KILL THEM FIRST BEFORE THEY KILL YOU

Sanhedrin 72a – look what the Rabbis do with the Exodus text

The rabbis are commenting on the Exodus text. What does the statement mean, 'if the sun rises upon him' if it is as clear to you as the sun that his intentions are not peaceful only then can you use deadly force. If you want to extend the notion of just war to someone who is about to attack you are or is coming close to attack you its only allowed to the extend you are certain.

Look at the Yom Kippur War and the Six Day War. Yom Kippur was clearly self-defense. Was the Six Day War legitimate? It was much more complicated, was it legitimate for Israel to preempt that war. It is universally accepted that the Six Day was a war of self defense even though we fired first.

- Blocking of the Straights of Teran
- Public declarations of war
- Massing of troops along Israel borders

You do not need to wait for the person to fire first in order to fire. You actually can also kill a thief. But only on the condition that you are certain that his intention is not peaceful. What limits you, what level of certainty do you have to have?

- Do you have to be certain that he wants peace **OR**
- Do you have to be certain that he wants to harm you?

You need to be certain. You cannot use the claim of self-defense every time you feel threated and question if someone might harm you. The rabbis use the notion of the thief to expand the notion of self defense but still limit it within the context of direct aggression against you.

In Sanhedrin 72a how do the rabbis understand the issue of intent in the case of the thief? How should one respond?