

First Aliyah / Rishon

1. The pasuk uses the phrase “וּלְךָ-לְךָ” “go for yourself” in the mandate to Avraham to take Yitzchak to be sacrificed. These words were in the initial call to Avraham when he embarked on his monotheistic life journey. Why does the Torah employ this phrase, sending reverberating echoes to Avraham?
2. The pasuk states, וַיִּלָּח אֶת-שְׁנֵי נַעֲרָיו אֵלָיו וְאֶת יִצְחָק בְּנֵו, “And he took his two young men, and his son Yitzchak with him”. The word בן appears 9 times over this Torah reading, why does the Torah need to incessantly repeat that Yitzhak was his son?

Second Aliyah / Sheni

1. When HaShem calls to Avraham in the first Aliyah, Avraham responds הִנְנִי, ‘here I am’. In this Aliyah, when Yitzhak calls to Avraham, Avraham responds in the identical manner, הִנְנִי. What is the significance of Avraham’s identical response to both God and Yitzhak?
2. The phrase וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו, “the two walked together” appears twice in this Aliyah. Why does the Torah emphasize their walking together?

Third Aliyah / Shelishi

1. When about to sacrifice Yitzhak, an angel calls out to Avraham to stop and not to harm Yitzhak. Having been asked directly by God Himself to sacrifice Yitzhak, why does Avraham heed to the directive of an angel?
2. Why doesn’t God Himself tell Avraham not to harm Yitzhak?

Fourth Aliyah / Revi'i

1. When blessing Avraham that his children will be ‘as many as the stars and as many as the grains of sand’, the pasuk ends, וַיִּרְשׁ זַרְעוֹ אֶת שְׁעַר אֹיְבָיו, “and your children will inherit the cities of their enemies”. How does this blessing fit as part of the overall blessing of children and specifically in the aftermath of this test of Avraham?
2. In the last pasuk of this Aliyah, the verse states, וַיָּשָׁב אַבְרָהָם, “and Avraham returned”, why is this in singular form? Shouldn’t it read, וישבו, and they returned, both Avraham and Yitzhak?

Fifth Aliyah / Chamishi

1. This Aliyah sets the stage for the next part of history and the next link in Jewish history, the birth of Rivka. Why is this section necessary to include in the Rosh Hashana reading in aftermath of the harrowing story of Akeidat Yitzhak?