

# Luke 10:4

Authorized King James Version (KJV)

Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

## Analysis

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**Carry neither purse, nor scrip, nor shoes: and salute no man by the way.**

This radical instruction mandates complete dependence on God's provision. The Greek ballantian (βαλλάντιον, "purse") refers to a money bag; pēran (πήραν, "scrip") means a traveler's bag for provisions; hypodēmata (ὑποδήματα, "shoes") are sandals. Jesus commands them to travel without financial resources, food supplies, or even extra footwear.

The prohibition against greeting people **on the way** (kata tēn hodon, κατὰ τὴν ὁδόν) doesn't mandate rudeness but urgency. Ancient Middle Eastern greetings involved elaborate courtesies and lengthy conversations (2 Kings 4:29). Jesus demands single-minded focus on the mission—no delays, no distractions. This echoes Elisha's instruction to Gehazi: "if thou meet any man, salute him not" (2 Kings 4:29).

This temporary provision test (later modified in Luke 22:35-36) taught disciples that **God supplies workers' needs through receptive hearers**. The laborer is worthy of hire (v. 7; 1 Timothy 5:18). They learned dependence, urgency, and trust.

## Historical Context

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Ancient travelers typically carried provisions for multi-day journeys. Jesus' instructions made the seventy conspicuously dependent and vulnerable. This radical trust demonstrated faith and forced reliance on hospitality—a sacred duty

in Middle Eastern culture. Those who received traveling teachers were expected to provide food and lodging. This pattern continued in early Christianity: traveling prophets and teachers depended on local believers' support (3 John 5-8).

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

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

**Matthew 25:31** — Final judgment

## Study Questions

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1. What does Jesus' command to travel without provisions teach about faith, dependence, and God's provision for those in ministry?
2. How does the prohibition against greeting people 'by the way' challenge modern ministry's tendency toward networking and relationship-building at the expense of mission urgency?
3. Why did Jesus later modify these instructions (Luke 22:35-36), and what does this teach about context-specific obedience?

## Interlinear Text

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μὴ	βαστάζετε	βαλάντιον,	μὴ	πήραν	μηδὲ	ὑποδήματα
<b>neither</b>	<b>Carry</b>	<b>purse</b>	<b>neither</b>	<b>scrip</b>	<b>nor</b>	<b>shoes</b>
G3361	G941	G905	G3361	G4082	G3366	G5266
καὶ	μηδένα	κατὰ	τὴν	ὁδὸν	ἀσπάσησθε	
<b>and</b>	<b>no man</b>	<b>by</b>	<b>the way</b>	<b>salute</b>		
G2532	G3367	G2596	G3588	G3598	G782	

## Additional Cross-References

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**Luke 22:35** (Parallel theme): And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

**2 Kings 4:29** (Parallel theme): Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

**Proverbs 4:25** (Parallel theme): Let thine eyes look right on, and let thine eyelids look straight before thee.

**2 Kings 4:24** (Parallel theme): Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

**1 Samuel 21:8** (Parallel theme): And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.