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### **Talmud Yerushalmi Shabbat 6.10, 8d**

Rabbi Yirmiyah ben Elazar said: A heavenly voice will in the future (*atidah*) call out among the tents of the righteous and say: Whoever acted with God<sup>1</sup> should come and take their reward.

### **Leviticus Rabbah 27:2, p. 624**

The spirit of holiness will in the future (*atidah*) call out at the tops of the mountains, saying: Who acted with God? Whoever acted with God should come and take their reward. This is that which is written: (Numbers 23:23) “Now it is said of Jacob” – now he should come and take his reward.<sup>2</sup>

### **Talmud Bavli Avodah Zarah 2a-3b (excerpts)<sup>3</sup>**

In the future to come, the holy One, blessed be he, brings a Torah scroll and sets it in his lap and says, “Let everyone who occupied themselves with this come and take their reward.”

Immediately the nations of the world assemble...

Immediately the Kingdom of Rome enters first... The holy One, blessed be He, says to them:

“With what have you occupied yourselves?” They say to him: “Master of the universe: We established many marketplaces; we built many bathhouses; we accumulated gold and silver. And we only did all of this for Israel, so that they could occupy themselves with Torah.”

The holy One, blessed be He, says to them: “Everything you did was for yourselves: marketplaces in order to set up prostitutes there, bathhouses to adorn yourselves. Gold and silver are mine, as it is said (Haggai 2:8) ‘Silver is mine and gold is mine.’”...

Immediately they depart from him dejected.

The Kingdom of Persia enters after it... The holy One, blessed be he, says to them: “With what have you occupied yourselves?” They say to him: “We constructed many bridges; we conquered many cities; we made many wars. And we only did all this for Israel, so that they could occupy themselves with Torah.”

The holy One, blessed be he, says to them: “Everything you made was for your own needs: bridges to collect tolls, cities to impose forced labor. I made wars, as it is said, (Exodus 15:3) ‘The Lord is a man of war.’”... Immediately they depart from him dejected.

[Aramaic] *And after the Kingdom of Rome entered and gained nothing, why did it (Persia) approach? It reasons: “They (Rome) destroyed the Temple, but we built it.”*

And so too with each and every nation...

[Aramaic] *And after they see that the first ones gained nothing, why do they enter? They reason: “These (Rome and Persia) enslaved Israel but we never enslaved Israel.”*<sup>4</sup>

They say to him: “Master of the Universe: Did we ever accept it (the Torah) and then not fulfill it?...”

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<sup>1</sup> This is a reference to Numbers 23:23.

<sup>2</sup> LevR 27.2 MS London 340. Margulies, p. 624 notes several variants, including instability in the entity doing the calling out, the word used for the calling out, and the location of the calling out. But the basic meaning is unchanged.

<sup>3</sup> For a full analysis see Jenny Labendz, “Rabbinic Eschatology: Complexity, Ambiguity, and Radical Self-Reflection,” *Jewish Quarterly Review* 107.3 (2017): 269-295.

<sup>4</sup> Translation based on MS Paris 1337.

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He says to them: “(Isaiah 43:9) ‘Let them tell us former things.’ Those seven commandments that you did accept, when did you fulfill them?”

They say to him: “Master of the universe: Israel, who accepted it (the Torah) – when did they fulfill it?”

He says to them: “I testify for Israel that they fulfilled the entire Torah.”

They say to him, “Master of the Universe: Is there a father who may testify for his son?!<sup>5</sup> As it is written, (Exodus 4:22) ‘Israel is my first-born son.’”

He says to them: “Let heaven and earth come and testify for Israel that they fulfilled the entire Torah.”

They say to him, “Heaven and earth are invested in their testimony, as it is said, (Jeremiah 33:25) ‘Were it not for my eternal covenant, I would not have made the laws of heaven and earth.’”....

He says to them, “Let those from among you come and testify for Israel that they fulfilled the Torah. Let Nimrod... Let Laban the Aramean... Let the wife of Potiphar... Let Darius... Let Nebuchadnezzar... Let Eliphaz the Temanite... Let Elihu ben Barachel... as it is said, (Isaiah 43:9) ‘Let them give their testimony and be vindicated.’”

They say to him: “Give it to us anew, and we will do it.”

He says to them, “You most foolish people!<sup>6</sup> One who worked on the eve of the Sabbath will eat on the Sabbath, but one who did not work on the eve of the Sabbath, how will he eat (on the Sabbath)? Nevertheless, I have a simple precept called “sukkah.” Go and do it....

Immediately each and every one makes a sukkah on his roof, and the holy one, blessed be he, makes the sun blaze upon them as in the summer. Immediately each and every one kicks his sukkah and departs, as it is said, (Psalms 2:3) “Let us break the cords of their yokes”  
....

The holy one, blessed be he, sits and laughs at them, as it says, (Psalms 2:4) “He who sits in heaven laughs.”

### **Qohelet Rabbah 1.9.1, p. 8.**

In the coming future, the holy one, blessed be he, takes a *karo*z and announces, saying: “All those who did not eat pig meat in their life shall come and take their reward!” And many of the nations of the world didn’t eat pig meat in their lives, and they come to take their reward.

At that moment, the holy one, blessed be he, says: They are being rewarded with two worlds?! It’s not enough for them that they consumed *their* world, but they want to consume the world of my children as well?!

At that moment, the holy one, blessed be he, takes out a *karo*z and announces a second time: “All those who did not eat carrion or *terefah* (flesh of an animal that did not die by means of proper slaughter), insects and bottom crawlers, shall come and take their reward!”

And there is no person who did not eat carrion or *terefah*, insects and bottom crawlers; if they did not eat their own, they ate of their friend’s.

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<sup>5</sup> Rabbinic law clearly forbids family members from testifying for each other. See mSan 3:4.

<sup>6</sup> The Hebrew here, “*shotim she-ba-’olam*,” is difficult to translate. Rubenstein renders it “Complete idiots.” The word *shoteh* carries a range of meanings, sometimes quite specific and other times more generically negative referring either to insanity or foolishness.