



## MATOT-MASEI

Settling for More

*How the Right Perspective Transforms Decisions*

# PARSHAH OVERVIEW

## *Matot-Masei*

Moses conveys to the heads of the tribes of Israel the laws governing the annulment of vows.

War is waged against Midian for their role in plotting the moral destruction of Israel, and the Torah gives a detailed account of the war spoils and how they were allocated among the people, the warriors, the Levites, and the High Priest.

The tribes of Reuben and Gad (later joined by half of the tribe of Manasseh) ask for the lands east of the Jordan River

as their portion in the Promised Land, these being prime pastureland for their cattle. Moses is initially angered by the request but subsequently agrees, on the condition that they first join, and lead, in Israel's conquest of the lands west of the Jordan.

The forty-two journeys and encampments of Israel are listed, from the Exodus to their encampment on the plains of Mo'ab across the river from the land of Canaan.

Also in *Masei*: The boundaries of the Promised Land are given, and cities of refuge are designated as havens and places of exile for inadvertent murderers. The daughters of Zelophehad marry within their own tribe of Manasseh, so that the estate that they inherited from their father should not pass to another tribe.

## QUESTION FOR DISCUSSION

Are you a comer or a goer? What do you think is the most effective way to switch from “going” to “coming”?



The tribes of Gad and Reuben asked Moses if they can settle in the fertile lands outside of Israel.



# TEXT 1

Numbers 32:4-5

ד. הָאָרֶץ אֲשֶׁר הִכָּה ה' לְפָנַי עַד־תּוֹת יִשְׂרָאֵל אֶרֶץ מְקֻנָּה הִיא, וְלַעֲבָדֶיךָ מְקֻנָּה.

ה. וַיֹּאמְרוּ, אִם מָצָאנוּ חֵן בְּעֵינֶיךָ יְיָ, אֶת הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ לְאִחְזָה, אַל תַּעֲבִרְנוּ אֶת הַיַּרְדֵּן.

4. "The land that G-d struck down before the nation of Israel is a land for livestock, and your servants have livestock."
5. And they said, "If we have found favor in your eyes, may this land be given to your servants as an inheritance. Do not lead us across the Jordan River."



Moses said they must help conquer the land first, and only afterward could they settle there.

## QUESTION FOR DISCUSSION

In your mind, were these people “comers” or “goers”?  
Were they headed toward life’s greatest ideal or fleeing from it?  
Why do you think so?

# TEXT 2A

Midrash, *Bamidbar*  
*Rabah* 22:7

אָתָּה מוֹצֵא בְּבְנֵי גָד וּבְנֵי רְאוּבֵן שֶׁהָיוּ עֲשִׂירִים וְהָיָה לָהֶם מִקְנֵה גְדוֹל, וְחָבְבוּ אֶת מְמוֹנָם וַיָּשְׁבוּ לָהֶם חוּץ מֵאֶרֶץ יִשְׂרָאֵל.

לְפִיכֹךְ גָּלוּ תַחֲלָה מִכָּל הַשְּׁבָטִים, שֶׁנֶּאֱמַר: "וַיִּגְלֹם לְרְאוּבֵנִי וּלְגָדִי וְלַחֲצֵי שֵׁבֶט מְנַשֶּׁה" (דְּבָרֵי הַיָּמִים א ה, כו).

וּמִי גָרַם לָהֶם? עַל שֶׁהִפְרִישׁוּ עֲצָמָם מִן אַחֵיהֶם בְּשִׁבְלֵי קִנְיָנָם. מִנֵּי? מֵמָה שֶׁכָּתוּב בַּתּוֹרָה: "וּמִקְנֵה רַב הָיָה לְבְנֵי רְאוּבֵן" (בְּמִדְבָר לז, א).

You find that the descendants of Gad and Reuben were wealthy and had abundant livestock. They loved their affluence and settled outside of the Land of Israel.

This is why they were exiled before the other tribes, as it is written, "And he [the king of Assyria] exiled the tribes of Reuben, Gad, and half of Manasseh" (I Chronicles 5:26).

What provoked their early exile? Separating from their brothers over their possessions. How do we know this? For the Torah states, "And the descendants of Reuben and Gad had abundant livestock" (Numbers 32:1).

They gave up living in the holiest place in the world for their materialistic desires.

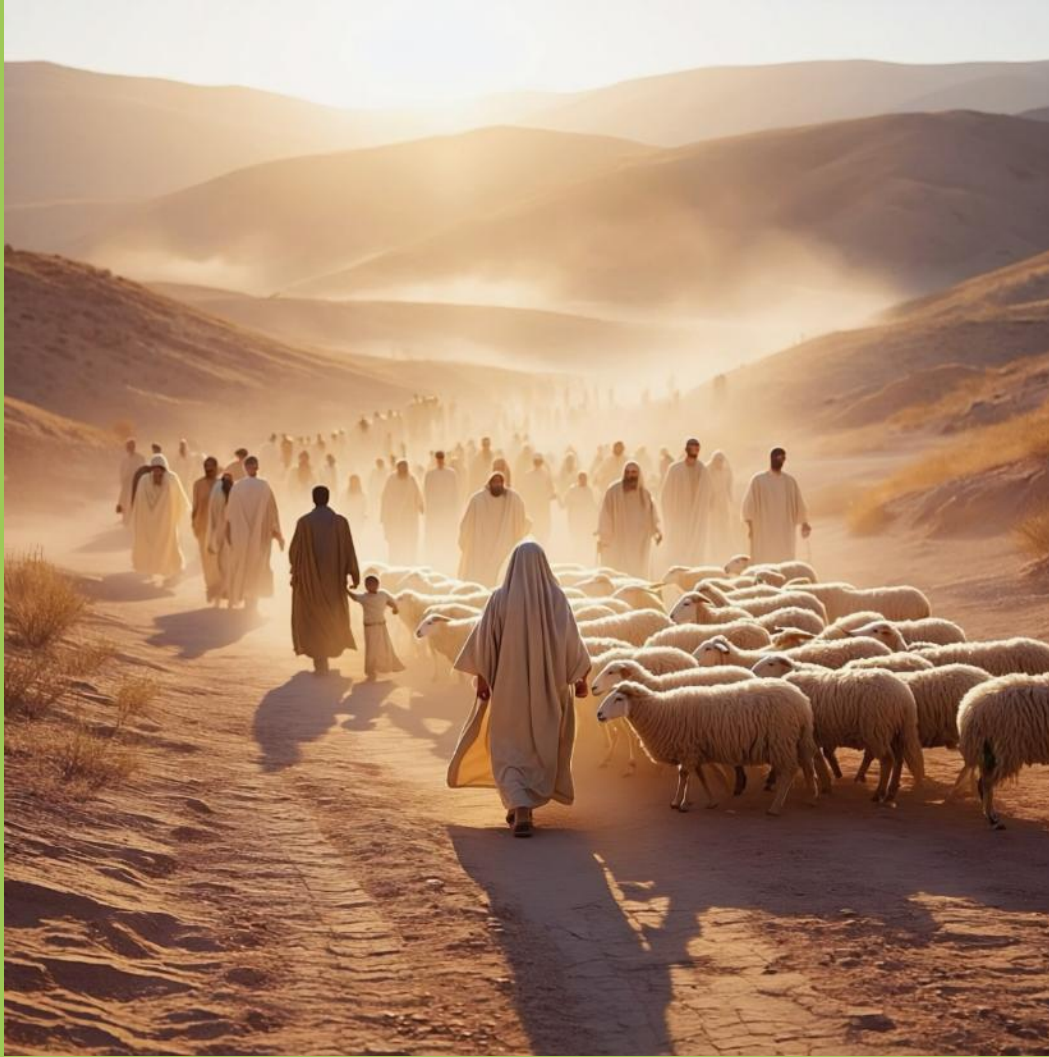


## TEXT 2B

Proverbs 20:21

נִתְּלָה מִבְּהֶלֶת בְּרֵאשִׁיטָה וְאַחֲרֵי־כֵן  
לֹא תִבְרָךְ.

An inheritance acquired hastily in the beginning will not have a blessed ending.



They put their material needs ahead of the Holy Land and even their own children.

## TEXT 2C

Rashi, ad loc.

"נִחְלָה מְבֹהֶלֶת בְּרֵאשֵׁנָה". שְׂנֵבְהֵל לְמַהֵר וְלִיטוֹל תְּחִלָּה.

כְּגוֹן בְּנֵי גָד וּבְנֵי רְאוּבֵן שְׂמָהְרוּ לְטוֹל חֶלְקָם בְּעֵבֶר הַיַּרְדֵּן, וְדָבְרוּ בְּבֹהֶלֶה. שְׂנֵאָמַר: "גְּדֵרוֹת צֹאן נִבְנֶה לְמִקְנֵינוּ פֹּה וְעָרִים לְטִפְנוּ" (בַּמִּדְבָּר לֵב, טז). עָשׂוּ אֶת הָעֵינָקָר טָפֵל שְׂהִקְדִּימוּ צֹאנָם לְטִפְּם.

"An inheritance acquired hastily in the beginning": because one hastens to take it first.

The descendants of Gad and Reuben are a good example. They hastened to take their share on the far bank of the Jordan River, and they spoke hastily. This is indicated in the following passage: "We want to build sheepfolds for our cattle here and cities for our children" (Numbers 32:16). By providing for their livestock before their children, they prioritized what should have been secondary.



Moses sent half of the tribe of Manasseh to settle in the land outside of Israel.

# TEXT 3

Numbers 32:33

וַיִּתֵּן לָהֶם מֹשֶׁה לְבִנֵי גָד וְלְבִנֵי רְאוּבֵן וְלַחֲצִי שֵׁבֶט  
מִנִּשְׁשָׁה בֶן יוֹסֵף אֶת מַמְלַכַת סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת  
מַמְלַכַת עוֹג מֶלֶךְ הַבָּשָׁן, הָאָרֶץ לְעָרֶיהָ בְּגְבֻלָתָהּ, עָרֵי  
הָאָרֶץ סָבִיב.

Moses gave the descendants of Gad and the descendants of Reuben and half the tribe of Manasseh, son of Joseph, the kingdom of the Amorite king Sihon and the kingdom of the Bashanite king Og. He gave them the land together with its cities within borders, the cities of the surrounding territory.

The sages talk about Manasseh's presence outside of Israel as a good thing, and the split between the two halves of the tribe was celebrated.



## TEXT 4

Midrash, *Bamidbar*  
*Rabah* 14:7

וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם, כְּנֹגֵד שְׁבַט מְנַשֶּׁה  
שְׁנֵיחֶלֶק לְשְׁנַיִם וְלָקַח שְׁנֵי חֲלָקִים בְּאֶרֶץ, הֶעָזוּ  
בְּעֵבֶר הַיַּרְדֵּן וְהֶעָזוּ בְּאֶרֶץ

“Two oxen for the peace offering” (Numbers 7:17) to reflect the fact that the tribe of Manasseh was divided into two halves. They took two portions of the Land, one on the far bank of the Jordan River and the other in Canaan proper.

## TEXT 5

Jerusalem Talmud,  
Bikurim 1:8

חֲצִי שֶׁבֶט מְנַשֶּׁה לֹא נָטְלוּ מֵעַצְמָן.

The half tribe of Manasseh did not take it  
on their own.

## QUESTION

Why did Moses force this on to the tribe of Manasseh? What about it was good for them?



It was good for Manasseh,  
but not for Gad and Reuben  
because they asked for it.

## TEXT 6

The Rebbe, Rabbi  
Menachem Mendel  
Schneerson,  
*Likutei Sichot* 28, p. 213

אַלֶּע עֲנִינִים וְוַעלְכֶּע זַיַינען פֿאַרבוֹנֶדן מִיט  
עֶצֶם מְצִיאֹת פֿון אִידן הָאָבֶן זִיךְ אִוִּפְגֶּעטֶאן  
דוֹרְךְ מֹשֶׁה רַבִּינוּ.

Everything fundamental to Judaism was  
transmitted through Moses.

G-d gave Judaism  
through Moses,  
therefore he was the  
**sole transmitter.**



## EXAMPLES OF WHAT MOSES INITIATED

- All future Torah innovation
- The coming of Messiah
- The gift of The Holy Land

All of these happened, or will happen after Moses's passing, yet he had a hand in them all.

# TEXT 7

Midrash, *Vayikra Rabah*  
22:1

מִקְרָא מִשְׁנָה הֶלְכוֹת תְּלֻמוֹד תּוֹסֵפּוֹת אַגְדוֹת, וְאֶפְלוּ מֵהַ  
נִשְׁתַּלְמִיד וְנִתִּיק עֲתִיד לֹאמַר לְפָנָי רַבּוֹ, כִּלְוֹן נִאֲמָרוּ לְמִשְׁנָה  
בְּסִינֵי, שֶׁנֶּאֱמַר: "יֵשׁ דְּבָר שֶׁיֵּאמַר רֵאֵה זֶה חֲדָשׁ הוּא,  
חֲבֵרוֹ מִשִּׁיב עָלָיו כְּבָר הָיָה לְעוֹלָמִים" (קֹהֶלֶת א, י).

The Written Torah, the Mishnah, the laws, the Talmud, the additional teachings, and the Agadic teachings, including anything a veteran student might ever say before their teacher, were all transmitted to Moses at Mount Sinai. This is stated in the passage, "There are things about which one might say, 'See, this is new,' yet one's colleague would reply, 'It already existed'" (Ecclesiastes 1:10).



G-d taught Moses all of Torah at Sinai, some understood and some hidden. Until today, any Torah innovation stems from what was transmitted through Moses.

## TEXT 8A

Rabbi Shneur Zalman of  
Liadi, *Torah Or*, p. 75b

הוא גואֵל ראשון וגואֵל אַחֵרוֹן.

He was our first redeemer, and he will be  
our final redeemer.

Moses's first role as leader was freeing the Jews from Egypt, and all future redemptions, including the final one, will come through the seeds he planted.



## TEXT 8B

Rabbi Yosef Yitzchak  
Schneersohn, *Sefer  
Hamaamarim* 5708,  
p. 159

מִזְמַן יְצִיאַת מִצְרַיִם עַד גְּאוּלָּה הַעֲתִידָה לָבֹא  
בְּמַהְרָה בְּיָמֵינוּ אָמֵן, הֵם יָמֵי צֵאתְךָ מֵאֶרֶץ  
מִצְרַיִם.

All the days, from the Exodus from Egypt until the Redemption that will come speedily in our days, amen, are [one long journey called] “the days you left the land of Egypt” (Micah 7:15).

הֵם יְמֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם

*Hem yemey tzetcha me'eretz Mitzrayim*

The *days* you left the land of Egypt

Moses began the process of redemption, and though it wasn't complete in his day, the future Redemption will stem from him, which is why the Torah refers to the Exodus as plural.

# TEXT 9

Midrash, *Tanchuma*,  
Re'eh, ch. 8

חִבֵּיבָה אֶרֶץ יִשְׂרָאֵל שֶׁבָחַר בָּהּ  
הַקְדוֹשׁ בְּרוּךְ הוּא.

אֵתָּה מוֹצֵא, כְּשֶׁבָרָא הָעוֹלָם חֵלֶק  
הָאֲרָצוֹת לְשָׂרֵי הָאֻמּוֹת וּבָחַר בְּאֶרֶץ  
יִשְׂרָאֵל. מִיָּיִן שָׁכַן? מִשָּׁה אָמַר:  
"בְּהִנָּחַל עָלֵינוּ גוֹיִם וְגו'" (דְּבָרִים ל,ב,  
ח).

וּבָחַר לְחֵלְקוֹ יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "כִּי  
חֵלֶק ה' עָמוֹ, יַעֲקֹב חֶבֶל נַחֲלָתוֹ" (שָׁם  
ל,ב, ט).

אָמַר הַקְדוֹשׁ בְּרוּךְ הוּא: יָבֵאוּ יִשְׂרָאֵל  
שֶׁבָאוּ לְחֵלְקִי, וַיִּנְחְלוּ אֶת הָאֶרֶץ  
שֶׁבָאָה לְחֵלְקִי.

The Land of Israel is beloved, for G-d selected it.

We find that when G-d created the world, He divided the lands among the chieftains of the nations and chose Israel for Himself. How do we know this? For Moses said, "When the Supernal One gave nations their lot" (Deuteronomy 32:8).

And G-d selected the Jewish people for Himself, as it is stated, "Because Jacob is G-d's portion, Jacob is the lot of His inheritance" (ibid., 32:9).

Thus, G-d said, "Let the Jewish people, who came to be My portion, inherit the Land that I selected as My portion."

## TEXT 10

Rabbi Yosef Rosen,  
*Tzafnat Paane'ach*  
*Al HaTorah*,  
Deuteronomy 34:1

דְּהוּא קִידֵּשׁ בְּרֵאֵיָהּ שְׁלוֹ הָאָוִיר. וְעַיִן סוּטָה  
(ט, א), דְּלֹא שְׁלָטוֹ שׁוֹנְאֵיהֶם בְּמַעֲשֵׂי יְדֵיהֶם,  
וּלְכֹךְ נִשְׁאַר קְדוּשַׁת לְעוֹלָם.

Moses's gaze imbued the Land with sanctity. The Talmud (Sotah 9a) states that our enemies never destroyed what Moses [and King David] created. Thus, the sanctity of the Holy Land is eternal.



The designation of the Holy Land for the Jewish people, also fundamental to Judaism, came through Moses gazing over the land from Mount Nevo before his passing.

Moses gave the land to Manasseh to **plant the seed** for Israel's **future expansion** and **extend its holiness**.



## TEXT 11

The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, *Likutei  
Sichot* 28, p. 214

וַיֵּשׁ לֹמֶר, אִזְּ דָּאס אַיז דְּעֵר טַעַם פֿאַרְוּאָס מִנְּשָׁה רַבִּינוּ הָאֵט  
גְּעָגְעָבֵן אַ חֵלֶק בְּעֵבֶר הַיַּרְדֵּן צוֹ חֲצֵי שְׁבֵט מְנַשֶּׁה.

וַיֵּיל דְּעֵר עֲנִין פֿון עֵבֶר הַיַּרְדֵּן אַיז מֵעֵין וְדוּגְמָא צוּם עֲנִין פֿון  
"יִרְחִיב ה' אֶלּוֹקֶיךָ אֶת גְּבוּלְךָ" (דְּבָרִים יב, כ). ס'אַיז אַ הוֹסְפָה  
אוּיף גְּבוּלְךָ.

This is why Moses assigned half of Manasseh's tribe a portion on the far bank of the Jordan River.

Settling Jews on the other side of the Jordan River foreshadowed the future when "G-d will expand your boundaries" (Deuteronomy 12:20) because it constituted an expansion of Israel's boundaries.

## GAD AND REUBEN



Looking to replace the holy land of Israel with fertile lands elsewhere.

## MANASSEH



Bringing an Israel based tribe outside caused the holiness of Israel to spill over.

Moses was a comer, not a goer.

Moses didn't dwell on the past, he lived to prepare for the future and what was ahead.



# TEXT 12

Midrash, *Bamidbar Rabah* 14:7

כף אחת עֶשְׂרֵה זָהָב, כְּנֶגֶד חֲבֵלֵי מִנְשֵׁה עֶשְׂרֵה.

פֶּר אֶחָד בֶּן בְּקָר וְגו' אֵיל אֶחָד וְגו' שְׂעִיר עִזִּים אֶחָד וְגו', הָרִי שְׁלֹשָׁה כְּנֶגֶד שְׁלֹשָׁה דוֹרוֹת שְׂרָאָה יוֹסֵף מִן מִנְשֵׁה שְׁנַטְלוּ חֵלֶק בְּאֶרֶץ . . .

וּלְזִבַּח הַשְּׁלָמִים בְּקָר שְׁנַיִם, כְּנֶגֶד שְׁבֹט מִנְשֵׁה שְׁנַחֲלֵק לְשְׁנַיִם, וְלָקַח שְׁנֵי חֲלָקִים בְּאֶרֶץ, חֲצִיו בְּעֵבֶר הַיַּרְדֵּן וְחֲצִיו בְּאֶרֶץ כְּנָעַן.

אֵילִם חֲמֵשֶׁה עֲתִידִים חֲמֵשֶׁה כְּבָשִׂים בְּנֵי שָׁנָה חֲמֵשֶׁה . . . לָמָּה הָיוּ שְׁלֹשׁ חֲמֵשֶׁה חֲמֵשֶׁה? כְּנֶגֶד חֲמֵשׁ נָשִׁים מִשְׁבֵּט מִנְשֵׁה שְׁנַטְלוּ חֵלֶק בְּאֶרֶץ, אֵלוֹ בָנוֹת צֶלְפָּחֵד חֲמֵשׁ.

“One spoon weighing ten silver shekels” (Numbers 7:14). This represented the ten districts that fell to the tribe of Manasseh. . . .

“One young bull, one ram, . . . one buck” (Ibid. 7:15-16). These three offerings represent the three generations of Manasseh’s descendants—that Joseph lived to see—who received portions in the Land of Israel. . . .

“Two oxen for the peace offering” (Numbers 7:17). This indicates that the portion of Manasseh was divided into two halves. Half of the tribe was on the far bank of the Jordan River, and half of the tribe received their portion in the Land. . . .

“Five rams, five bucks, and five lambs” (Ibid.). Why five of each? This represented the five daughters who received a portion in the Land. These are the daughters of Zelophehad, of whom there were five

Moses



Tribe of Manasseh



Moses specifically chose Manasseh because of their deep love for the Holy Land.

# TEXT 13

The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, *Likutei  
Sichot* 28, p. 214

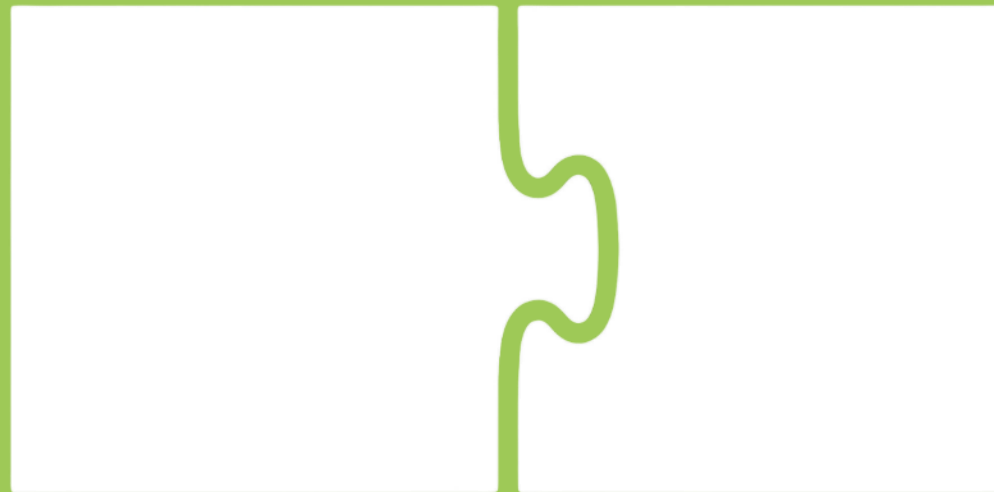
און מֵהַאִי טַעֲמָא הָאֵט עֵס מִלְּשָׁה גַעְגַּעְבֵּן דְּוָקָא בְּאוֹפֵן פּוֹן חֶצְיוֹ בְּעֵבֶר הַיַּרְדֵּן וְחֶצְיוֹ בְּאֶרֶץ  
כְּנַעַן. לְהַדְגִּישׁ, אַז בְּיַי מְנַשֶּׁה אִיז עֵס נִיט גַּעְוֹעַן אָן עַנְיָן פּוֹן ווִיתוֹר חַס וְשְׁלוֹם אוֹיֵף אַ  
נְחֻלָּה בְּאֶרֶץ יִשְׂרָאֵל.

זַיִי הָאָבֵן אַ חֵלֶק אִין אֶרֶץ יִשְׂרָאֵל! נָאֵר דָּאָס אִיז בְּדוּגְמָא צוֹ יְרוּשָׁת הָאֶרֶץ לְעֵתִיד לְבֹא  
וְוֹאָס וְוֵעֵט זַיִין אִין אָן אוֹפֵן פּוֹן נְחֻלָּק לְשָׁנִים. טַיִל אִידֵן וְוֵעֵלֵן זַיִין בְּאֶרֶץ שְׁבַעָה עֶמְמִין,  
און אַ חֵלֶק אִין אֶרֶץ קִינִי קִינִי וְקִדְמוֹנִי.

Moses made a point to assign half of the tribe of Manasseh to Transjordan and half to the land of Canaan. This underscored that Manasseh did not go to Transjordan to surrender their portion in the Land of Israel, G-d forbid.

They certainly had a portion in the Land of Israel. However, it is like the inheritance of Israel that we will receive when Mashiach comes. The Jewish people will then be divided into two groups. One group will be in what is considered the Land of Israel today, and the other will be in what will be regarded as the Land of Israel when Mashiach comes.

When Moses split the tribe of Manasseh in half, they became the bridge linking Israel to the outside.



# TEXT 14

The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, ibid.

וַיֵּשׁ לֹאמֵר אֵז דָּאס איז אַ חילוק עיקרי  
צווישן נחלת בני גד ובני ראובן און נחלת  
חצי שבט מנשה.

די נחלה פון בני גד ובני ראובן בעבר  
היירדן איז (א) געקומען מצד זייער בקשה,  
(ב) מחמת דעם וואס "חבבו את ממונם"  
און (ג) אין אן אופן אז צוליב דעם זיינען  
זיי געווען גרייט צו מותר זיין על חלקם  
בארץ אשר נתן להם ה' . . .

מה שאין כן ביי חצי שבט מנשה איז עס  
געווען באופן הפכי. דעם חלק בעבר  
היירדן האט זיי משה רבינו געגעבן. און  
דורך דעם איז ירושת הארץ ביי דער  
ביאה הראשונה געווען מעין ודוגמא צו  
ירושת הארץ לעתיד לבא.

This was the fundamental difference  
between the descendants of Gad and  
Reuben vs. the descendants of Manasseh.

The descendants of Gad and Reuben  
received their inheritance in Transjordan  
because they (A) asked for it, (B) cherished  
their possessions, and (C) prepared to  
surrender their portion in the G-d-given  
land to achieve their aim.

Not so with the descendants of Manasseh,  
for whom it occurred in the very opposite  
way. (A) Moses assigned them their  
portion in Transjordan. (B) By accepting,  
they allowed the initial Jewish inheritance  
of Israel to foreshadow the Israel we will  
inherit when Mashiach comes.

GOERS

## Gad and Reuben

They went to the land as 'goers,' leaving the Holy Land behind for personal reasons and moving away from Israel.

COMERS

## Manasseh

They settled there as 'comers,' bringing holiness and helping prepare for future expansion and the ultimate Redemption.

# TEXT 15

Rabbi Yosef Yitzchak  
Schneersohn, *Igrot  
Kodesh* 4, p. 341

כבוד אדני אבי מורי ורבי אמר לאחד על  
יחידות: מאז שאמר הקדוש ברוך הוא  
לאברהם אבינו עליו השלום "לך לך מארצך"  
(בראשית יב, א), וכתיב "ויסע אברהם הלוך  
ונסוע הנגבה" (שם, ט), הותחל סוד  
הבירורים. ועל פי גזירת ההשגחה העליונה  
האדם הולך למסעיו במקום אשר הניצוצות  
הצריכים להתברר על ידו מחכים...  
לגאולתם.

הצדיקים שהם בעלי ראיה, רואים הם באיזה  
מקום הבירורים ששלהם מחכים להם והולכים  
שמה בעצמם. ועמא דבר, הגה עילת כל  
העילות וסיבת כל הסיבות מסבב כמה עילות  
וסיבות שביבואו למקום שהוא אשר שם הוטלה  
עליהם העבודה בעבודת הבירורים.

The Rebbe, [Rabbi Shalom Dovber Schneersohn, the fifth Lubavitcher Rebbe], my master, father, mentor, and teacher, told someone during a personal audience: Ever since G d told our father Abraham, "Go from your land" (Genesis 12:1), and it is written, "Abram kept traveling southward" (ibid., 12:9), the mystery of sanctifying the world began. By decree of Divine providence, we each go about our travels to the place where our personal "mission" awaits us.

Righteous people, who have spiritual vision, see where their missions await them and go there deliberately. As for ordinary folk, [G-d] the Cause of all causes and Prime Mover, brings about various reasons and circumstances that propel us to the place where we were assigned a "mission" to perform.

## THE MINDSET SHIFT

We can turn even nonideal choices into growth and holiness by transforming ourselves into "comers."



We can be “goers,” chasing comfort, or “comers,” using everyday choices to do good, grow, and prepare for the **final redemption**.

## QUESTION

Are we “going” from our peaks or “coming” toward new opportunities?

## KEY POINTS

1. In life, there are “goers” and “comers.” “Goers” feel like they are traveling away from their best days and ideals. Their glory days are behind them. “Comers” feel like their best days are ahead of them.
2. All fundamental elements of Judaism must come to us through Moses.
3. The tribes of Reuben and Gad petitioned Moses to allow them to settle in the fertile lands outside Israel so that they could have lush grazing for their livestock. This rendered them “goers,” as they left the Holy Land for materialistic pursuits.

## KEY POINTS

4. Moses instructed half the tribe of Manasseh to settle outside Israel to set the tone for Israel's future expansion in the messianic age. This rendered them "comers," as they were coming to a time when Israel's holiness would expand beyond Israel
5. When we do things for G-dly reasons, we are "comers," coming toward holiness and G-dliness. When we do things to satisfy our cravings, we are "goers" and leave our highest ideals behind.
6. We can transform ourselves from "goers" to "comers" by changing our attitude.

