

If this is taken to mean that all men die because they individually and personally sin, this raises the question as to why some infants die, even before they are born. This presents problems for the interpretation that says that the death passing over means that, as God assigned death for Adam's sin, so He also assigned death for all men's sins, somewhat in the following manner:

One man sinned (Individually) -- -- -- > result: death

All men sin (Individually) -- -- -- -- -- > result: death

If in some sense all sinned when Adam sinned, then the two concepts that "death entered the world" and "death passed over to all men" can be seen as a single event that occurred at the Fall.

13 "For until (the) Law sin was in (the) world; but sin is not charged to one's account when there is not law.

The text says that sin was in the world until the Law; therefore "Law" cannot refer to the commandments God gave to Adam before the Fall, because before the Fall there was no sin in the world.

The "Law" cannot refer to the Law of God written on the heart of Adam and Eve, because that Law was implanted in their hearts at their creation, before there was sin in the world.

"Law" must refer to some expression of the will of God addressed to man's obedience that God revealed following the Fall. It probably refers to the Law of God given through Moses, the Mosaic Law.

Therefore the text is saying that, from the Fall to the giving of the Law through Moses, there was sin in the world.

As a general principle, sin is not charged or imputed when there is no law. Without law there can be no transgression charged against a person and therefore no guilt. This "charging to one's account" is a commercial term used in a legal context; thus the guilt of sin is referred to.

This verse could mean that, from the Fall to the time of Moses, sin (in terms of the sinfulness of human nature and in terms of sinful acts) was in the world, but that sin in terms of guilt was not charged to men's accounts, simply because there was no Law to pronounce them guilty.

The verse could also be taken to include two distinct sections: one a statement of fact (from the Fall to Moses, sin was in the world); the other an objection, hypothetically posed ("but sin is not charged to one's account when there is no law"). This understanding raises the problem of how sin could be in (either guilt, or depravity, or sinful acts) without Law to define it.