

G-d tested Avraham. (22:1)

Chazal tell us that Avraham *Avinu* was tested ten times by Hashem. It seems strange that the Patriarch had to prove himself so many times. One test should have sufficed.

If he passed, it indicated that he believed and was committed. What more is necessary? Indeed, *Chazal* teach us that the *Akeidas Yitzchak*, Binding of Yitzchak, was the most difficult test, and it was through this test that Avraham successfully completed his trial period. He was “in.” If the *Akeidah* was the turning point, if it was the final indication, why did Hashem not just test Avraham with the *Akeidah*?

Horav Yeruchem Levovitz, zl, derives an important lesson from here. A man may exist who, for all intents and purposes, is a great man, but this does not mean that he is not deficient in one area. On the one hand, he is a great man – a giant; on the other hand, in only one area, he is lacking, inadequate. Is this a contradiction? The *Mashgiach* says, “No.” It is not necessary to qualify the paradoxes of man, because this is his composition. He is filled with contradiction. Both the good and the bad are part and parcel of the same individual.

In fact, *Chazal* teach us this lesson (*Sanhedrin* 74a) when they apply this idea to the seminal *pasuk*, “Love Hashem with all your heart, with all of your soul and with all of your resources” (*Devarim* 6:5). Why is it necessary to mention all three? *Chazal* explain that there are people for whom money takes precedence over their lives, and vice versa. There may be an individual who is very pleasant and never loses his temper. However, he is quite frugal when it comes to sharing his wealth with the poor. He must work on his *chesed/tzedakah* issues. The list goes on. We all know someone who lives a contradiction. He is normal. Human beings are filled with contradiction. Hashem has provided each and every one of us with the opportunity for growth, the opportunity to change something about ourselves, because we are not perfect.