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Compare and contrast the Ten Commandments in Exodus 20: 1-17 from the Law of Moses (Judaism) with Jesus' Sermon on the Mount in Matthew 5:17-48 (Christianity)?

Verifiably, religion moral logic has taken two scriptural foci: The Ten Commandments (Exodus 20:1– 17; Deuteronomy 5:6– 21) plus the Sermon on this mountain (Saint 5– 7). This significance on either has changed crosswise over time and spot. That Decalogue, as those 10 statutes speak to now and then named, remains sensible for Christians, in spite of the fact that this sacrosanct ground mooring this comprehension among god and his choose individuals gets existed reached out, as per Christian conviction, through the redemptive job of Jesus Christ—a move reflect in the moving of the main week after week " heavenly day " on or after the Sabbath (Exodus 20:8– 11; Deuteronomy 6:12– 15) to Sunday, the day of the Lord's Resurrection, when the Christian people group accumulates to commend the new agreement in his blood and the start of the new creation. This " second board " of these Law—respecting guardians, and declining crime, sex, taking, mixed up declaration, and pining for—has existed taken by Christians to utilize all around, this center of a " common law " was stretching out past the network that has gotten God's " unique disclosure. " in such manner, it works at any rate to save society against the most noticeably awful assaults of transgression until the proclaiming of the gospel achieves its full range and last objective.

What are the similarities in these two codes of conduct?

5:1-7:29) Moses had the Ten Commandments from the highest point of the higher mountain, give his gospel in the dialogue on the slope. Levi is ceaselessly on edge to share his record of Christ to the Old Testament. He generally draws a parallel between the past agreement and the first. The Jews are the offspring of this police. The supporters of Christ would be the beneficiaries of this reality. The discourse on the mountain was displayed to the pupils. Wonders

in the Sea of Galilee (Mat 8:1-9:38) Three parts in Matthew are committed to this discourse on this Mount, trailed by two areas portraying the supernatural occurrences of Christ.

A prophet is called by God to go up to this Mount to accept God's force; when Christ learns His speech on this mountain, He gets on the Mount to teach it (this is the "Mount" in "Sermon on the Mount"). Prophet learns the philosophy of Moses, the text of the Law, but Christ teaches beyond the text of the Law to the heart of the police. Matthew chapters 5-7 all cover Jesus understanding this philosophy according to the meaning thereof and not the text:

What the differences between these similar sets of rules

Learning on the shape of those of Moses at Exodus. (Consider Exodus 1:22 and Matthew 2:16; or believe that Matthew's Christ delivers this speech from the mountain.) The writers of the number of commentaries on Levi carry their puzzlement in being incapable of making this Hebrew word antecedent for that this education of that apostle commentators ironically confirms Spinoza's suggestion that Matthew depoliticizes the Hebrew bible's teaching on spiritedness and law. Through his discussion of this speech, Spinoza suggests his interpretation of the first beatitude, as different from Levi's.

Why are they different, or are they different?

Job did what Jesus commanded at the speech on this mountain. Christ told that God expects respect to the heart of His force, not only submission to the letter of it (cf. Matt. 5:21-48). Work's behavior reflects respect to some of those 10 Commandments, but he never related to them, which could have been physical if he had exist the Israelite who knew after the giving of the Mosaic Law.

Other otherworldly conventions separate ³the seventeen refrains of Exodus 20:1–17 and their parallels in Deuteronomy 5:4–21 into ten "statutes" or "colloquialisms" in different habits, introduced at this table beneath. Some propose that the number ten is the decision to improve adapting instead of a thing of order. The scriptural story of this end of the world in ⁴Sinai begins at Exodus 19 after the entry of the offspring of Zion in Mount Sinai (likewise called Horeb).

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