

Notes on the Greek New Testament Day 101 – April 11th – Luke 14:7-35

Works frequently referenced in these notes on Luke

Geldenhuys, Norval	<i>Commentary on the Gospel of Luke</i> , Marshall Morgan and Scott, London, 1950
Marshall, I Howard	<i>The Gospel of Luke</i> , The New International Greek Testament Commentary, Paternoster, Exeter, 1978
Morris, Leon	<i>Luke</i> (Tyndale NT Commentaries), IVP, London 1974

Verse 7

Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς·

κεκλημενους perf. pass. ptc. καλεω

Here = those who have been called/invited to the meal. This is a key word which binds the whole of this section together (cf. 14:8, 9, 10, 12, 13, 16, 17, 24).

ἐπεχω notice, give close attention to πως how(?)

πρωτοκλισια, ας f place of honour (at a feast)

ἐκλεγομαι choose, select

The places of greatest honour at a feast were at the head of the table. The most important guests would tend to arrive last.

Verse 8

Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ

ὅταν when, whenever, as often as κληθῆς Verb, aor pass subj, 2 s καλεω γαμος, ου m wedding, wedding feast κατακλιθῆς Verb, aor pass subj, 2 s

κατακλινω cause to sit down; pass sit down, sit (lit. recline) at table

μηποτε lest, otherwise

ἐντιμότερος, α, ον more important, more honoured (comparitive of ἐντιμος)

ἦ Verb, pres subj, 3s εἰμι

Verse 9

καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

ἐρεῖ Verb, fut act indic, 3 s λεγω

δὸς Verb, aor act imperat, 2 s διδωμι

τοπος, ου m place

τοτε then, at that time

ἄρξῃ Verb, aor midd subj, 2 s ἀρχω midd begin

αἰσχυνη, ης f shame, disgrace

ἐσχατος, η, ον last, final

κατεχω take

Verse 10

ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

ὅταν when, whenever, as often as

κληθῆς Verb, aor pass subj, 2 s καλεω

πορευθεὶς Verb, aor pass dep ptc, m nom s

πορευομαι go

ἀναπιτω sit, sit at table, lean

τοπος, ου m see v.9

κεκληκὼς Verb, perf act ptc, m nom s καλεω

ἐρεῖ see v.9

φιλος, ου m and φιλη, ης f friend, friendly

προσανάβηθι Verb, aor act imperat, 2 s

προσαναβαινω move up

Here only in NT.

ἀνώτερον adv first, above, to a better seat

I.e. one nearer the host.

τοτε then, at that time

ἔσται Verb, fut indic, 2 s εἰμι

ἐνώπιον before, in the presence of

συνανακειμαι sit at table with, eat with

Verse 11

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

ὑψωω exalt, lift up, raise

ταπεινωω humble, make ashamed,

humiliate

Cf. 18:14; Mt 23:12 also Mt 18:4. For the though cf. Mt 11:23; 2 Cor 11:7; Jas 4:10; 1 Pet 5:6; also Lk 16:15; Rom 12:16; 1 Tim 6:17.

Verse 12

Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν· Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φάνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεὶς σου μηδὲ γείτονας πλουσίου, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.

κεκληκῶτι Verb, perf act ptc, m dat s καλεω

ἀριστον, ου n meal, noon meal, feast

Cf. 11:38

δειπνον, ου n feast, banquet, supper,
main meal

Cf. 11:37

μηδε nor, and not; μηδε ... μηδε neither ...
nor

συγγενης, ους m relative, kinsman
γειτων, ονος m & f neighbour
πλουσιος, α, ον rich, well-to-do
μηποτε lest, otherwise
ἀντικαλεω invite in return

Here alone in NT

γένηται Verb, aor subj, 3 s γινομαι
ἀνταποδομα, τος n repayment, retribution

Here and Rom 11:9

Verse 13

ἀλλ' ὅταν δοχὴν ποιῆς, κάλει πτωχοῦς,
ἀναπείρους, χωλοῦς, τυφλοῦς·

δοχη, ης f banquet, reception

Cf. 5:29.

πτωχος, η, ον poor, pitiful
ἀναπηρος, ου m a cripple
χωλος, η, ον lame, crippled
τυφλος, η, ον blind

Verse 14

καὶ μακάριος ἔση, ὅτι οὐκ ἔχουσιν
ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι
ἐν τῇ ἀναστάσει τῶν δικαίων.

μακαριος, α, ον blessed, fortunate, happy
ἔση Verb, fut indic, 2 s εἰμι
ἀνταποδιδωμι repay, return
ἀναστασις, εως f resurrection, raising up
δικαιος, α, ον righteous, just

Cf. Lk 20:35; Jn 5:29

Verses 15-24

Cf. Mt 22:1-14 for a similar parable.
"It is best to see in the story Jesus' comments
on the 'pious' in Israel who neither entered the
kingdom themselves nor allowed others to
enter (11:52); they are warned that they will be
excluded from the kingdom, and the way will
be opened up (as it was by Jesus) to the needy
and the outsiders... It is possible that Jesus
intended a conscious allusion to the gentile
mission." Marshall

Verse 15

Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα
εἶπεν αὐτῷ· Μακάριος ὅστις φάγεται ἄρτον ἐν
τῇ βασιλείᾳ τοῦ θεοῦ.

συνανακειμαι sit at table with, eat with
ὅστις, ἡτις, ὅ τι who, which, whoever

φάγεται Verb, fut midd dep indic, 3 s ἐσθιω
and ἐσθω eat

ἄρτος, ου m bread, a loaf, food

"The phrase 'to eat bread' refers to eating a full
meal (14:1; cf. 7:33)." Marshall

verse 16

ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἔποιεῖ δειπνον
μέγα, καὶ ἐκάλεσεν πολλοῦς,

δειπνον, ου n see 14:12

A 'great feast' is a common figure for
salvation.

μεγας, μεγαλη, μεγα large, great

"The invitation may be taken to represent
God's call to Israel, given in various ways, and
not necessarily restricted to one particular
group of people." Marshall

Verse 17

καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ
δειπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι
ἤδη ἔτοιμά ἐστιν.

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send

Corresponding to contemporary upper class
courtesy among both Jews and Romans.

ὥρα, ας f hour, moment

ἤδη adv now, already

ἔτοιμος, η, ον ready, prepared

"It may be best to assume that the meal stands
for salvation in its totality, including both the
present experience of those who respond to the
gospel and the future consummation."
Marshall.

Verse 18

καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ
πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα καὶ ἔχω
ἀνάγκη ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε
με παρητημένον.

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a, an,
single

ἀπο μιας An idiomatic phrase meaning, 'with
one consent', 'with one voice', 'unanimously'.

παραιτεομαι ask for, request, excuse

πρωτος, η, ον first

ἀγρος, ου m field, farm

ἀγοραζω buy, redeem

ἀναγκη, ης f necessity, compulsion

Perhaps implying a legal obligation associated
with completion of the sale.

ἐξελθων Verb, aor act ptc, nom m s

ἐξερχομαι

ἰδεῖν Verb, aor act infin ὁραω see

ἔρωταω ask, request, beg, urge
 σε Pronoun, acc s συ
 παρητημένον Perf pass ptc, m acc & n
 nom/acc s παραιτηομαι request, excuse;
 ἔχε με π. have me excused, please
 accept my apology

"The excuses bear a certain resemblance to those that are advanced in Dt 20:5-7; 24:5... as reasons for withdrawing from a holy war. Nevertheless, the correspondence is far from exact, and it is therefore improbable that this should be regarded as a main motif in the parable. All three excuses are concerned with the details of commercial and family life, and fit in with the teaching of Jesus regarding the danger of letting love of possessions or domestic ties interfere with total commitment to the call of discipleship; they do not need to be allegorised in order to be interpreted outside the parable. At the same time, however, there are undoubtedly reminiscences of Dt. throughout Lk., and hence the lesson may well be that the kind of reasons that were valid for non-participation in the holy war are improper excuses for refusal to accept the gospel invitation." Marshall

Verse 19

καὶ ἕτερος εἶπεν· Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

ἕτερος, α, ον other, another
 ζευγος, ους n pair, yoke
 βους, βοος m ox
 πεντε (indeclinable) five
 πορευομαι go, proceed
 δοκιμαζω test, examine, approve, prove,
 discern

Verse 20

καὶ ἕτερος εἶπεν· Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

γυνη, αικος f woman, wife
 ἔγημα Verb, aor act indic, 1 s γαμεω marry

A weak excuse. "Note how the man simply states that he cannot come, without asking to be excused: did he think that such a request would be refused by the host?" Marshall

Verse 21

καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπεύρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

παραγενόμενος Verb, aor midd dep ptc, m
 nom s παραγινομαι come, arrive

ἀπαγγελλω announce, proclaim
 τότε then, at that time
 ὀργισθεὶς Verb, aor pass dep ptc, m nom s
 ὀργιζομαι be furious, be angry
 οἰκοδεσποτης, ου m householder, master
 ταχέως adv. (formed from ταχυς) quickly, at
 once, soon
 πλατεια, ας f wide street
 ῥυμη, ης f street, alley
 πολις, εως f city, town
 πτωχος, η, ον poor, pitiful
 ἀναπηρος, ου m a cripple
 τυφλος, η, ον blind
 χωλος, η, ον lame, crippled

Same list as is found in 14:13.

εἰσάγαγε Verb, aor act imperat, 2 s εἰσαγω
 bring into, lead into
 ὧδε adv here, in this place

Verse 22

καὶ εἶπεν ὁ δούλος· Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

γέγονεν Verb, perf act indic, 3s γινομαι
 ἐπέταξας Verb, aor act indic, 2 s ἐπιτασσω
 command, order
 ἔτι still, yet, moreover
 τοπος, ου m place (here meaning room)

Verse 23

καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·

ὁδος, ου f way, path, road
 φραγμος, ου m fence, wall, hedge;
 perhaps lane, path

Perhaps where beggars might rest for protection.

ἀναγκαζω force, compel, urge

"The use of the word implies the situation of oriental courtesy in which an invited guest will at first politely refuse to come until he is pressed to do so (cf. Gen 19:3)." Marshall

εἰσερχομαι enter, go in, come in
 γεμιζω fill

"Two motifs appear to be present. The one is to indicate a call to a wider circle of people, who can most plausibly be identified with the gentiles; the other is to indicate that the task of inviting the guests is still incomplete and hence to stress the continuing task that must be carried on by the disciples." Marshall

Verse 24

λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ ἁδείνου.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing
 ἀνηρ, ἀνδρος m man, husband

ἐκεῖνος, ἡ, ο demonstrative adj. that, those
γευομαι taste, eat, experience

Derrett argues that the reference is to sending portions of food from the banquet to guests who were unable to come (Ne 8:10-12). "There is no way to the messianic feast except by responding to the invitation once given." Marshall

Verses 25-35

The theme of the cost of discipleship runs like a refrain through Luke (cf. 9:57-62; 18:24-30).

Verse 25

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεῖς εἶπεν πρὸς αὐτούς·

συμπορευομαι go along with

I.e. on his journey to Jerusalem.

στραφεῖς Verb, aor pass ptc, m nom s
στρεφω turn, turn around

Verse 26

Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής.

μισεω hate, despise, be indifferent to

It is commonly argued that hate here has the Semitic sense to love less (16:31 par Mt 6:24; Gen. 29:31-33; Dt 21:15-17; 2 Sam 19:7; Prov 13:24; Is 60:15; Mal 1:2f.; Rom 9:13; 1 Jn 2:9). But we must take care not to reduce the force of Jesus' point which is that his demands upon us must have precedence over every other claim. "The thought is ... not of psychological hate, but of renunciation" Marshall. Cf. v.33.

γυνή, ἀικός f woman, wife

τεκνον, ου n child; pl descendants

ἀδελφή, ἡς f sister, female believer

ἔτι still, yet, moreover

τε enclitic particle and, and so; τε καὶ and also

ἔτι τε καὶ means 'and in addition' (Acts 21:28). τε is omitted by p⁷⁵ and a few other MSS and replaced by δε in TR.

ψυχή, ἡς f self, inmost being, life, 'soul', living being

Cf. Jn 12:25.

μαθητής, ου m disciple, pupil, follower

Verse 27

ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

καὶ is added before ὅστις by κ^c A (D) W Θ f1 f13 TR. The whole verse is omitted from a few MSS by homoioteleuton (the similar ending of this and the preceding verse misleading the copyists eye).

ὅστις, ἡ τις, ὁ τι who, whoever, anyone
βασταζω carry, bear
σταυρος, ου m cross

αὐτου rather than ἑαυτου is read by p⁴⁵ p⁷⁵ κ D Θ TR.

ὀπισω prep with gen after

Cf. 9:23. "To come after Jesus is the same as to follow him (9:23; Mt has ἀκολουθεω ὀπισω...). The phrase is used in the OT of going after false gods and walking in the ways of Yahweh (Dt 13:4; 1 Ki 14:8; 18:21; 2 Ki 23:3...). Jesus, however, calls men not to follow God but to follow himself in the path of self-denial: cf. Dt 13:4, where following after other gods and total love for Yahweh are contrasted." Marshall

Verse 28

τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

θελω wish, will

πυργος, ου m tower, watchtower

οικοδομεω build

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

πρωτον adv. first, first of all

καθιζω sit down, sit, take one's seat

"Conveys the idea of settling down to make a deliberate calculation." Marshall

ψηφίζω figure out, calculate

Only here and in Rev 13:18

δαπανη, ἡς f cost, expense

Here alone in NT.

ἀπαρτισμος, ου m completion

Here alone in NT.

Verse 29

ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίξειν

μηποτε lest, otherwise

ἵνα μηποτε "appears to be a strengthened form of ἵνα μη, expressing apprehension" Marshall

θέντος aor. ptc. τιθημι place, set

θεμελιος, ου m (also θεμελιον, ου n)
 foundation, foundation stone
 ισχυω be strong, be able, be sufficient
 εκτελεω finish, complete

Only here and in the following verse.

πάντες Adjective, m nom pl πας
 θεωρω see, watch, observe, notice
 ἀρξονται Verb, aor midd subj, 3 pl ἀρχω
 midd begin
 ἐμπαιζω ridicule, make fun of, trick,
 deceive

Cf. 18:32 par Mk 10:34; Lk 22:63; 23:11,36.

Verse 30

λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο
 οικοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

Verse 31

ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ
 συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον
 βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν
 ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ
 ἐπ' αὐτόν;

ἢ or
 βασιλευς, εως m king
 ἕτερος, α, ον other, another, different
 συμβαλλω meet, put together, engage
 πολεμος, ου m war, battle
 βουλευομαι plan, decide, consider
 δυνατος, η, ον possible, able
 δεκα ten
 χιλιας, αδος f (group of) a thousand
 ὑπανταω meet, fight

Here has the sense 'oppose' (cf. 8:27)

εἴκοσι twenty

Verse 32

εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν
 ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

γε enclitic particle adding emphasis to the
 word with which it is associated

For εἰ δε μη γε cf. 5:36.

ἔτι still, yet
 πορρω adv far away, far
 πρεσβεια, ας f messenger(s),
 representative(s)
 ἀποστελλω send, send out
 ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωταω
 ask, request, beg
 εἰρηνη, ης f peace

There are several textual variants to the unusual phrase τα προς ειρηνην. Marshall is of the opinion that, "The whole phrase appears to represent Hebrew *sa'al b salom* 'to greet (an opponent)' hence 'to do homage, surrender unconditionally' (1 Sa 30:21; 2 Sa 8:10; 11:7; 1 Ch 18:10; Ps 121:6...), rather than 'to ask for terms of peace'."

Verse 33

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
 πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται
 εἶναί μου μαθητής.

οὕτως adv. formed from οὗτος thus, in this
 way
 ἀποτασσομαι say good-bye, leave
 ὑπαρχω be at one's disposal (τα ὑ.
 possessions).

"Just as one should not attempt a venture without having sufficient resources to complete it, but will need to put everything into it in order to be successful, so the disciple must be continually ready (present tense) to give up all that he has got in order to follow Jesus (cf. 9:23...)." Marshall

Verse 34

Καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας
 μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

Cf. Mt 5:13; Mk 9:50.

καλος, η, ον good, precious

Here the sense is 'useful'

ἄλας, ατος n salt
 ἐαν if, even if, though
 μωραινω make foolish, make tasteless

"The verb used ... is strange. μωραινω means 'to be, make foolish' (Mt 5:13; Rom 1:22; 1 Cor 1:20), and no other meaning is attested... The solution to the problem is that the Hebrew root *tpl* has the double meaning of 'saltiness' (*tapel*, Job 1:6) and 'folly' (*tiplah*, Jer 23:13; Job 1:22; 24:12); it is to be presumed that the same root was used in Aramaic in the same way, especially since the word would give a word-play with *tabbel*, 'salted, seasoned'... If so, Mark's version has reproduced the literal meaning of the verb, which fits 'salt' as a subject, whereas the Q version (followed by both Mt. and Lk.) has used the other meaning of the verb, so that what fits the disciples has been inappropriately used within the metaphor in order to bring out the application. Probably one should continue to translate by 'lose its taste', but a footnote explanation should be added." Marshall

ἀρτυω season, restore flavour

"The explanation probably lies in the nature of Palestinian salt. It was obtained by evaporation from the Dead Sea. Since the water of the Dead Sea contains various substances, evaporation produced a mixture of crystals of common salt and carnallite... Since the former crystallises out first, it is possible to collect relatively pure salt by fractional collection of the first crystals, but it would be easy to mistake crystals of bitter-tasting carnallite for salt, especially if contaminated with fine clay, etc., which would also produce a stale taste. Carnallite, or gypsum out of which the salt content had been dissolved away, would be 'salt that had become tasteless'." Marshall

"There is an astringent quality about discipleship. If a man lacks it, then whatever other qualities he may have, as regards discipleship he is useless." Morris.

Verse 35

οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν·
ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὅτι ἀκούειν
ἀκουέτω.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
γη, γης f earth
κοπρια, ας f dung-heap, rubbish heap

The significance of salt on a dung heap is unclear. Marshall mentions several possibilities, including its use as a weed killer, concluding that none is free from difficulty. However, the sense is clear – it is good for nothing.

εὐθετος, ον fit, suitable, useful

ἔξω out, outside, away

οὖς, ὠτος n ear, hearing

Cf. 8:8; Mt 11:15.