

# Acts 16:19

Authorized King James Version (KJV)

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

## Analysis

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**When her masters saw that the hope of their gains was gone** (ιδόντες ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν)—The Greek *ergasia* (ἐργασία) means "business" or "profit," exposing the commercial exploitation of the demon-possessed girl. Paul's exorcism destroyed their revenue stream, not their theological worldview. This reveals a stark pattern throughout Acts: opposition to the Gospel rarely stems from intellectual objection but from threatened financial or political interests (cf. Ephesus's silversmiths in Acts 19:23-27).

**They caught Paul and Silas, and drew them** (ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σιλᾶν εἴλκυσαν)—The violent verb *heilkusan* (dragged forcibly) echoes Jesus's prediction that disciples would be "brought before rulers" (Luke 21:12). Notably, Timothy and Luke avoided arrest, likely because only Roman citizens Paul and Silas could be charged in the agora (marketplace-forum). This judicial setting recalls Socrates's trial—both confronted civic authorities over spiritual truth.

## Historical Context

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Philippi was a Roman colony (Acts 16:12) with special legal status, making the marketplace the center of civic and judicial life. The "masters" (κύριοι) were likely multiple slave-owners profiting from the girl's fortune-telling. Roman law protected property rights aggressively, and Paul's miracle constituted economic

interference, making prosecution almost inevitable in this militaristic, commerce-driven city.

## Related Passages

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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

## Study Questions

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1. When have you seen the Gospel opposed not on theological grounds but because it threatened someone's financial interests or social status?
2. How does the willingness of Paul and Silas to face legal consequences for liberating one enslaved girl challenge your understanding of costly discipleship?

## Interlinear Text

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ιδόντες	δὲ	οἱ	κύριοι	αὐτῶν	ὅτι	ἐξῆλθεν	ἡ	ἐλπίς
<b>saw</b>	<b>And</b>	G3588	<b>masters</b>	<b>when her</b>	<b>that</b>	<b>was gone</b>	G3588	<b>the hope</b>
G1492	G1161		G2962	G846	G3754	G1831		G1680
τῆς	ἐργασίας	αὐτῶν	ἐπιλαβόμενοι	τὸν	Παῦλον	καὶ	τὸν	
G3588	<b>gains</b>	<b>when her</b>	<b>they caught</b>	G3588	<b>Paul</b>	<b>and</b>	G3588	
	G2039	G846	G1949		G3972	G2532		
Σιλᾶν	εἵλκυσαν	εἰς	τὴν	ἀγορὰν	ἐπὶ	τοὺς		
<b>Silas</b>	<b>and drew</b>	<b>them into</b>	G3588	<b>the marketplace</b>	<b>unto</b>	G3588		
G4609	G1670	G1519		G58	G1909			
ἄρχοντας								
<b>the rulers</b>								
G758								

## Additional Cross-References

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**Acts 21:30** (References Paul): And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

**Acts 17:6** (Parallel theme): And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

**Acts 16:16** (Parallel theme): And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

**Acts 8:3** (Parallel theme): As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

**Mark 13:9** (Parallel theme): But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

**Matthew 24:9** (Parallel theme): Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

**2 Corinthians 6:5** (Parallel theme): In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;