

# Mark 12:39

Authorized King James Version (KJV)

And the chief seats in the synagogues, and the uppermost rooms at feasts:

## Analysis

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Jesus continues His warning, exposing scribes' status-seeking: **the chief seats in the synagogues** (πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς)—πρωτοκαθεδρία (prōtokathedria) means 'first seats,' the honored positions facing the congregation where leaders sat during worship. These seats signaled authority and garnered respect. **Uppermost rooms at feasts** (πρωτοκλισίας ἐν τοῖς δείπνοις)—πρωτοκλισία (prōtoklisia) means 'places of honor,' reclining positions closest to the host at banquets. Ancient dining reflected social hierarchy; seating communicated status.

The issue isn't seating itself but the love of preeminence—desiring recognition, demanding deference, using religious position for social advantage. Jesus' teaching inverts worldly values: 'Whosoever will be great among you, shall be your minister' (Mark 10:43). James later warned against partiality and giving preferential treatment to the wealthy and prominent (James 2:1-9). The early church struggled with this—3 John rebukes Diotrephes 'who loveth to have the preeminence' (v. 9). The thirst for status is a perennial temptation in religious communities.

## Historical Context

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Synagogue worship in the first century followed a structured pattern. Elders and teachers sat on a bench (the 'Moses seat,' Matthew 23:2) facing the congregation. These positions conveyed authority—those seated there read Scripture, offered interpretations, and received public honor. Banquets operated on honor-shame

principles; seating arrangements communicated social standing. The host placed honored guests near himself; lower-status guests sat farther away. For scribes to seek these positions revealed hearts oriented toward self-glory rather than God's glory. Jesus consistently rejected such status-seeking, washing disciples' feet (John 13:1-17) and teaching that the greatest must be servant of all (Mark 9:35). Early Christian communities radically subverted social hierarchies, treating slaves and masters, rich and poor as equals in Christ (Galatians 3:28; Philemon).

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Psalms 19:1** — Heavens declare God's glory

## Study Questions

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1. How do churches today signal and reinforce status hierarchies, and what would it look like to dismantle these in favor of Christlike servanthood?
2. What 'chief seats' (positions, titles, recognition) do you find yourself craving, and how does this desire conflict with Jesus' call to humble service?
3. How can Christian communities honor leaders appropriately without fostering the pride and status-seeking Jesus condemns?

## Interlinear Text

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καὶ	πρωτοκαθεδρίας	ἐν	ταῖς	συναγωγαῖς	καὶ
<b>And</b>	<b>the chief seats</b>	<b>at</b>	G3588	<b>the synagogues</b>	<b>And</b>
G2532	G4410	G1722		G4864	G2532
πρωτοκλισίας	ἐν	τοῖς	δεῖπνοις		
<b>the uppermost rooms</b>	<b>at</b>	G3588	<b>feasts</b>		
G4411	G1722		G1173		