

KATA MATΘAION 20

f35

MATTHEW 20

NLET

JESUS TELLS A PARABLE

TO HELP HIS DISCIPLES UNDERSTAND HIS EXTRAORDINARY KINDNESS

¹ Ὅμοία γάρ ἐστιν ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

² Καὶ συμφωνήσας¹ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

³ Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς. ⁴ Καὶ ἐκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. Καὶ ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

Οἱ δὲ ἀπηλθον.

⁵ Πάλιν ² ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

⁶ Περὶ δὲ τὴν ἐνδεκάτην ὥραν³ ἐξελθὼν εὗρεν ἄλλους ἐστῶτας ἀργούς⁴. Καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

⁷ Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο.

Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. Καὶ ὁ ἐὰν ᾖ δίκαιον λήψεσθε.⁵

⁸ ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρῶτων.

¹ For, the Kingdom of the Heavens is comparable to a man – *that is*, a master of a household – who went out at once early *in the day* to hire husbandmen in regard to the vineyard *that was* his.

² And, having harmonized⁶ with the workers for a denarius *for* the day, he dispatched them to the vineyard *that was* his.

³ And, having gone out about the third hour⁷, he saw others, having lastingly stood in the marketplace idle⁸. ⁴ And, to those he said, ‘You, *for your parts*, also go on into the vineyard. And, I shall give to you whatever, if it might be just.’

Now, the *people* went off.

⁵ ⁹ Again, having gone out around *the* sixth and ninth hours, he did in like manner.

⁶ Now, about the eleventh hour¹⁰, having gone out, he found others lastingly standing idle¹¹. And, he says to them, ‘Why have you lastingly stood here *the whole of* the day idle!?’

⁷ They say to him, ‘Because no one has hired us.’

He says to them, ‘Go on also you, *for your parts*, into the vineyard. And, whatever, if ever it might be just, you shall receive.¹²’

⁸ Now, when it came to be late *in the day*, the lord of the vineyard says to the steward *that was* his, ‘Call the husbandmen; and, render the wage that is due to them, beginning with the last *ones hired* until the first *ones hired*.’

¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ συμφωνήσας here instead of συμφωνήσας δὲ.

² 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction δὲ here.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ὥραν here.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include ἀργούς here.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the sentence Καὶ ὁ ἐὰν ᾖ δίκαιον λήψεσθε here. On the basis of three manuscripts (x, B and D) the NU omits it.

⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having harmonized’ here instead of ‘Now, having harmonized’.

⁷ ‘the third hour’ – The Romans began their day at 6:00 a.m.; so, this would be 9:00 a.m..

⁸ ‘idle’ – The Greek word ἀργούς would be literally translated ‘not working the ground’.

⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘Now,’ here.

¹⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘hour’ here.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘idle’ here.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), include the sentence ‘And, what, if ever it might be just, you shall receive.’ here. On the basis of three manuscripts (x, B and D) the NU omits it.

⁹ Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

¹⁰ Ἐλθόντες δὲ¹³ οἱ πρῶτοι ἐνόμισαν ὅτι **πλεῖονα**¹⁴ **λήψονται**¹⁵. Καὶ ἔλαβον **καὶ αὐτοὶ ἀνὰ δηνάριον**¹⁶.

¹¹ Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου ¹² λέγοντες **ὅτι**¹⁷. Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους **ἡμῖν αὐτοὺς**¹⁸ ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

¹³ Ὁ δὲ ἀποκριθεὶς **εἶπεν ἐνὶ αὐτῶν**¹⁹. Ἐταῖρε, οὐκ ἀδικῶ σε. Οὐχὶ δηναρίου συνεφώνησάς μοι; ¹⁴ Ἄρον τὸ σὸν καὶ ὕπαγε·

Θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·

¹⁵ Ἦ²⁰ οὐκ ἔξεστίν μοι **ποιῆσαι ὃ θέλω**²¹ ἐν τοῖς ἐμοῖς; **Εἰ**²² ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;

¹⁶ Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.²³

⁹ And, having come, the ones *hired* about the eleventh *hour* each received a denarius.

¹⁰ Now, having come,²⁴ the first *ones hired* reckoned that they shall receive more. And, they, *for their part*, also each received a denarius.

¹¹ Now, having received *it*, they were grumbling against the master of the household, ¹² saying, ²⁵ ‘These – *that is*, the last *ones hired* – did one hour; and, you have made these equal to us, the ones who have borne the burden of the day and the heat!’

¹³ Now, the *master of the household*, responding, said to one of them²⁶, ‘Comrade, I am not wronging you. Did you not harmonize with me for a denarius? ¹⁴ Take the *money that is* yours; and, go.

Now, I want to give to this *one* – *that is*, the last *one hired* – as also to you.

¹⁵ Or,²⁷ is it not permissible for me to do what I wish²⁸ with the *things that are* mine? Is it that²⁹ the eye *that is* yours is wicked because I, *for my part*, am *morally* good?’

¹⁶ In this way the last *ones* shall be first *ones*. And, the first *ones shall be* last *ones*.

For, many are called *ones*; but, few *are* chosen *ones*.³⁰”

¹³ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have Ἐλθόντες δὲ here instead of Καὶ ἐλθόντες.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling πλεῖονα here instead of πλεῖον.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λήψονται here instead of λήμνονται.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have καὶ αὐτοὶ ἀνὰ δηνάριον here instead of τὸ ἀνὰ δηνάριον καὶ αὐτοί.

¹⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the quotation marker ὅτι here which often need not be translated because quotation marks in English accomplish the same thing.

¹⁸ ἡμῖν αὐτοὺς – Inexplicably the NU reverses the order of these words.

¹⁹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have εἶπεν ἐνὶ αὐτῶν here. On the basis of two manuscripts (x and D) the NU has ἐνὶ αὐτῶν εἶπεν.

²⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Ἦ here.

²¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ποιῆσαι ὃ θέλω here instead of ὃ θέλω ποιῆσαι.

²² 85% of the Greek manuscripts, including the best line of transmission (f35), have Εἰ here instead of ἦ.

²³ 98.5% of the Greek manuscripts, including the best

line of transmission (f35), include the sentence πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ here. On the basis of two manuscripts (x and B) the NU omits the entire sentence.

²⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, having come,’ here instead of ‘And, having come’.

²⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include a quotation marker here (ὅτι) here which often need not be translated because quotation marks in English accomplish the same thing.

²⁶ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘said to one of them’ here. On the basis of two manuscripts (x and D) the NU has ‘to one of them said’.

²⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Or,’ here.

²⁸ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to do what I wish’ here instead of ‘what I wish to do’.

²⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Is it that’ here instead of ‘Or,’.

³⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the sentence ‘For, many are called ones; but, few are chosen ones.’ here. On the basis of two manuscripts (x and B) the NU omits the entire sentence.

JESUS AGAIN PROPHESES WHAT WILL HAPPEN TO HIM AT JERUSALEM

17 And, the Jesus, while going up toward Jerusalem, took the Twelve Disciples aside by themselves on the way. And,³⁴ He said to them, 18 “Look! We are going up toward Jerusalem!

And,

- the Son of the Man shall be handed over to the Chief Priests and to the Scribes. And,
- they shall condemn Him to death. And,
- 19 they shall hand Him over to the Ethnicities in order
 - to mock, and,
 - to scourge, and
 - to crucify *Him*. And,
- on the third day He shall raise Himself up³⁵.”

JESUS RESPONDS TO A REQUEST

FOR SPECIAL POSITIONS IN HIS KINGDOM

20 Then, the mother of the sons of Zebedee with the sons *that* were hers approached Him, prostrating *herself* before *Him* and asking something from³⁶ Him.

21 Now, the *Jesus* said to her, “What are you wishing?”

She says to Him, “Say that these – *that is, the* two sons *that* are mine – might sit, one to *the* right of You and one to *the* left of You, in the Kingdom *that is* Yours.”

22 Now, responding, the Jesus said, “You *people* do not know what you are asking for yourselves.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς Δώδεκα Μαθητὰς κατ’ ἰδίαν ἐν τῇ ὁδῷ. Καὶ³¹ εἶπεν αὐτοῖς· 18 Ἴδου. Ἀναβαίνομεν εἰς Ἱεροσόλυμα.

Καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδοθήσεται τοῖς Ἀρχιερεῦσιν καὶ Γραμματεῦσιν.

Καὶ κατακρινουσιν αὐτὸν θανάτῳ.

19 Καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι. Καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται³².

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι παρ’³³ αὐτοῦ.

21 Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις;

Λέγει αὐτῷ· Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ ἐωνύμων σου ἐν τῇ Βασιλείᾳ σου.

22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε·

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐν τῇ ὁδῷ. Καὶ here. On the basis of two manuscripts (x and B) the NU has Καὶ ἐν τῇ ὁδῷ.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), have ἀναστήσεται (a future middle voice verb of ἀνίστημι) here instead of ἐγερθήσεται (a future passive voice verb of ἐγείρω).

³³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the preposition παρ’ here. On the basis of two manuscripts (B and D) the NU has ἀπ’.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘on the road. And,...’ here. On the basis of two manuscripts (x and B) the NU has ‘And, on the road...’.

³⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘raise Himself up’ here instead of ‘He shall be raised’.

³⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the Greek preposition παρ’ here. On the basis of two manuscripts (B and D) the NU has ἀπ’. Both can mean ‘from’.

Δύνασθε πιεῖν τὸ Ποτήριον ὃ ἐγὼ μέλλω πίνειν, ἢ³⁷ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;³⁸

Λέγουσιν αὐτῷ· Δυνάμεθα.

²³ Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε. Καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε.³⁹

Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου⁴⁰ οὐκ ἔστιν ἐμὸν ⁴¹ δοῦναι. Ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρὸς μου.

²⁴ Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

²⁵ Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

Are you able to drink 'the Cup' which I, *for My part*, am about to drink or⁴² to be baptized with 'the Baptism' with which I, *for My part*, am being baptized⁴³?"

They keep saying to Him, "We are able!"

²³ And,⁴⁴ He says to them, "On the one hand, you shall drink for yourselves 'the Cup' *that is* Mine. And, you shall be baptized with 'the Baptism' with which I, *for My part*, am being baptized⁴⁵.

On the other hand, the *privilege* to sit at the right *hand that is* Mine and at the left *hand that is* Mine⁴⁶ ⁴⁷ is not Mine to give. Rather, *it is* for the ones *for whom* it has been lastingly prepared by the Father *that is* Mine."

JESUS RELATES HOW GREATNESS IS ACHIEVED IN HIS KINGDOM

²⁴ And, having heard *these things*, the ten showed outward signs of displeasure concerning the two brothers.

²⁵ Now, the Jesus, having summoned them, said, "You know that the ones who are ruling the ethnicities are exercising complete dominion over them and the mighty ones are exercising authority over them.

³⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ἢ here. 9% have καὶ. On the basis of two manuscripts (B and D) the NU has no conjunction here.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the phrase τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; here. On the basis of three manuscripts (X, B, and D) the NU omits this infinitive phrase.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the clause καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. here. On the basis of three manuscripts (X, B, and D) the NU omits this clause.

⁴⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun μου here.

⁴¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the demonstrative pronoun τοῦτο here.

⁴² 90% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'or' here. 9% have 'and'. On the basis of two manuscripts (B and D) the NU has no conjunction here.

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the phrase 'to be baptized with the baptism with which I, *for My part*, am being baptized' here. On the basis of three manuscripts (X, B, and D) the NU omits this infinitive phrase.

⁴⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here. On the basis of three manuscripts (X, B, and D) the NU omits it.

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the phrase 'you shall be baptized with the baptism with which I, *for My part*, am being baptized' here. On the basis of three manuscripts (X, B, and D) the NU omits this phrase.

⁴⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is Mine' here.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the demonstrative pronoun 'this' here.

²⁶ Οὐχ οὕτως **δέ**⁴⁸ ἔσται ⁴⁹ ὑμῖν. Ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, ²⁷ καὶ ὅς ἐάν⁵⁰ θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος· ²⁸ ὥσπερ ὁ Υἱὸς τοῦ Ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι. Ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν Ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

²⁹ Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

³⁰ Καὶ ἰδοὺ. Δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν.

Ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· **Ἐλέησον ἡμᾶς Κύριε, Υἱὸς Δαβὶδ.**

³¹ Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν·

Οἱ δὲ μεῖζον **ἔκραζον**⁵¹

λέγοντες· Ἐλέησον ἡμᾶς Κύριε Υἱὸς Δαβὶδ.

³² Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς.

Καὶ εἶπεν· Τί θέλετε ποιήσω ὑμῖν;

³³ Λέγουσιν αὐτῷ· Κύριε, ἵνα **ἀνοιχθῶσιν**⁵² ἡμῶν οἱ ὀφθαλμοί⁵³.

26 Now,⁵⁴ *it* shall NOT be this way ⁵⁵ with respect to you. Rather, *the one* – who if ever he might want to become mighty among you – shall be YOUR servant ²⁷ and *the one* – who if ever⁵⁶ he might want to be first among you – shall be YOUR slave; ²⁸ just as the Son of the Man did not come to be served. Rather, *He came* to serve and to give the Psyche *that is* His as a ransom in the place of many.”

JESUS, THE SON OF DAVID, HEALS TWO BLIND MEN

²⁹ And, while they were going out from Jericho, a throng – *that is*, a large *one* – followed Him.

³⁰ And, look! Two blind *men*, sitting alongside the road!

Having heard, “Jesus is passing by!”, they shouted, saying, “Have mercy on us, Lord⁵⁷, Son of David!”

³¹ Now, the throng rebuked them, that they should be quiet.

Now, the *blind men*, all the more, were shouting⁵⁸, “Have mercy on us, Lord, son of David!”

³² And, having stood *still*, the Jesus called them. And, He said, “What do you want *that* I might do for you?”

³³ They say to Him, “Lord, that the eyes *that are OURS*⁵⁹ might be opened.”

⁴⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction *δέ* here.

⁴⁹ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition *ἐν* here.

⁵⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have *ἐάν* here instead of *ἂν*.

⁵¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have *ἔκραζον* here instead of *ἔκραξαν*.

⁵² 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *ἀνοιχθῶσιν* here instead of *ἀνοίγῶσιν*.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), have *ἡμῶν οἱ ὀφθαλμοί* here instead of *οἱ ὀφθαλμοὶ ἡμῶν* here.

⁵⁴ 85% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

⁵⁵ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition (*ἐν*) here. The words ‘with respect to’ are implied by the dative pronoun here.

⁵⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

⁵⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘Have mercy on us, Lord!’ here instead of ‘Lord, have mercy on us!’.

⁵⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘were shouting’ (an imperfect verb) here instead of ‘shouted’ (an aorist verb).

⁵⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the eyes that are OURS’ here instead of ‘the eyes that are ours’. In Greek the emphasis on ‘OURS’ is actually accomplished by placing the possessive pronoun before ‘the eyes’.

³⁴ Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο
τῶν ὀφθαλμῶν⁶⁰ αὐτῶν. Καὶ
εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί⁶¹.
Καὶ ἠκολούθησαν αὐτῷ.

34 Now, having been moved deeply inside, the Jesus touched
the eyes⁶² *that were* theirs. And, immediately the eyes *that*
were THEIRS⁶³ saw again.
And, they followed Him.

⁶⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ὀφθαλμῶν (the common word for 'eyes') here instead of ὀμμάτων (an unusual, poetic word for 'eyes').

⁶¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase αὐτῶν οἱ ὀφθαλμοί here.

⁶² 99% of the Greek manuscripts, including the best line of transmission (f35), have the common word for 'eyes' here instead of an unusual, poetic word for 'eyes'.

⁶³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the subject 'the eyes that were THEIRS' here. Without this subject the verb implies that the subject would be 'they'. Again the possessive pronoun is placed forward for emphasis.