



Sunday School Lesson
Rom. 12:1-2
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A Life Pleasing to God



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In this second Bible study during the “Forty Days of Purpose” emphasis, we explore the general theme of the believer living for God’s pleasure. The central text in the material is Rom. 12:1-2, but these verses are a part of a larger unit of material in the scriptures. Rom. 12:9-21 will be the third emphasis in this series of Sunday School lessons.

I Context

Paul’s letter to the Christian communities located at Rome in the late 50s of the first Christian century stands as his masterpiece of thought, as well as the longest document in the Pauline section of the New Testament.

a. Historical

The compositional history of Romans is one of the easier ones in the New Testament. The letter was dictated to a Tertius, who did the actual writing of the letter as Rom. 16:17 indicates: “I Tertius, the writer of this letter, greet you in the Lord” (NRSV). The use of a writing secretary, an [amanuensis](#), for the composition of more formal documents was commonplace in the ancient world, and most likely, all of Paul’s letters were written this way. He is mentioned only here in the New Testament. Thus we know virtually nothing about him beyond this one point.

The document was written while Paul was in Corinth ([Acts 20:2b-3a](#)) toward the end of the third missionary journey (see [Acts 18:23-21:16](#)) and was planning to come to Rome after returning back to Jerusalem and Antioch, as he indicates in chapter fifteen of this letter (NRSV):

“22 This is the reason that I have so often been hindered from coming to you. 23 But now, with no further place for me in these regions, I desire, as I have for many years, to come to you 24 when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. 25 At present, however, I am going to Jerusalem in a ministry to the saints; 26 for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. 27 They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. 28 So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain; 29 and I know that when I come to you, I will come in the fullness of the blessing of Christ.

30 I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, 31 that I may be rescued from the unbelievers in Judea, and that my ministry to Jerusalem may be acceptable to the saints, 32 so that by God's will I may come to you with joy and be refreshed in your company. 33 The God of peace be with all of you. Amen.”

Paul had been collecting a massive offering from the Gentile Christians that he was taking back to Jerusalem to help relieve the Jewish Christians who were suffering from famine and persecution at that time. [2 Corinthians 8-9](#) has an extensive discussion of this relief offering, as well as [1 Cor. 16:1-4](#). His hope was

that this would help build bridges of understanding and fellowship between Jew and Gentile inside the Christian communities of faith. This was still a period of tension, and all over the Mediterranean world Jewish fanatical nationalistic pride was exploding against non-Jews, especially in Palestine itself. The [Zealot revolt against Rome](#) was foaming in the northern Palestinian province of Galilee, and would engulf the entire eastern Mediterranean world by [the middle 60s](#). Christian communities which had increasingly become mixtures of Jews and Gentiles were feeling the brunt of this tension, especially those in Palestine.

In fact, this trip to Jerusalem was risky and would forever alter Paul's life and plans. His intent while



writing to the Roman Christians from Corinth was to visit them and solicit their support as a base of operations for evangelizing the western Mediterranean world, much as Antioch had been in the efforts in the eastern Mediterranean world through the three missionary journeys described in Acts. So far as we know, Paul was never able to realize this plan. Once in Jerusalem he was arrested and would spend the next several years as a prisoner of the Roman government, first in Caesarea ([Acts 24:1-26:32](#)) and then in Rome itself ([Acts 28:16-31](#)). Whether or not Paul ever traveled in the western Mediterranean is uncertain. Some ancient church traditions suggest that he did, but this cannot be confirmed by solid information. Very likely he managed to gain his freedom after an appearance before the Roman emperor in the early 60s, then resume ministry largely confined to the central Mediterranean Sea area when 1 & 2 Timothy and Titus were written. By the middle 60s he was arrested again and suffered martyrdom at the hands of Nero in Rome.

Because Rom. 12:1-8 is didactic in nature, rather than narrative, it contains few space and time markers, making an internal history insignificant to the interpretation of the passage. Thus we will not devote attention to this aspect.

b. Literary

The literary setting of 12:1-8 is of particular importance, especially that of verses one and two. In the [body](#) (1:16-15:13) of the Letter to the Romans, we find a clearly defined shift of thought in 12:1-2. Through the end of chapter eleven, the material focuses on the central theme of the righteousness of God (ἡ δικαιοσύνη θεοῦ; see [1:16-17](#) for the initial expression) and its various implications for Christian belief. At the beginning of chapter twelve the subject shifts from the emphasis on the theological concept of God's righteousness to how that impacts the believer's daily living. From 12:1 through 15:13, Paul set forth a series of admonitions (paraenesis, see "Lorin's Musings" in [News From The Blue Ridge](#), vol. 7, no. 2 for more details). Rom. 12:1-2 forms the foundational basis for all that follows: (1) Spiritual Gifts, 12:3-8; (2) Guidelines for Christian Living, 12:9-21; (3) Obeying Rulers, 13:1-7; (4) Brotherly Love, 13:8-10; (5) Living in the Shadow of the Second Coming, 13:11-14; (6) Not Judging your Brother, 14:1-12; (7) Not Causing your Brother to Stumble, 14:13-23; (8) Pleasing Others rather than Self, 15:1-13.

In today's study we will explore the foundation. In the next study, 12:9-21, we will explore the second set of admonitions growing out of this foundation in 12:1-2.

II. Message

The internal structure of 12:1-2 is very clear. The foundational admonitions surface in the first two verses. Each segment has a rich, but easily detectable structure that we will explore as we study the verses.

a. Giving Ourselves to God, 12:1

The Greek New Testament

12:1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· 12:2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

NRSV

1 *I appeal to you* therefore, brothers and sisters, by the mercies of God, *to present your bodies* as a living *sacrifice*, holy and acceptable to God, which is your spiritual worship. 2 *Do not be conformed* to this world, but *be transformed* by the renewing of your minds, *so that you may discern what is the will of God* — what is good and acceptable and perfect.

NLT

1 And so, dear brothers and sisters, I plead with you to give your bodies to God. Let them be a living and holy sacrifice — the kind he will accept. When you think of what he has done for you, is this too much to ask? 2 Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is.

Comments:

In this beginning set of admonitions Paul makes three appeals: (1) to present our bodies to God as a sacrifice; (2) to not be conformed to this world; (3) to be transformed. The second and third admonitions are based on the first one. The objective of these is to [grasp God's will for our lives](#).

The "therefore" (οὖν) at the beginning underscores the transition point from 1:16 - 11:36 to 12:1-15:13. In light of the marvelous reality of how God has provided justification for sinners through the sacrificial gift of Jesus dying on the cross (the heart of this is [Rom. 3:21-31](#)), we now as believers have an obligation to make a personal sacrifice. When one realizes the profound depth of spiritual accomplishment in our behalf that Christ achieved, our response can hardly be less than a complete sacrificing of ourselves to God.

The central theme of Romans is righteousness (ἡ δικαιοσύνη) / justify (δικαιόω). Of the [58 times](#) that the noun shows up in the writings of Paul 34 of them are found in Romans. Fifteen of the 27 uses of the verb form "to justify" are found in Romans. It is the central idea of the core passage of 3:21-31. The issue for Paul is how sinful humanity could be made right with God. Our rebellion has alienated us profoundly from a holy God and made us deserving of nothing but His wrath (Rom. 1:18-3:20). But in pouring out his life for us on Calvary, Jesus has satisfied the demands of God's holiness and wrath (Rom 5:19, NRSV):

“For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.” From Adam we gained our sinfulness, but from Christ we gain righteousness.

Therefore we are admonished to sacrifice ourselves to God. The ancient Jewish idea of sacrifice was to give up something valuable as an act of commitment to God. This was the heart of the OT sacrificial system in the temple. The shedding of the blood from the sacrificial animal represented the potential of life and cleansing from sin. Here we are called upon to present our bodies as a sacrifice to God (παραστήσαι τὰ σώματα ὑμῶν θυσίαν). This doesn't mean we beat or flagellate our bodies at some time during the religious calendar year, as is done in some traditions of Roman Catholicism in other parts of the world on Ash Wednesday. What it does mean, however, is that we offer ourselves to God in total surrender to Him.

How can this be done? Paul's answer is “through the mercies of God” (διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ). The gracious actions of God in sending His Son, allowing Him to die in our place, and then in raising Him from the dead represent expressions of divine power that is the heart of God's grace. That same grace, now operative in our lives as believers, becomes the channel of spiritual power enabling us to offer ourselves up to God on a daily basis.

This offering ourselves up to God as a sacrifice is defined in three ways in verse one. First, we are to be a living sacrifice (ζῶσαν). Eugene Peterson's translation, *The Message*, has a good rendering of this idea: “Take your everyday, ordinary life - your sleeping, eating, going-to-work, and walking-around life - and place it before God as an offering.” In my undergraduate days during the 1960s the Jesus Movement was just getting underway and the term, “Jesus Freaks,” was commonly heard in reference to the old hippies who had become Christians. Although meant as a critical term, it actually was a compliment, since most of them were completely committed to living for Christ as best they knew how. Paul is here calling upon us to do something harder than beat our bodies, or temporarily give up a bad habit for Lent. At the heart of Christian behavior lays a full commitment to walk in God's path every day. Jesus' words are somewhat similar as Luke presents them to us ([Lk. 9:23](#), NRSV): “Then he said to them all, ‘If any want to become my followers, let them deny themselves and take up their cross daily and follow me.’”

Secondly, this sacrifice is to be holy (ἁγίαν). Sacrifices made in the temple had to be [holy](#). That is, they had to meet certain standards, but more importantly they were set apart solely for God's use. Our lives are to be holy in the sense that we are completely set apart to God. Paul wrote earlier to the Corinthian Christians ([1 Cor. 6:19-20](#), NRSV): “19 Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? 20 For you were bought with a price; therefore glorify God in your body.” In the Corinthians context Paul was admonishing the Christian men at Corinth to stay away from prostitutes. Holiness involves moral behavior as well as religious dedication to God.

Thirdly, this sacrifice is to be well pleasing to God (εὐάρεστον τῷ θεῷ). Later in 14:18 Paul will use this phrase again in the declaration, building off his foundational image here (NRSV): “16 So do not let your good be spoken of as evil. 17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. 18 The one who thus serves Christ is acceptable to God (εὐάρεστος τῷ θεῷ) and has human approval.” This third adjective is the logical climax; a life lived out in dedication to God is certainly acceptable to God. [Eight times](#) Paul uses this phrase or one like it to refer to how we are to live our lives as Christians.

The final declaration, “[which is your spiritual worship](#)” (τὴν λογικὴν λατρείαν ὑμῶν), qualifies the entire phrase, “to present our bodies as a sacrifice,” not just the word “sacrifice.” The precise meaning of the term is difficult. Douglas Moo in the Romans volume of the *New International Commentary on the Greek Testament* series has some very helpful background (pp. 751-752):

The meaning of the word *logiken* is notoriously difficult to pin down. The word *logikos* (the lexical form of the adjective *logiken*) does not occur in the LXX and only once elsewhere in the NT, where its meaning is also debated: 1 Pet. 2:2, where Peter exhorts his readers to “long for the pure *logikon* milk.” The word does, however, have a rich background in Greek and Hellenistic Jewish philosophy and religion. Arguing that God and human beings had *logos* (reason) in common, some of the Greek philosophers of the Stoic school emphasized that only *logikos* worship could be truly appropriate worship. They contrasted this “rational” worship with what they considered to be the superstitions that were so typical of Greek religion. Hellenistic Jews took over this use of the term, applying it sometimes to the mental and spiritual attitude that was necessary for a sacrifice to have any merit before God. Still later, the word was applied directly to sacrifice in the gnostic Hermetic writings.

Considering this background and the context, we arrive at four main possibilities for the connotation of *logikos* here: (1) “spiritual,” in the sense of “inner”: a worship that involves the mind and the heart as opposed to a worship

that simply “goes through the motions”; (2) “spiritual” or “rational,” in the sense of “appropriate for human beings as rational and spiritual creatures of God”: a worship that honors God by giving him what he truly wants as opposed to the depraved worship offered by human beings under the power of sin (see Rom. 1:23-25); (3) “rational,” in the sense of “acceptable to human reason”: a worship that “makes sense,” as opposed to the “irrational” worship of God through the offering of animals; (4) “reasonable,” or “logical,” in the sense of “fitting the circumstances”: a worship that is appropriate to those who have truly understood the truth revealed in Christ.

This last connotation, while probably implied, does not go far enough, ignoring too much of the rich background of the term that we have sketched. The third is also a questionable explanation, assuming as it does that the OT sacrificial system, for instance, was, or would have been, viewed by Paul as an irrational form of worship. Choosing between the first two alternatives is difficult and perhaps not necessary. Certainly Paul does not suggest, as the reference to “bodies” makes clear, that true Christian worship is a matter only of inner attitude. But the inner attitude is basic to acceptable worship, as Paul makes clear in v. 2 by stressing the “renewing of your mind.” And it is just this involvement of the mind, renewed so that it can again understand God aright, that makes this worship the only finally appropriate and true worship. In light of this, and recognizing that each of the usual translations “spiritual” (NIV; NASB; NRSV) and “reasonable” (KJV) misses an important part of the meaning, it would be best to follow TEV and translate “true worship.”

The Greek New Testament

12:2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

NRSV

2 *Do not be conformed* to this world, but *be transformed* by the renewing of your minds, *so that you may discern what is the will of God* — what is good and acceptable and perfect.

NLT

2 Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is.

b. Changes, 12:2

Comments:

This second verse builds its ideas off the foundation of offering oneself as a sacrifice to God. The structure is a twofold admonition -- first negative, then positive -- with a statement of purpose bringing the ideas to a climax.

When one presents himself/herself to God in full dedication, how does that play itself out in daily living?

The first admonition, negative in thrust, demands that we stop shaping our lives by the standards of this age: μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ. The word Paul used here, also found in the NT only in 1 Pet. 1:14, is the source of our English word, schema, or , schematize. The core idea is that the construction plans that we're using to build our life are really designed by this evil age, not by God. [1 Pet. 1:14](#) has a similar emphasis with the use of the same verb (NRSV): “*Like obedient children, do not be conformed to the desires that you formerly had in ignorance.*”

Daily living is comparable to the construction of a building. The building follows a design plan. Whether the construction process results in something beautiful or in something ugly and useless depends in large part on the architectural plans. If the plans are faulty, then the building will be faulty. If a good architect draws up good plans, then the building will be beautiful and useful.

Paul's contention is that, when we become believers, the design plan we *were using* to build our lives should be discarded, and a new one utilized. Since conversion means the starting over of our life with a clean slate, a new design plan needs to be implemented. To continue building our life using the old design plan after conversion makes no sense at all, and is spiritually dangerous.

What is that old design plan? Paul's answer (τῷ αἰῶνι τούτῳ) is variously translated into English: “this world” (NRSV; NASB, ASB, NKJV, KJV, RSV, Douay-Rheims, BBE); “the standards of this world” (TEV); “your culture” (The Message); “like the people of this world” (New Century Bible); “the pattern of this world” (NIV); “the contemporary world” (NJB). All of these translations hit on some aspect of what Paul is getting at with this expression, but none fully capture his idea. What we are running into here is Paul's use of the

way apocalyptic Judaism had viewed time since a couple of centuries before the beginning of the Christian era. With the rise of messianic expectation during that period, human history began to be sliced up into two segments: (1) the present age, and (2) the coming age of the Messiah. Early Christianity adopted this way of thinking, but applied it to their view of Jesus as the promised Messiah who came first in the incarnation and then is coming a second time in order to usher in the eternal order. Until that second coming of the Messiah, we still even as believers are living in the first period of human history.

Paul makes extensive use of this frame of reference throughout his writing ministry as can be seen from statements alluding to it in 1 Cor. 1:20; 2:6, 8; 3:18; 2 Cor. 4:4; Gal. 1:4; Eph. 1:21; 2:2; 1 Tim. 6:17; 2 Tim. 4:10; Titus 2:12. In patterns very similar to Jewish apocalypticism, Paul viewed this present age as a period of time that is under the power of sin and Satan. It is utterly corrupt and doomed to the wrath of God. Adam's sin in the garden thrust humanity into this era. The final product of this age is eternal death and doom. To put it mildly, the architectural plans drawn up from this age are a disaster waiting to happen. Any building (life) constructed by this design will not last, nor be an object of beauty. Thus it makes absolutely no sense for a Christian to continue designing his life according to this plan after his conversion. Paul's admonition: "Stop building your life that way!"

The alternative is set forth in the positive **second admonition** that follows: "*be transformed by the renewing of your minds*" (μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός). Interestingly, from the verb Paul used, μεταμορφόω, we get the English word 'metamorphosis.' What we are admonished to undergo is a spiritual metamorphosis. The present tense of the Greek word stresses that this is to be an ongoing process that takes place over the duration of our life. Just like the ugly larvae that transforms itself into the beautiful butterfly, we sinners are to allow the grace of God the opportunity of transforming us into a beautiful spiritual butterfly that brings glory to our God.

This word is used in Matt. 17:2 and Mk. 9:2 to refer to Jesus' transfiguration that took place before Peter, James, and John. Paul uses the word again in [2 Cor. 3:18](#) to refer to the ongoing spiritual transformation that is preparing us for eternity: "*And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit*" (NRSV).

But what is being transformed? "By the renewing of your minds," is Paul's answer (τῇ ἀνακαινώσει τοῦ νοός). As Douglas Moo puts it (*Romans, NIGT*, p. 756), "*mind*' translates a word that Paul uses especially to connote a person's 'practical reason,' or 'moral consciousness.' Christians are to adjust their way of thinking about everything in accordance with the 'newness' of their life in the Spirit (cf. 7:6). This 're-programming' of the mind does not take place overnight but is a lifelong process by which our way of thinking is to resemble more and more the way God wants us to think. In Rom. 1:28 Paul has pointed out that people's rejection of God has resulted in God's giving them over to a 'worthless' mind: one that is 'unqualified' (*adokimos*) in assessing the truth about God and the world he has made."

For me over the past forty-five plus years as I have increasingly learned more about this, the Christian life is a new and exciting adventure every day. Each morning begins with a fresh opportunity to see what God is going to do during the day. As I become sensitive to His presence and activity in my world, wonderful discoveries take place daily. As Billy Graham once described his preaching as being a spectator in the grandstand of life and watching God at work, Christian living is the same way.

The process of renewal (τῇ ἀνακαινώσει) is described in Titus 3:5 as "*4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit.*" Here the Holy Spirit is linked to this renewing process, and probably is in mind in Rom. 12:2 as well.

The **objective of these two admonitions** is set forth in the purpose expression: "*so that you may discern what is the will of God — what is good and acceptable and perfect*" (εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον). The idea of "discerning" is to test out, determine what's real, then approve it by committing ourselves to doing it. The testing process is a 'field testing' rather than a 'lab test.' Out of life's experiences we come to realize and accept God's will, His leadership over our life. This is not some mystical thing that comes to preachers. Rather, it is the realization of God leading us as we live day by day. As we follow this path laid out for us by God, we discover that it proves itself to be good, acceptable, and perfect. Our life is charted on a course that pleases God and takes us into the best possible direction we could travel.

- 12-1
(1) οὖν
Παρακαλῶ ὑμᾶς
ἀδελφοί,
διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
παραστήσαι τὰ σώματα ὑμῶν
θυσίαν
ζῶσαν
ἀγίαν
εὐάρεστον τῷ θεῷ,
τὴν λογικὴν λατρείαν ὑμῶν·
- 12-2
(2) καὶ
μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ,
ἀλλὰ
(3) *μεταμορφοῦσθε*
τῇ ἀνακαινώσει τοῦ νοῦς
εἰς τὸ δοκιμάζειν ὑμᾶς
τί τὸ θέλημα τοῦ θεοῦ,
τὸ ἀγαθὸν
καὶ
εὐάρεστον
καὶ
τέλειον.
- 12-3
(4) γὰρ
Λέγω
διὰ τῆς χάριτος τῆς δοθείσης μοι
παντὶ τῷ ὄντι ἐν ὑμῖν
μὴ ὑπερφρονεῖν
παρ' ὃ δεῖ φρονεῖν
ἀλλὰ
φρονεῖν
εἰς τὸ σωφρονεῖν,
ἐκάστῳ
ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.
- 12-4
γὰρ
ἐν ἐνὶ σώματι
καθάπερ...πολλὰ μέλη ἔχομεν,
δὲ
τὰ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν,
- 12-5
(5) οὕτως
οἱ πολλοὶ ἐν σώμα ἔσμεν
ἐν Χριστῷ,
- (6) δὲ
τὸ καθ' εἷς ἀλλήλων μέλη.
- 12-6
(7) δὲ
ἔχοντες χαρίσματα...διάφορα,
κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν
εἴτε προφητείαν (ἔχομεν)
(ἔχομεν αὐτήν)
κατὰ τὴν ἀναλογίαν τῆς πίστεως,
- 12-7
(8) εἴτε διακονίαν (ἔχομεν)
(ἔχομεν αὐτήν)
ἐν τῇ διακονίᾳ,

(9) εἴτε ὁ διδάσκων
(ἔχέτω αὐτό)
ἐν τῇ διδασκαλίᾳ,

^{12:8}
(10) εἴτε ὁ παρακαλῶν
(ἔχέτω αὐτό)
ἐν τῇ παρακλήσει·

(11) (εἴτε) ὁ μεταδιδούς
(ἔχέτω αὐτό)
ἐν ἀπλότητι,

(12) (εἴτε) ὁ προϊστάμενος
(ἔχέτω αὐτό)
ἐν σπουδῇ,

(13) (εἴτε) ὁ ἐλεῶν
(ἔχέτω αὐτό)
ἐν ἰλαρότητι.

