Abraham - Sodom and Gemorah:
Distinguish between combatant and non-combatant
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Genesis 18:22-25
18:22 The men went on from there to Sodom, while Abraham remained standing before the LORD.
18:23 Abraham came forward and said, "Will You sweep away the innocent along with the guilty?
18:24 What if there should be fifty innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it?
18:25 Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?"

How do you fight a war of self-defense justly?

1. You have to distinguish between combatants and non combatants
2. Use of force must be proportional to the danger you face, only using enough force to stop the danger.

Abraham is putting forth the principle you can't kill those who are innocent and not intending you harm.

Abraham stops at 10 **but God does not stop at 10** there were four righteous people and they are removed, Lot, his wife and his two daughters and only then is the town destroyed. In so doing God fulfills the principle to distinguish between combatant and non-combatant, between innocent and guilty.

1. How does the principle of certainty determine what force is permissible? What are the limitations on the use of force?

2. How can one understand Genesis 18:22-25 with regard to the morality of war and demand for morality in war?

Maimonides, Laws Pertaining to Murder 1:1, 1:13

1 If one slays a human being, he transgresses a negative commandment, for Scripture says, Thou shalt not murder (Exodus 20:13). If one murders willfully in the presence of witnesses, he is put to death by the sword, for when Scripture says, He shall surely be punished (Exodus 21:20), we have learned from tradition that this means death by the sword. Whether one slays another with an iron weapon or burns him in fire, he is put to death by the sword.

13 If one is able to save the victim at the cost of only a limb of the pursuer, and does not take the trouble to do so, but saves the victim at the cost of the pursuer's life by killing him, he is deemed a shedder of blood, and he deserves to be put to death. He may not, however, be put to death by the court.

This is where Maimonides codifies proportionality and puts it into the laws of murder. If you could have only wounded and you kill you are a murder. This is about being a Rodef, but only allowed to use the proportionate amount of force necessary. If you do more you are a murderer.

1. ln Maimonides, Laws Pertaining to Murder, how is the principle of proportionality explained?
2. What is the distinction between killing and murder?