

Avraham Avinu waits 100 years to have the child Hashem had promised will turn into the greatest of nations, the purpose of creation. Yet as soon as Hashem commands him to sacrifice Yitzchak his love for Hashem is so overwhelming that “he wanted to sacrifice him in order to do Your will.” (*Parshas HaAkeidah*) The merit of this act is so great that until today it functions as the central *zechus* for every Jew, each year, on the day of judgment for them to be written in the book of life.

One may ask: It is understandable that the Akeidah would be a great *zechus* for Avraham and Yitzchak but why is it such a *zechus* for each and every one of us thousands of years later? However, upon further analysis, what did Avrohom tie onto the *mizbeiach* and “want” to sacrifice? Not just Yitzchak but all of his descendants until the end of time. That means, in reality, each and every one of us was also tied to the *mizbeiach* and completely part of this greatest of all expressions of love.

Each year on Rosh HaShanah, it is not just the *zechus* of our great great ancestor being sacrificed to Hashem that tips the scale in our favor. Rather, it is the *zechus* of our own selves who were tied on that *mizbeiach* that seals our judgment for the good!

This thought is important to remember throughout the year as well. You’re not only a beloved son of Hashem, you were tied to that *mizbeiach* as well. And being that there is no dulling of Hashem’s senses over time, in fact there is no time altogether before Him, at every moment of every day, He is constantly overflowing with love for you as if you were still tied to that *mizbeiach* in that greatest act of love for Him ever exhibited in the annals of history!

