

Halleluyah

Lyrics: Psalm 148, 1-6

Music: Yoel Sykes

Haleluyah

Hal'lu et Adonai min hashamayim

hal'luhu bam'romim

Hal'luhu khol mal'akhav

hal'luhu kol ts'va'av

Hal'luhu shemesh v'yare'akh

hal'luhu kol kokhvei or

Hal'luhu shmey hashamayim

V'hamayim asher m'al hashmayim

Y'hal'lu et shem Adonai

Ki hu tsiva v'nivra'u

Vaya'amidem la'ad l'olam,

Chok natan v'lo ya'avor

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|---------------------|---------------------|
| הללויה | הללו את יי מן השמים |
| הללויה במרומים | הללויה כל מלאכיו |
| הללויה כל צבאו | הללויה שמש וירח |
| הללויה כל כוכבי אור | הללויה שמי השמים |
| והמים אשר מעל השמים | הללו את שם יי |
| כי הוא צוה ונבראו | ועמידם לעד לעולם |
| חק נתן ולא יעבור | |

Halleluya!

Praise Adonai from the heavens. Praise God from the celestial heights.

Praise God all angels. Praise God all celestial minions.

Praise God, O sun and moon. Praise God all stars of light.

Praise God, O highest heavens and the waters that are above the heavens.

Let them all praise the name of Adonai, for they were created when God commanded it: God set them up permanently with a decree that cannot be undone.

Rashi on Ruth 4:6:1

lest I mar my heritage: my offspring, like (Ps. 127:3): "Behold the heritage of the Lord is sons," to give my offspring a **stigma**, as it is said (Deut. 23: 4): "An Ammonite or a Moabite shall not enter the congregatinn of the Lord," but he erred by not interpreting it as "an Ammonite but not an Ammonitess."

Song of Songs Rabbah 2:5

R. Nechmia asked about the verse, "An Ammonite and a Moabite shall not enter the assembly of the Lord" (Deut. 23:4). Why were they excluded? Because they did not meet you with bread and water. But did Israel require bread and water? After all, during the forty years in the wilderness, the manna descended and the well followed them and quails were provided. R. Eleazar explained that courtesy requires that one who comes from a journey is to be welcomed with food and drink.

Lesleigh Cushing Stahlberg, "Modern Day Moabites: The Bible and the Debate About Same-Sex Marriage," *Biblical Interpretation* 16 (2008): 442-475

When she marries Elimelech's kinsman Boaz, the community convenes as witnesses and offers its blessing on the couple. The blessing goes beyond mere well-wishing. With its entreaty that 'the Lord make the woman who is coming into [Boaz's] house like Rachel and Leah, who together built up the house of Israel', the townspeople set Ruth among the matriarchs of Israel. We can read their actions as direct defiance of the law and a willingness to extend the boundaries of the community of Israel. More importantly, however, God himself seems to disregard Ruth's provenance. He too offers his blessing on the couple, and this blessing takes the form of a child...It is nothing short of shocking that the son born of the forbidden marriage was the grandfather of King David, one of the most important figures in the Bible...By turning from laws--which in the case of the homosexual, as in the case of the Moabite, seem to be unequivocal--to a narrative that describes communal transgression of a law in the name of love, the religious liberal may find the biblical precedent she has been seeking.

The biblical law is clear: Moabites are not permitted to enter into the community of Israel. And yet the biblical narrative is equally plain: the forerunner of the Messiah was the great-grandson of a Moabite. If the book of Ruth has anything at all to teach us, it might well be that from time to time, it is worth seeing what happens when a community breaks a law.