**CONFUSING SATAN**

*Rosh Hashanah 5778, Rabbi Lord Jonathan Sacks*

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**Piska 23: 1 – Rosh Hashanah**

(א)آ]עוהלכמ ידכבר נצב בשמימ (חקל הייק פית) חְנֵי ר' אָלִיעֶז בּעֶשְרִים חַמֶשֶׁת בָּלָד בָּרֶא.

This was taught by Rabbi Eliezer that on the 25th of Elul the universe was created... And so it follows that on Rosh Hashanah the first man was created.

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**Vayikra 23: 24**

Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts.

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**Bamidbar 29: 1**

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

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**Vayikra 25: 9**

Then you shall sound the horn loud; in the seventh month, on the tenth day of the month—the Day of Atonement—you shall have the horn sounded throughout your land.

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**Psalms 47: 3, 6-8**

(3) For the LORD Most High is awesome, great king over all the earth;

(6) God ascends midst acclamation; the LORD, to the blasts of the horn. (7) Sing, O sing to God; sing, O sing to our king; (8) for God is king over all the earth; sing a hymn.

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<th><strong>Psalms 98: 6, 9</strong></th>
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<td>(6) With trumpets and the blast of the horn raise a shout before the LORD, the King.</td>
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<td>(9) at the presence of the LORD, for He is coming to judge the earth; He will judge the world justly, and its peoples with equity.</td>
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<th><strong>Talmud Bavli, Rosh Hashanah 16a</strong></th>
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<td>Similarly, Rabbi Abbahu said: Why does one sound a blast with a <em>shofar</em> made from a ram’s horn on Rosh HaShana? The Holy One, Blessed be He, said: Sound a blast before Me with a <em>shofar</em> made from a ram’s horn, so that I will remember for you the binding of Isaac, son of Abraham, in whose stead a ram was sacrificed, and I will ascribe it to you as if you had bound yourselves before Me.</td>
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<td>It is taught in a <em>baraita</em> that Rabbi Yehuda said in the name of Rabbi Akiva... Why did the Torah say: Pour water onto the altar in the Temple on the festival of Sukkot? The Holy One, Blessed be He, said: Pour water before Me on the festival of Sukkot so that the rains of the year, which begin to fall after Sukkot, will be blessed for you. And recite before Me on Rosh HaShana verses that mention Kingships, Remembrances, and <em>Shofarot</em>: Kingships so that you will crown Me as King over you; Remembrances so that your remembrance will rise before Me for good; and with what will the remembrance rise? It will rise with the <em>shofar</em>.</td>
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<td>Rabbi Yitzhak said: Why does one sound a long, continuous <em>shofar</em> blast [<em>tekia</em>] and then a staccato series of <em>shofar</em> blasts [<em>terua</em>] while the congregation is still sitting before the silent prayer, and then sound again a <em>tekia</em> and a <em>terua</em> while they are standing in the <em>Amida</em> prayer? He answers: <em>In order to confuse the Satan.</em></td>
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UK Launch of ‘Ceremony and Celebration: An Introduction to the Holidays’

**Job 1: 6-11**

One day the divine beings presented themselves before the LORD, and the Adversary came along with them. (7) The LORD said to the Adversary, “Where have you been?” The Adversary answered the LORD, “I have been roaming all over the earth.” (8) The LORD said to the Adversary, “Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil!” (9) The Adversary answered the LORD, “Does Job not have good reason to fear God? (10) Why, it is You who have fenced him round, him and his household and all that he has. You have blessed his efforts so that his possessions spread out in the land. (11) But lay Your hand upon all and he will surely blaspheme You to Your face.”

**Rashi on Job 1: 6**

**וייחו יהוה** - אתו יום ש בהם ראש השנה (שוחט ים צורתו טויב הקבד לשון ליהיו זכות וחוות שלכל הבריות הה”ד משוט בארץ)

**One day** – That day was Rosh Hashanah (which is the day of sounding of the shofar and the Holy One Blessed Be He commands the Accuser to report on the merits and demerits of all creatures. This is what it means when it says “He returned from wandering the earth”).

**Talmud Bavli, Sanhedrin 38b**

Rav Yehuda says that Rav said: When the Holy One, Blessed be He, sought to create Man, He created a group of ministering angels. He said to them: If you agree, let us fashion a person in our image. The angels said before him: Master of the Universe, what will be the actions of this person You suggest to create? God said to them: His actions are such and such, according to human nature. The angels said before him: Master of the Universe: “What is man that You are mindful of him? And the son of man that You think of him?” (Psalms 8:5), i.e., a creature such as this is not worth creating.

God outstretched His small finger among them and burned them with fire.

The same occurred with a second group of angels.

The third group of angels that He asked said before Him: Master of the Universe, the first two groups who spoke their mind before You, what did they accomplish? The entire world is Yours; whatever You wish to do in Your world, do. God then created Man. When history arrived at the time of the people of the generation of the flood and the people of the generation of the dispersion, i.e., the Tower of Babel, whose actions were ruinous, the angels said before God: Master of the Universe, didn’t the first set of angels speak rightly before You?
God said to them: “Even to your old age I am the same; and even to hoar hairs will I suffer you; I have made and I will bear ...” (Isaiah 46:4).

### Bereishit 22: 1-2

(1) Some time afterward, God put Abraham to the test. He said to him, “Abraham,” and he answered, “Here I am.”

(2) And He said, “Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”

### Talmud Bavli, Bava Batra, 60b

And from the day that the wicked kingdom, i.e., Rome, spread, who decree evil and harsh decrees upon us, and nullify Torah study and the performance of mitzvot for us, and do not allow us to enter the celebration of the first week of a son, i.e., circumcision, and some say: To enter the celebration of the salvation of a firstborn son; by right we should each decree upon ourselves not to marry a woman and not to produce offspring, and it will turn out that the descendants of Abraham our forefather will cease to exist on their own.

However, Let Jews be. It is better that they be unwitting sinners, not intentional wrongdoers.

### Letter to Dr. Eugenio Scalfari, 4 September 2013

At the end of your first article, you also ask me what to say to our Jewish brothers about the promise God made to them: Has this been forgotten? And this - believe me - is a question that radically involves us as Christians ... [T]hrough the terrible trials of these past centuries, the Jews have kept their faith in God. And for this, we will never be grateful enough to them, as the Church, but also as humanity at large.