת יצחק לזרעו היום ברחמים תזכור. ברוך אתה ה' זוכר הברית

2. סליחות

מִי שֶׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה הוּא יַעֲנֵנוּ.

מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעֱקַד עַל גְּבִי הַמִּזְבֵּחַ הוּא יַעֲנֵנוּ.

2. Selihot

May the One who answered Abraham our father on Mount Moriah, answer us

May the One who answered Isaac his son when he was bound on the altar, answer us

3. בראשית יח: כג-כח

²³וַיֵּגֶשׁ אַבְרָהָם, וַיֹּאמֶר: הֲאֵף תִּסְפָּה, צָדִיק עִם-רָשָׁע. ²⁴אוֹלֵי יֵשׁ חַמְשִׁים צָדִיקִים, בְּתוֹךְ הָעִיר; הֲאֵף תִּסְפָּה וְלֹא-תִשָּׂא לְמָקוֹם, לְמַעַן חַמְשִׁים הַצָּדִיקִים אֲשֶׁר בְּקִרְבָּהּ. ²⁵חָלְלָה לְךָ מַעֲשֵׂת כְּדָבָר הַזֶּה, לְהַמִּית צָדִיק עִם-רָשָׁע, וְהָיָה כְּצָדִיק, כְּרָשָׁע; חָלְלָה לְךָ--הַשֹּׁפֵט כָּל-הָאָרֶץ, לֹא יַעֲשֶׂה מִשְׁפָּט. ²⁶וַיֹּאמֶר יְקֹנֶן, אִם-אֶמְצָא בְּסֹדֶם חַמְשִׁים צָדִיקִים בְּתוֹךְ הָעִיר--וְנִשְׁאַתִּי לְכָל-הַמָּקוֹם, בַּעֲבוּרָם. ²⁷וַיַּעַן אַבְרָהָם, וַיֹּאמֶר: הֲיָה-נָא הוֹאֵלְתִּי לְדָבָר אֵל-אֲדֹנָי, וְאֲנֹכִי עָפָר וָאֵפֶר. ²⁸אוֹלֵי יִחְסְרוּן חַמְשִׁים הַצָּדִיקִים, חַמְשָׁה--הַמְּשֻׁחִית בְּחַמְשָׁה, אֶת-כָּל-הָעִיר; וַיֹּאמֶר, לֹא אֲשַׁחֲתָהּ, אִם-אֶמְצָא שָׁם, אַרְבָּעִים וְחַמְשָׁה.

3. Bereishit 18:23-28

Abraham came forward and said, “Will You sweep away the innocent along with the guilty? ²⁴What if there should be fifty innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it? ²⁵Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?” ²⁶And the Lord answered, “If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake.” ²⁷Abraham spoke up, saying, “**Here I venture to speak to my Lord, I who am but dust and ashes:** ²⁸What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?” And He answered, “I will not destroy if I find forty-five there.”

4. בראשית רבה וירא מט:יא

ויען אברהם ויאמר הנה נא הואלתי... תנינן סדר תעניות כיצד מוציאים את התיבה ברחוב העיר וכו' ונותנין אפר מקלה על גבי התיבה, רבי יודן בר מנשה ור' שמואל בר נחמן חד אמר זכותו של אברהם וחד אמר זכותו של יצחק מאן דאמר זכותו של אברהם אנכי עפר ואפר, מאן דאמר זכותו של יצחק אפר בלבד...

4. Bereishit Rabbah Va-Yera 49:11

“Abraham answered and said, ‘Here I venture...’” We teach [in Mishnah Ta’anit]: “The order of fast-day services—how does it go? They bring out the ark to the town square... and they put fine ashes on the top of the ark.” Rabbi Yudan bar Menashe and Rabbi Shmuel bar Nahman—one said: For the merit of Abraham; the other said: For the merit of Isaac. The one who said for the merit of Abraham—“I am dust and ashes”; the one who said for the merit of Isaac—“only ashes.”

5. *Tkhine* of the Three Gates by Sarah bas Tovim (mid 18th c)

(Translation from *The Merit of Our Mothers* by Tracy Gurenklirs)

This *tkhine* should be said before making the candles on *erev yom kippur*.

Riboyne shel oylem, I beseech You, merciful God, to accept my *mitsve* of making these candles for the sake of Your Holy Name and for the sake of the holy souls. *Yebi rotsn* [may it be Your will] that we

may, this *erev yom kippur*, be remembered favorably by Him because of this *mitsve* of making the candles in *shul*...

And as I prepare the third thread of the wicks for *avrom ovinu* whom You rescued from the furnace, so may You purify our sins and misdeeds so that our souls may be pure when they come into the next world, just as they were when given to us—pure, without fault—and entered into our bodies without fear or terror.

And through the merit which I gain by preparing the wick for the sake of our mother *sore*, may *Hashem yisborekb*—praised be He—remember us for the merit of her pain when her beloved son *Yitsbok* was led to the binding. May she defend us before God—praised be He—that we should not—*khas vesholem*—be left widows this year, and that our children should not—*khas vesholem*—be taken away from this world in our lifetime.

Because of the merit of preparing the wick for the sake of our father *Yitskbok*, may You have mercy upon us. You have commanded us to blow the *shofar* on *roseshone* using the horn of a ram, a reminder of the binding of *yitskbok*. Remember this merit so that we may be able to provide for our children's needs, that we may be able to keep them under the guidance of a teacher, so that they may become accustomed to Your service and respond, "*Omeyn. Yehey shmey rabo.*" May the merit of my *mitsve* of candles be accepted as equivalent to the flame which the *koyen gadol* lit in the *beys hamikdash*, so that it may illuminate the eyes of our children in the study of the holy *toyre*.

6. *Tkhine* of the Matriarchs for the Shofar by Seral bas Jacob (late 18th - early 19th c.)

(Translation from *Four Centuries of Jewish Women's Spirituality*)

...Blow away all our sins with the sound of the *shofar*. For with our ninefold blowing of the *shofar*, may the merit of the four matriarchs and the three patriarchs and Moses and Aaron stand by us in this judgment, for they have arisen [to plead for us].

First we ask our mother Sarah to plead for us in the hour judgment that we may go out free from before this tribunal... Have mercy, our mother, on your children. And especially, pray for our little

children that they may not be separated from us. For you know well that it is very bitter when a child is taken away from the mother as it happened to you. When your son Isaac was taken away from you, it caused you great anguish. And now you have the chance to plead for us. For he is now blowing the *shofar*, the horn of a ram, so that God will remember for us the merit of Isaac, who let himself be bound like a sheep on the altar [Genesis 22]. Therefore, Satan will be confused, and cannot at this moment accuse us. So you have a chance to plead for us, that the attribute of mercy may awaken toward us.

7. ויקרא רבה פרשת אחרי מות כ

...שכיון שחזר יצחק אצל אמו ואמרה לו אן הויתה ברי? ואמ' לה נטלני אבא והעלני הרים והורידני גבעות וכו', ואמרה ווי על ברה דרוותה אילולי מלאך מן השמים כבר היית שחוט, אמ' לה אין, באותה שעה צווחה ששה קולות ווי כנגד שש תקיעות. לא הספיקה לגמור את הדבר עד שמתה.

7. Va-Yikra Rabbah Parashat Aharei Mot 20

...When Isaac returned to his mother she said to him, “Where were you my son?” He said to her, “Abba took me and brought me up mountains and down valleys etc.” She said to him, “Woe to the son of a miserable woman! Were it not for an angel from Heaven you already would have been slaughtered! He said to her, “Yes.” At that time she screamed six iterations of “Woe” corresponding to the six *teki'ah* blasts. Before she managed to complete this thing she died.

8. מדרש אגדה בראשית פרשת חיי שרה כג

ויהיו חיי שרה. למה הסמיך מיתת שרה אחר עקידת יצחק, לומר כשבא אברהם מהר המוריה מצא שרה שמתה על דברי שטן, ולכך מריעין בראש השנה כדי שיהיה להם מיתת שרה כפרה, לפי שתרועה היא גינוח וייליל:

8. Midrash Aggadah Bereshit Parashat Hayyei Sarah 23

...That is why we blow the *shofar* on Rosh Hashanah, so that the death of Sarah will be atonement, since the sound of the *shofar* is groaning and wailing.

III. Confession Turned Accusation

Shulamit ha-Levy, *Ot Hevel* (Mark of Abel) Poetry Collection, Epilogue

Who Made Me According to His Will

The scent marking male territory
crouches next to the throne of
God. He re-members that we are but dust.
Ground of the earth.

Intentional versus unintentional [sins]

You discern. Will/desire
versus coercion/rape.

שעשני כרצונו

ריח סמון טריטוריה
זכרית רובץ על-יד כס
קדו. זכור כי עפר אנחנו.
קרקע עולם.

הזדונות והשגגות

אתה מכיר. הרצון
והאנס.

Inter-texts

1. בראשית ד:ז

הלוא אם תיטיב שאת ואם לא תיטיב לפתח חטאת רבץ ואליה תשוקתו ואתה תמָשֶׁל בו.

1. Bereishit 4:7

Surely, if you do right, there is uplift. But if you do not do right, sin crouches at the door; Its urge is toward you, yet you can be its master.

2. שמות יז:טז

ויאמר, כי-יד על-כס יְהוָה, מלחמה ליקנן, בעמלק--מזר, דר.

2. Shemot 17:16

And he said: 'The hand upon the throne of the Lord; the Lord will have war with Amalek from generation to generation.

3. דברים כה:יז-יט

¹⁷זכור, את אשר-עשה לך עמלק, בדרך, בצאתכם ממצרים. ¹⁸אשר קרד בדרך, ויזנב בך כל-הנחשלים
אחריך--ואתה, עיף ויגע; ולא ירא, אלהים. ¹⁹ויהיה בְּהִנֵּחַ יְקֹנֶה אֱלֹהֶיךָ לך מכל-איביך מסביב, בארץ אשר
יקנן-אלהיך נתן לך נחלה לרשתה--תמחה את-זכר עמלק, מתחת השמים; לא, תשכח.

3. Devarim 25:17-19

¹⁷Remember what Amalek did to you on your journey, after you left Egypt—¹⁸how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear. ¹⁹Therefore, when the Lord your God grants you safety from all your enemies around you, in the land that the Lord your God is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!

4. תלמוד בבלי סנהדרין עד:

והא אסתר פרהסיא הואי! - אמר אביי: אסתר קרקע עולם היתה.

4. Talmud Bavli Sanhedrin 74b

But Esther was in public [so she should have been willing to die rather than commit a sexual sin]!
Abaye said: Esther was ground of the earth.

5. וידוי של יום כפור

הזדונות והשגגות אתה מכיר. הרצון והאנס. הגלויים והנסתרים לפניך הם גלויים וידועים. מה אנו מה חיינו..כי רב מעשיהם תהו וימי חייהם הבל לפניך ומותר האדם מן הבהמה אין כי הכל הבל

5. Vidui Yom Kippur (Koren, p. 168)

The deliberate and the unwitting sins you recognize the willful and the compelled, the open deeds and the hidden—before You they are all revealed and known. What are we? What are our lives?... For their many works are in vain, and the days of their lives like a fleeting breath before You. The pre-eminence of man over the animals is nothing, for all is but a fleeting breath.

6. בראשית ד:י-יז

¹⁰וַיֹּאמֶר, מָה עָשִׂיתָ; קוֹל דְּמֵי אָחִיךָ, צִעָקִים אֵלַי מִן-הָאָדָמָה. ¹¹וַעֲתָה, אָרוּר אַתָּה, מִן-הָאָדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ, לְקַחַת אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ. ¹²כִּי תַעֲבֹד אֶת-הָאָדָמָה, לֹא-תִסָּף תֵּת-כֹּחָהּ לָךְ; נָע וָנָד, תִּהְיֶה בָּאָרֶץ. ¹³וַיֹּאמֶר קִין, אֶל-יָקֹנָן: גָּדוֹל עֲוֹנִי, מִנְּשֹׂא. ¹⁴הֵן גִּרְשָׁתָה אֹתִי הַיּוֹם, מֵעַל פְּנֵי הָאָדָמָה, וּמִפְּנֵיהָ, אֶסְתָּר; וְהָיִיתִי נָע וָנָד, בָּאָרֶץ, וְהָיָה כָל-מֹצְאִי, יִהְרָגֵנִי. ¹⁵וַיֹּאמֶר לוֹ יָקֹנָן, לָכֵן כָּל-הֹרֵג קִין, שֹׁבְעֵמֶתִים, יָקָם; וַיִּשָּׂם יָקֹנָן לְקִין אוֹת, לְבִלְתִּי הַכּוֹת אוֹתוֹ כָּל-מֹצְאוֹ. ¹⁶וַיֵּצֵא קִין, מִלִּפְנֵי יָקֹנָן; וַיָּשָׁב בָּאָרֶץ-נוֹד, קְדֵמַת-עֵדֶן. ¹⁷וַיֵּדַע קִין אֶת-אִשְׁתּוֹ, וַתֵּהָרֵם וַתֵּלֶד אֶת-חֲנוֹךְ; וַיְהִי, בְּנֵה עֵיר, וַיִּקְרָא שֵׁם הָעֵיר, כְּשֵׁם בְּנוֹ חֲנוֹךְ.

6. Bereishit 4:10-17

¹⁰Then He said, “What have you done? Hark, your brother’s blood cries out to Me from the ground!

¹¹Therefore, you shall be more cursed than the ground, which opened its mouth to receive your brother’s blood from your hand. ¹²If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth.” ¹³Cain said to the Lord, “My punishment is too great to bear! ¹⁴Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may kill me!” ¹⁵The Lord said to him, “I promise, if anyone kills Cain, sevenfold vengeance shall be taken on him.” And the Lord put a mark on Cain, lest anyone who met him should kill him. ¹⁶Cain left the presence of the Lord and settled in the land of Nod, east of Eden. ¹⁷Cain knew his wife, and she conceived and bore Enoch.

III. Hope: Between humility and responsibility

After *Shaharit* (Aviva Richman)

אחרי שחרית

She is a shadow
this God of mine. Stretching far—
rooted at my heels.

צלה עוברת
נמתח עד אין סוף. נאחז -
בעפר עקבי.

Inter-texts

1. מחזור, ונתנה תוקף

אדם יסודו מעפר וסופו לעפר. בנפשו יביא לחמו. משול כחרס הנשבר, כחציר יבש, וכציון נובל, כצל עובר,
וכענן פלה, וקרוי נושבת, וכאבק פורח, וכחלום יעוף. ואמה הוא מלך אל חי וקים.

1. *Mahzor, Unetaneh Tokef*

We come from dust, and return to dust. We labour by our lives for bread, we are like broken shards, like dry grass, and like a withered flower; **like a passing shadow** and a vanishing cloud, like a breeze that passes, like dust that scatters, like a fleeting dream. But You are the king who lives eternal.

2. שמות לד:ה-ז

⁵וַיֵּרֶד ה' בְּעָנָן, וַיִּתְנַצֵּב עִמּוֹ שָׁם; וַיִּקְרָא בְּשֵׁם, ה'. ⁶וַיַּעֲבֹר ה' עַל-פָּנָיו, וַיִּקְרָא, ה' ה', אֶל רַחוּם וְחַנוּן--אֶרְךְ אֲפִים, וְרַב-חֶסֶד וְאַמֻּת. ⁷נִצָּר חֶסֶד לְאֲלֹפִים, נִשָּׂא עֹון וְנִפְשָׁע וְחַטָּאָה; וְנִקְהָה, לֹא יִנְקָה--פֶּקֶד עֹון אָבוֹת עַל-בָּנִים וְעַל-בְּנֵי בָנִים, עַל-שְׁלִשִּׁים וְעַל-רִבְעִים.

2. Shemot 34:5-7

⁵The Lord came down in a cloud; He stood with him there, and proclaimed the name Lord.

⁶The Lord passed before him and proclaimed: “The Lord! The Lord! A God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, ⁷extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generations.”

3. בראשית רבה א

... הכל מודים שלא נברא ביום ראשון כלום, שלא תאמר מיכאל היה מותח בדרום וגבריאל בצפון והקב"ה ממדד באמצע אלא אני י"י עושה כל נוסה שמים לבדי רוקע הארץ מאתי (ישעיה מד:כד) מי אתי כתיב מי היה שותף עימי בבריית העולם

3. Bereishit Rabbah Parashah 1

...everyone agrees that nothing was created on the first day, lest you say that Michael **stretched** in the north and Gabriel in the south and the Holy Blessed One measured in the middle! Rather, “I, the Lord, made everything, stretched the heavens by Myself, spread out the earth on My own (*mei-iti*)!” (Isaiah 44:24). It is written *mi itti* (*lit.* Who is with me?)—who was a partner with Me in the creation of the world?!

4. בראשית כב:יג

וַיֵּשָׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא וְהִנֵּה-אֵיל אֶחָד נֹאֲתָנוּ פִּסְבֵּד בְּקֶרְנָיו וַיִּלֶּךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנֹו:

4. Bereishit 22:13

When Abraham looked up, his eye fell upon a ram, **caught in the thicket** by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.