

The Three Eternal Destinies #215

The Predominance of Sin is the Reign of Death, Part 2

What is the sin in Rom 5:13 that was not taken in account (*imputed*, #1677) when there was no Law of Moses? Jms 4:17 — What did man *know* to do (Gen 3:22; 9:1-7), even before the Law was given? (Rom 2:12-16; 5:13)

The *world* did not have the Law even after Moses (Rom 2:14,16). It could seem that Paul contradicts himself here, or in what he said in Rom 5:13, since Rom 2:16 is the judgment of those with the Law and without the Law, and so men are held accountable for their deeds (Rom 20:12-15). The doers of the Law shall be justified. Since the Israelites had the Law of Moses, they had the sacrificial system to offer their best lamb, etc., in order to be justified for their sins which could be forgiven (Num 15:29-31).

And also, the Gentiles who did not have the Law of Moses or the sacrificial system, as Rom 2:14-15 is clearly understood, could be acquitted by their conscience, as verse 6 says, “who will render to every man according to his deeds.” Also verse 8 would make one believe that man who lived before or after the Law would be held accountable for his deeds. Rom 2:1 applies to both Jew and Gentile, as it is a continuation of what Rom 1:18-32 is speaking of, presumably Gentiles.

So Rom 5:13 sounds as if sin was not imputed to anyone before the Law was given. Nevertheless, death reigned from Adam to Moses, even over them that had not committed a deliberate sin of disobedience to God’s spoken word. Gen 2:17 is a death sentence pronounced to all of Adam’s descendents up until Moses. If an Israelite sacrificed his best for the particular sin he had committed, he would be forgiven as long as it was a sin that *could* be forgiven.

Num 15:29-31 is the law for all Israel, but can apply also to Gentiles without knowledge of the written Mosaic Law (Rom 2:14-15). Heb 9:27 affirms the first death sentence — to die and experience death (Lk 16:28) to pay for their sins *which can be*

paid for in the first death, otherwise Rom 20:12-15 is the second death for all mankind who sin the kind of sins that *cannot* be paid for in the first death sentence (Gen 2:17; Heb 9:27). But if their sin *can* be paid for by their own death, then they are judged worthy of a second life, which will be eternal (Mt 25:34,41,46).

So sin was not “taken into account” when there was no Law (Rom 4:15). There was no *transgression* to a verbal commandment, except the knowledge which is natural law in the heart of mankind before the Law of Moses, or after the Law of Moses for all in the world who never heard of him or the written Law to Israel. The Law of Moses was not intended to be written down for the world outside of Israel, who would then be, along with most of Israel, under the Law without the grace to obey from the heart. How would the world or Gentiles love Yahweh as the Law commands, and their neighbor as themselves? Dt 6:4-9 says, “Hear, O *Israel*,” not, “Hear, O *Gentiles*” (Lev 19:18; Mt 22:36-40; Dt 6:5; Mk 12:30-31; Lk 10:25-37).

So what if the Gentiles do not happen to have the Bible (which would be a blessing to them, or Jn 9:41 would apply to them if they started to claim that they see)? The Bible was not even written for a Christian, or the Christian churches, since without the Holy Spirit (Eph 4:4-6) they would only divide over it, as manifested all over the world. Rom 8:14 — They claim that they all are led and taught by the one Spirit, and therefore are the sons of God in all their 37,000+ different slants on the Word, which are indeed by *their* one spirit and father (Jn 8:44).

Rom 5:13 — If sin was not imputed before Moses, then why was it before Noah? Noah also was under the reign of the first death, from Adam (Gen 2:17). Gen 6:5 — Their *wickedness* was that sin which was not imputed; so then, why did God destroy all humanity except the eight of Noah’s family who were keeping the Everlasting Covenant of Gen 3:22 and were counted as righteous or just (Gen 6:9)? Gen 6:13 — So was sin imputed to them? Or how come sin was imputed to Adam and not the rest of mankind before Moses, as Rom 5:13 is understood?

Sin was in the world, as people were sinning, according to Jms 4:17 and Gen 3:22, but it was not imputed when there was no Law. *Impute* means to lay the blame on those who sinned. So are they not charged with its consequences, as Sodom and Gomorrah were before Moses? Do they get off the hook? Do they not have to pay the consequences of their sin, or was it not imputed as a sin unto the second death? Yet all mankind sinned and must go to the first death, along with Adam and all who lived after him.

So what did Paul actually mean in Rom 5:13 by “not imputed”?

Yes, people sinned even before the law was given. But it was not counted as sin because there was not yet any law to break. Still, everyone died — from the time of Adam to the time of Moses — even those who did not disobey an explicit commandment of God, as Adam did. (Rom 5:13-14, New Living Translation)

So what difference did it make that the Law was given to Israel and that the Gentiles or the world, who lived outside and far away from Israel, would now be guilty of breaking the Law — a law they did not know about, except for the natural law (Rom 2:14)? So to the people of Africa, was sin not imputed until Israel was given the Law of Moses, and later sin was imputed when the Africans sinned because they now had the Law of Moses? Nevertheless, because man sins he dies and goes into death, although sin is not *imputed*.

The first death reigned, but not the second death, since the judgment which determines one’s eternal destiny would not be until after the resurrection of the first death of Gen 2:17 (Rom 2:16; Rev 20:12-15). So death reigned (Rom 5:14) over all mankind — not one single person did not die and go into death, from Adam to Moses. They all died (Heb 11:13). Since death reigned supreme, not one ascended to heaven when he died, but descended to the first death, since no one before the Law of Moses could offer up a sacrifice for his sins, and only in Israel did the sacrifice point to Messiah’s death in their place (2 Cor 5:14-21). A ritual sacrifice was not a valid means of atonement. Ps 51:17 — Only *this* is valid; God despises even our empty confessions.

So read Rom 5:13 in the NIV, “sin is not taken into account,” and Rom 4:15, “Where there is no law, there is no transgression” of it. In the nations, the judgment will not be based on the Law of Moses, but on natural law of conscience, as Rom 2:12 says. And those in Rom 2:13 who obey the law of the sacrificial system will be justified if they are in accord with the *spirit* of the law of sacrifice (Ps 51:16-17), just as the nations in Rom 2:14 who do not have the Law of Moses but do by nature the things required by the Law. They are a law to themselves, even though they do not have the Law of Moses written down for them to obey outwardly, since (verse 15) they show that the requirements of the Law are written on their hearts, their conscience bearing witness and their thoughts accusing or defending them. Verse 16 is how the nations will be judged to determine their eternal destiny.

So what did Paul mean in Rom 5:13, if in Rom 2:16 those who did not have the Law, or mankind before Moses, will be judged by what they did, either good or bad? Only they themselves knew these secrets, except God knew, and their secrets were brought out into the open at the judgment. Before the Law was given, sin was rampant, but was not imputed or taken into account, since there was no Law of Moses. Nevertheless (verse 14), death reigned from Adam to Moses, even over those not doing the kind of sins where they were given, as Adam was, an explicit, verbal commandment not to do them.

So if sin was not taken into account, or not imputed, then why the judgment of even Cain in Gen 4:7, or those in Gen 6:5, or the rest of mankind before and after the Law to Israel through Moses? Even after Adam was given Gen 3:16-24, and after Noah was given Gen 9:1-7, are not men held accountable for breaking these laws of nature? Are these transgressions not imputed as sin, since men *knew* good from evil, and were mandated to “replenish the earth” (Gen 9:1)?

Replenish means to make good again, to fill or build up again, to be fruitful and multiply and fill the earth (Gen 1:27; 9:1). Great responsibility was given to mankind to

make the right judgments in governmental issues, such as Gen 9:5-6. God established a covenant with man to keep before Moses, which every single person was held accountable for — this natural law which was put into every person's heart or conscience (Rom 2:14-15), in preparation for the judgment which determines each person's eternal destiny. Jms 4:17 — This is the definition of sin before the Law and after the Law of Moses, to the Gentiles as well, who did not have the Law of Moses.

In Gen 6:5, God held all mankind accountable. Did He not impute sin, since all men sinned (Rom 5:12)? But then verse 13, “For until the Law sin was in the world, but sin is not imputed when there is no law.” Was Cain's sin taken into account by God? Was it imputed before Moses? So will it be that Cain is punished at the judgment (Rev 20:12) based on the Law of Moses, or will Cain be judged according to the natural law? Cain was not executed by capital punishment, but lived to pollute and populate a world that ended up as Gen 6:5, making the Creator sorry He made man. Why? Because his sin wasn't taken into account or imputed, if the Law then was Gen 9:5-6. According to the Law of Moses, he also deserved capital punishment (Ex 20:13; Num 35:33). Then Cain would have to be executed by however they would then put one to death.

But Cain went into death after he started his descendents off with a guilty conscience, passed on to his generations until Gen 6:5. So Cain's final judgment (Rev 20:12-15) will be the second death in the Lake of Fire, if God *does* take into account murder before Noah or Moses (Gen 9:5-6). According to the Law of Moses, it is death by stoning for first degree murder, as in Cain's case (Gen 4:6-8). If God had executed Cain, what would have been the positive result? But do we learn from it? The reason He didn't execute Cain was for mankind to see what it caused in Gen 6:5 in his generations. But also only eight were left of Seth's generations, so what was happening there? Cain's generations influenced Seth's generations to be like them, through peer pressure.

So was his sin imputed, since it was before the Law for only Israel, God's Holy people? What about O. J. Simpson? If he is actually guilty, will his sin be imputed to

him, since he does not have the Law, not being of Israel or a Jew (Rom 2:12; 5:13)? This does not impute. Should it not be taken into consideration? Shall not God lay the responsibility or blame to those who sinned, since sin was rampant in the world (Rom 5:12)? Is there judgment for sin? What is Rev 20:12-15 about? Deeds. Are not evil deeds *sin*? When were they not accounted for or imputed to each person's account in the Books which record sins? It would seem as if, since man was without the Law that Israel had, their sin was not imputed, so that they must give answer to it.

So Rom 2:12 seems to contradict Rom 5:13, since all men must pay for their sins in death, and are held accountable for them, as imputed to them even though they did not have the Law of Moses or a written document, but only the natural law written in every man's heart (Rom 2:15), which is in agreement with the Law of Moses. The work of the Law (of Moses) is written in their hearts, even as before Moses, Abraham kept the Law of Moses as to its righteous requirements (Gen 26:5). Were then Abraham's sins imputed to him, though he lived 420 years before the Law of Moses? So Rom 5:14 is another enigma.