

1. Rabbi Moses Maimonides, Laws of Kings 11:1

The king, Mashiach, will rise and return the monarchy of David to its ancient status and reign, build the Temple and gather in the scattered of Israel, and all laws will return in his day as they once were. They will bring korbanot, and they will practice the Sabbatical and Jubilee years according to all of their laws stated in the Torah.

First Offering

2. Genesis 4:2-5

And Hevel was a herder of sheep, and Kayin was a worker of the land. And at the end of days, Kayin brought from the fruit of the land, a gift for G-d. And Hevel also brought from the first of his sheep and their fat. And G-d turned to Hevel and to his gift. And G-d did not turn to Kayin and to his gift, and Kayin was greatly enraged, and his face fell.

3. Rabbi Moses Maimonides, Guide of the Perplexed 3:46

The Torah has told us... that the Egyptians worshipped the constellation of the lamb, which was why they prohibited slaughtering sheep, and they abhorred herders of sheep... And groups of the Sabeans [Yemenites] worshipped demons and thought they took the form of goats... and slaughtering cattle was abhorred by most idolaters, and they raised this species in great numbers, and so you find that people from India will not slaughter cattle even today... And to eradicate these false views, He commanded us to bring only these three species... so that the deed that they considered the ultimate rebellion would be used to draw closer to G-d, and would be used to atone for sins...

4. Rabbi Moses Nachmanides to Genesis 4:3

These people understood a great secret in korbanot and gifts, as did Noach.

Second Offering

5. Genesis 8:21

And G-d said to Himself: I will not continue to curse the land for humanity, for the nature of the heart of man is wicked from his immaturity, and no longer will I strike all life as I did.

6. Genesis 6:13

And Gd said to Noach: The end of all flesh has come before Me, for the land is filled with *chamas* before them. Behold, I am destroying them with the land.

7. Midrash, Bereishit Rabbah 31:5b

What is *chamas* and what is *gezele*?

Rabbi Chanina said: *Chamas* is taking something that is not worth a *perutah*, *gezele* is taking something that is worth a *perutah*.

And so the generation of the Flood did: One of them would put out his box filled with beans, and another would come take less than a *perutah's* worth, and another would come and take less than a *perutah's* worth, to the point that the owner could not claim it from him in court.

8. Genesis 8:20-21

And Noach built an altar for G-d, and he took from every pure animal and from every pure bird, and he brought burnt offerings on the altar. And G-d smelled the pleasing smell, and G-d said to Himself: I will not continue to curse the land for humanity, for the nature of the heart of man is wicked from his immaturity, and no longer will I strike all life as I did.

9. Genesis 18:19

For I have loved him, for he instructs his children and his household after him, and they guard the path of Gd to perform righteousness and justice...

10. Genesis 3:24

And He exiled the human being, and He placed before the Garden of Eden the cherubs, and the revolving blade of the sword, to guard the path to the Tree of Life.

The desire to give

11. Rabbi Moses Nachmanides to Leviticus 1:9

A person's deeds are brought to fruition via thought, speech and deed, and so G-d commanded that one who sins should bring an offering, leaning his hands on it to represent deed, verbally confessing to represent speech, and burning the innards on the fire to represent the organs of thought and desire...

12. Rabbi Moses Maimonides, Guide of the Perplexed 3:32

Many prophetic books contain rebukes of people for their great efforts and attachment to bringing offerings... Samuel said, "Does Gd want offerings as He wants people to listen to the Divine Voice?" Isaiah said, "Why would I want your masses of offerings?" Jeremiah said, "I did not speak to your ancestors and I did not command them, on the day I took them out of Egypt, regarding offerings. I instructed them this: Listen to My voice and I will be your Gd and you will be My nation."... The primary intent is for you to perceive Me and not serve others, and I will be your Gd and you will be My nation. This was the goal of the command to bring offerings and focus upon the House... and you came and cancelled the ends and attached yourselves to the means.

13. Malachi 1:8

Bring it now to your [human] ruler! Would he be satisfied, would he show favor to you?

Food-sharing

14. Kaplan and Gurven, *The Natural History of Human Food Sharing and Cooperation: A Review and a New Multi-Individual Approach to the Negotiation of Norms* (2001)

Humans share food unlike any other organism... Unlike other mammals, for which food sharing between mothers and offspring is limited largely to lactation during infancy, human parents provision their children until adulthood. Moreover, the sharing of food between human parents and their children continues bi-directionally until death in most traditional non-market societies. Additionally, marriage is universal among human societies, and husbands and wives regularly share food with one another throughout their marriage... In addition to within-family food transfers, food sharing sometimes extends beyond the nuclear family in many societies; indeed, sharing is rather pervasive in numerous foraging societies.

15. Robin Kortricht, *Edible Backyards: Residential Land Use for Food Production in Toronto*

Home food gardens have the potential to address issues of food security not only in terms of dietary nutrition, but also through their contribution to the development and maintenance of social ties. 'To break bread' is to be among friends. Sharing food can be as central to our social health as eating is to our physical health. Sharing food, particularly that which gardeners have grown themselves, is a way to show care and respect, what Offer (1997) terms 'regard'. Through reciprocal exchange and relations of regard, social ties can be established and enhanced.