(The Alon HaDeracha is incomplete as printed. Here is the end of that section:

...)
Alef.

In the case of Adam HaRishon, in Beraishit 3:10, he realizes that he will be confronted regarding his eating from the prohibited Tree of Knowledge of Good and Evil, so he tries to avoid meeting God in the Garden. Avraham, in 22:7, although he realizes that Yitzchak will ask him difficult questions regarding what or who the sacrifice that they are going to offer, will be, nevertheless announces he is ready to take on whatever his son presents to him.

Beit.

1. RaLBaG entertains the possibility that HaShem’s Words to Avraham could have been understood by him not only as a direct request to sacrifice Yitzchak, but also as an instruction to have Yitzchak accompany him and learn what to do when a Korban Olah, involving an animal, was offered up.

2. The trial becomes that much more difficult because Avraham in addition to dealing with the horror of sacrificing his son, has to contend with the possibility that he is completely misunderstanding what HaShem Is Asking of him. This in turn raises the possibility for him to ask God to Clarify His Command. But would asking this reflect badly on his state of Emuna and Bitachon and is it more appropriate for him to simply go through with the sacrifice as he originally understood it?

Gimel.

1. Although HaShem had originally Told Avraham that He would Indicate the place to which He Wished Avraham and Yitzchak to go—22:2 “And He Said: Take now thy son, thine only son, whom thou lovest, even Yitzchak, and get thee into the land of Moria; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of” and in the next verse, there is mention of HaShem Telling Avraham something to this affect—Ibid. 3 “And Avraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Yitzchak his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had Told him”, RaShI and RaMBaN are seeking ways by which Avraham would be able to identify the place in question. (RaShI—it was marked by a cloud hovering over it, i.e., there was an actual indicator of the place; RaMBaN—either via the cloud, or because Avraham knew the land of Moria very thoroughly and was familiar with the particular mountain to be found there, that HaShem had Singled out, thereby taking literally the idea that HaShem verbalized the instructions at some previous point.)

2. The basic difference between the two positions is whether the indication was visual, i.e., the cloud, and explicitly indicated in the text—“seeing the place with the cloud suspended over it”— despite HaShem having Said that He would Tell Avraham where to go, or whether it was verbal and implied in the phrase “land of Moria.” A second difference is whether the communication takes place at the time when Avraham first approaches the mountain (see my essay “The Test of Lech Lecha” https://yaakovbieler.wordpress.com/2016/11/08/the-test-of-lech-lecha/ ) or previous to it before the entourage leaves their encampment, but not explicitly in the text.
RaShI says that there was a verbal exchange recorded in the text in Shemot 5:21, while RaMBaN assumes that the reference in Shemot 14 is to something that was not previously explicitly stated in the text.

3. Perhaps RaMBaN means that Avraham understood from HaShem’s Instructions to go to Eretz Moria in general, but not which particular mountain He had In “Mind”. Once Avraham approaches Har HaMoria, he realizes that this must be the place, either because of the cloud, or just an instinctive sense.

4. The text mentions in addition to Avraham and Yitzchak, a donkey and youths made up the group travelling to Morai—Beraishit 22:3 “And Avraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Yitzchak his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had Told him.” Upon preparing the go up the mountain, Avraham pointedly tells the young men to remain below, even though it would be necessary for Yitzchak alone to lug the wood for the sacrifice up the mountain, a task that would appear to be better suited for the servants—Ibid. 5-6 “5 And Avraham said unto his young men: Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you. 6 And Avraham took the wood of the burnt-offering, and laid it upon Ytchak his son; and he took in his hand the fire and the knife; and they went both of them together.” For Avraham to forgo the assistance of the young men in this difficult task suggests that they were somehow disqualified from witnessing what was to transpire on the mountain, and therefore the pejorative comment is made that they were as unworthy to participate even as support.

5. The basic assumption underlying the give-and-take between Avraham and the young men in the Midrash is whether they were sufficiently spiritually inspired to be able to be moved and share revelatory visions regarding the impending sacrifice. If not, then they would be precluded from participating even as support.

Daled.

1. R. Kook is intrigued by the fact that despite HaShem originally Saying that He would Tell Avraham where to go, Avraham because so spiritually inspired on that third day, that all of his senses coalesced, and “speaking” and “seeing” became interchangeable for him.

2. R. Kook annotates the Midrash to parallel the Revelation on Mt. Sinai, i.e., that God’s Presence on the mountain was indicated by thick cloud, as in Shemot 19:18 “Now Mount Sinai was altogether on smoke, because the LORD Descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly”, Ibid. 20:17 “And the people stood afar off; but Moshe drew near unto the thick darkness where God Was” and Ibid. 24:15-8 “15 And Moshe went up into the mount, and the cloud covered the mount. 16 And the Glory of the LORD Abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moshe out of the midst of the cloud. 17 And the Appearance of the Glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. 18 And Moshe entered into the midst of the cloud, and went up into the mount; and Moshe was in the mount forty days and forty nights.”
1. The three Midrashim try to explain how Yitzchak was literally separated from Avraham at the end of the Akeida, and therefore the text only mentions Avraham as returning to the young men at the foot of the mountain. The commentators all claim that Yitzchak did return with Avraham, and the text’s failure to mention him was that he was considered secondary in importance to Avraham.

2. Beraishit Rabba: a) Yitzchak was sent to the Yeshiva of Sheim and Eiver.
   Midrash HaGadol: b) Yitzchak was so traumatized it was as if he was dead, or c) he was in Gan Eiden where he resided for three years. (An implication that he returned to earth via Techiyat HaMeitim.)
   The difference between these answers are:
   a) assumes that Yitzchak is completely intact, but now that he has undergone this extraordinary experience, he needs to develop intellectually by studying in a place cut off from the rest of society.
   b) Yitzchak was alive, but emotionally traumatized to the point where he could not interact with people, and therefore was left to his own devices until he could recover.
   c) Yitzchak was literally no longer of this world, and only returned after three years in the Olam HaNeshamot.

3. Rav Kook assumes that Avraham became so inspired by the experience of the Akeida, much more so than even Yitzchak, leading him to be in a world unto himself, as indicated by not mentioning Yitzchak returning with him. Avraham’s return down the mountain was to try to imbue his young men with some of the inspiration that he had experienced.

4. Even though everyone travelled in the end to Be’er Sheva, the text describes Avraham as being pristinely by himself, according to R. Kook, as the result of the Revelation he experienced on Har HaMoria. 22:19 “So AVraham returned unto his young men, and they rose up and went together to Beer-Sheva; and Avraham dwelt at Beer-Sheva."