

# Romans 1:32

Authorized King James Version (KJV)

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## Analysis

**Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.**

Paul concludes the indictment with shocking escalation: hoitines to dikaiōma tou theou epignontes (οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἔπιγνόντες, 'who, knowing the righteous decree of God'). Dikaiōma (δικαίωμα, righteous requirement/decree) is God's moral law. Epignontes (ἔπιγνόντες, knowing fully) indicates clear awareness—conscience testifies to right and wrong (Romans 2:14-15). They know hoti hoi ta toiauta prassontes axioi thanatou eisin (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, 'that those who practice such things are worthy of death').

Axioi thanatou (ἄξιοι θανάτου, worthy of death) is divine judgment—not just physical death but eternal separation from God (Romans 6:23). Despite knowing this, ou monon auta poiousin alla kai syneudokousin tois prassousin (οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσοντιν, 'not only do they but also approve of those who practice them'). Syneudokousin (συνευδοκέω, approve/take pleasure in) escalates guilt—celebrating sin in others is worse than committing it oneself. This describes modern culture: not only sinning but championing sin as virtue, silencing dissent, and persecuting righteousness. This is the end of the line—total moral inversion. Yet Romans 2:1 will declare: you are

without excuse. All humanity stands condemned, desperately needing the righteousness of God revealed in the gospel (1:17).

## Historical Context

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Paul's audience—both Jews and Gentiles in Rome—would have recognized this description of pagan society. But Paul's rhetorical strategy leads to Romans 2:1: 'Therefore you have no excuse... for in passing judgment on another you condemn yourself.' The self-righteous Jew who condemns Gentile sin is equally guilty. Paul's gospel levels all humanity as sinners needing grace. Romans 1 sets up the glorious doctrines of justification (3-5), sanctification (6-8), and Israel's future (9-11) that follow.

## Related Passages

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**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. How does 'approving those who practice' (συνευδοκέω τοῖς πράσσουσιν) sin demonstrate greater guilt than committing sin oneself?
2. What sins does contemporary culture celebrate and demand approval of, punishing those who dissent?
3. Having read Romans 1:18-32, how does your own sinfulness and need for the gospel become clearer?

## Interlinear Text

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## Additional Cross-References

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**Romans 1:21** (References God): Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

**Romans 6:21** (Parallel theme): What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

**Romans 1:18** (Judgment): For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

**Psalms 50:18** (Parallel theme): When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

**Luke 11:48** (Parallel theme): Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

**Acts 22:20** (Parallel theme): And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

**Hosea 7:3** (Parallel theme): They make the king glad with their wickedness, and the princes with their lies.

**Acts 8:1** (Parallel theme): And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

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