

CORE PRODUCT

Greek Theology Starter Kit

Seven full word studies and a simple word-to-worship rhythm, so the next time someone says “in the Greek,” you can open the text and see it for yourself.

\$27

Context-first study

Yours to keep

BENEATH THE TEXT



GREEK THEOLOGY
STARTER KIT

CORE GUIDE

Start Here

You didn't buy this kit because you want to be a Greek scholar. You bought it because you've sat in church, heard "in the Greek, this word means...", and felt a door open that you couldn't walk through yourself. Because someone in your small group asked a hard question and you gave an answer you weren't sure of. Because you love this Book and you want to see more of it.

Here's where this kit takes you: a few weeks from now, when your kid looks up from the dinner table and asks what a verse means, you'll have a real answer. When a friend texts you a Bible question, because you're now the one who studies, you'll answer with quiet confidence instead of a careful bluff. God gets the glory for that. But it'll feel good to be useful, and that's not a sin.

Here is the whole method, and it never changes: **word** → **context** → **doctrine** → **worship**. Notice the Greek word. Anchor it in its verse and paragraph. Name what it teaches you about God. Then pray it back to him. That last step isn't decoration. It's the point. Greek that doesn't end in worship is trivia.

Your daily rhythm: read one word, listen to one audio lesson, write one careful sentence about what it means, and pray one honest response. Fifteen minutes. Coffee optional but recommended.

One promise before you begin: your English Bible has not been hiding the gospel from you. Everything in this kit makes the Bible you already own feel *more* trustworthy, not less. The Greek is a magnifying glass, never a secret code.

Watch First: Your Ten-Minute Orientation

Press play before anything else. Ten minutes: the four steps, the seven words, the guardrails, and what tomorrow morning looks like with this kit. Then read on. You'll know exactly where everything lives.

The Seven Words at a Glance

Here's your map. Each of these words gets a full study below. This table is for finding your way back.

λόγος

logos

John 1:1

The Jesus you pray to was already there before anything: eternal, personal, and made flesh for you.

χάριτι

chariti

Ephesians 2:8

You have been saved. Settled standing, received as gift, never earned.

δικαιούμενοι

dikaioumenoi

Romans 3:24

The verdict over your life is already in: righteous, freely, in Christ.

ἐπιούσιον

epiousion

Matthew 6:11

Jesus teaches you daily dependence, and the humility to let a rare word stay rare.

ἰλασμόν

hilasmon

1 John 4:10

Love is defined by what God did at the cross, not by how your week is going.

τετέλεσται

tetelestai

John 19:30

Finished then, finished still. Your obedience flows from completed work.

ἐκκλησίαν

ekklesian

Matthew 16:18

The wonder is who builds the church: Jesus does, so you don't have to be its savior.

Word One · λόγος: The Word Who Was Already There

λόγος

LOGOS · JOHN 1:1

Where it lives. John 1:1 is the doorway of the fourth Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God.” In Greek the verse opens ἐν ἀρχῇ ἦν ὁ λόγος, “in the beginning was the Word.”

What the text says. John starts his Gospel before Genesis starts the world. Before anything was made, the Word already *was*. He was with God: distinct from the Father, in relationship with him. He *was* God. Not a junior deity. Not a created helper. And thirteen verses later, John says the unthinkable: this same Word became flesh and lived among us (1:14).

What the Greek helps you notice. John chooses his verbs with surgical care. Of the Word he writes ἦν, “was”: continuous existence, no starting point in view. Of every created thing he writes ἐγένετο, “came into being” (1:3). The Word never “came into being.” Then in 1:14 John deliberately crosses his own line: ὁ λόγος σὰρξ ἐγένετο. The Word *became* flesh. The One who never began chose a beginning among us. And πρὸς τὸν θεόν, “with God,” keeps the Word personally distinct from the Father even while verse one confesses his deity.

Hold this guardrail: Greek philosophers used *logos* for an impersonal rational principle ordering the universe. Don't pour every dictionary sense (reason, logic, speech, account) into John 1:1 at once. John defines the Word himself: with God, was God, became flesh. Let his sentences set the limits.

What this means for you. The Jesus you prayed to this morning is not a late arrival in God's story. He was already there before there was a “there.” When you open John's Gospel, you're not reviewing facts about a historical figure. You're being introduced to the eternal Word who stooped low enough to be known.

Pray it back. *Father, thank you that your Word is not an idea but a Person. Lord Jesus, you were in the beginning, and still you came near. Teach me to read this Gospel like someone meeting you, not someone studying about you. Amen.*

Word Two · χάριτι: Saved, Settled, Standing

χάριτι

CHARITI · EPHESIANS 2:8

Where it lives. Ephesians 2:8: “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.” In Greek: τῇ γὰρ χάριτί ἐστε σεσωσμένοι.

What the text says. Paul has just described you the way no one wants to be described: dead in trespasses and sins (2:1). Then comes the hinge of the whole chapter: “but God, being rich in mercy” (2:4). Salvation in this paragraph is not self-improvement with religious vocabulary. It is rescue. It is resurrection. And Paul names its source before anything else: grace.

What the Greek helps you notice. Two things. First, grace stands at the front of the clause. Paul leads with it, the way you lead with the thing you most want heard. Second, “you have been saved” translates a perfect-tense construction (ἐστε σεσωσμένοι): an action completed in the past whose results keep standing in the present. Not “you are being graded.” Not “you might be saved if you keep it up.” You *have been* saved. A settled standing. And verse 8 calls the whole thing δῶρον: gift.

Hold this guardrail: Don't claim that word order or a verb tense, by itself, proves the doctrine. The perfect tense supports the settledness, but the whole paragraph carries it: dead, made alive, raised, seated, created for good works (2:1-10). The Greek confirms what the context already says. That's what good Greek study always does.

What this means for you. You can stop auditioning. The standing you keep trying to earn, at the 6 a.m. kitchen table, in the small group you lead, in the prayers you grade yourself on, is already yours by gift. Grace is not God lowering the bar. It is God carrying you over it in Christ.

Pray it back. *Father, I keep treating your gift like a paycheck. Thank you that I have been saved. Past tense. Settled. Standing. Let me serve you today out of fullness, not for it. Amen.*

Word Three · δικαιούμενοι: The Verdict Is Already In

δικαιούμενοι

ΔΙΚΑΙΟΥΜΕΝΟΙ · ROMANS 3:24

Where it lives. Romans 3:24: “and are justified by his grace as a gift, through the redemption that is in Christ Jesus.” In Greek: δικαιούμενοι δωρεάν τῆ αὐτοῦ χάριτι.

What the text says. This is courtroom language. To be justified is to hear the Judge declare you righteous. Not to feel righteous. Not to slowly become a little better. To receive a verdict. Paul says the verdict comes “freely,” “as a gift,” grounded in redemption: a price paid by Christ, not by you.

What the Greek helps you notice. The courtroom weight of this word does not hang on the word alone. The whole paragraph carries it, Romans 3:21–26: the law as witness, the righteousness of God revealed, all have sinned, redemption in Christ, God shown to be “just and the justifier.” Inside that paragraph, notice δωρεάν, “freely, as a gift.” It is the same word Jesus uses in John 15:25 for being hated “without cause.” There was no cause in them for the hatred; there is no cause in you for the verdict. It rests entirely on Christ.

Hold this guardrail: Never hang justification on one participle. If you teach this, teach Romans 3:21–26, not a single word ripped from its paragraph. The doctrine is paragraph-shaped; the word is one bright thread in it.

What this means for you. Most believers live as if the trial were still in session. Every failure feels like fresh evidence, every quiet time like a closing argument. Romans 3:24 says the verdict has been read. You don't live toward acquittal. You live from it.

Pray it back. *Judge of all the earth, you declared me righteous in your Son, freely, without cause in me. Quiet the prosecutor in my head. Let me walk out of the courtroom and into obedience with a light heart. Amen.*

Word Four · Ἐπιούσιον: Bread, Today, and Holy Uncertainty

ἘΠΙΟΥΣΙΟΝ

EPIOUSION · MATTHEW 6:11

Where it lives. Matthew 6:11, the middle of the Lord's Prayer: "Give us this day our daily bread." In Greek: τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον.

What the text says. After three petitions about God (his name, his kingdom, his will), Jesus turns the prayer toward our need, and he starts shockingly small: bread. Not legacy. Not breakthrough. Bread, and only today's.

What the Greek helps you notice. Here is something wonderful and humbling: *epiousion* is one of the rarest words in the entire Greek Bible. It appears in the Lord's Prayer and almost nowhere else in surviving Greek literature. Origen, writing in the third century, was already puzzling over it. Scholars suggest "for the day," "for the coming day," or "needful for existence." The honest answer is that no one is fully certain. But look where every option lands: dependence measured in days. However you translate it, the prayer asks the Father for today's portion, today.

Hold this guardrail: When a word is rare, hold your conclusions loosely. Be gently suspicious of any teacher who announces what *epiousion* "really means" with a certainty the scholars themselves don't have. Interpretive humility is not weakness. It is part of handling God's Word faithfully. The prayer's point is secure even where the word is debated.

What this means for you. Jesus teaches you to pray small and daily: actual bread, actual bills, this morning's actual worry. Daily dependence is not a failure of faith. It is the design of discipleship. The manna never kept overnight, and your Father planned it that way.

Pray it back. *Father, give me today what today requires. No more, no less. Where your Word is harder to pin down, give me humility, and where your character is plain, give me rest. Amen.*

Word Five · ἵλασμόν: Love With a Definition

ἵλασμόν

HILASMON · 1 JOHN 4:10

Where it lives. 1 John 4:10: “In this is love, not that we have loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins.” In Greek: ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἵλασμόν περὶ τῶν ἀμαρτιῶν ἡμῶν.

What the text says. Our culture treats love as a feeling looking for a definition. John gives it one: love is what God did. Not our climb toward him, but his descent toward us. The Father sent the Son to deal with our sins at the cross. Love, in John's letter, has a shape, a direction, and a cost.

What the Greek helps you notice. *Hilasmus* belongs to the vocabulary of sacrifice: it names what deals with sin so that fellowship with God is restored. Your translations split on how to render it: “propitiation” (ESV), “atoning sacrifice” (NIV). That's because scholars genuinely discuss whether the word stresses the turning away of God's righteous anger or the wiping away of sin itself. You don't have to settle that debate to receive the verse. Make the smaller, surer claim first: at the cross, God himself dealt with your sins. Fully. Personally. At his own initiative and his own cost. That much every careful reader agrees on, and it is more than enough to live on.

Hold this guardrail: Don't flatten the atonement into sentiment. John ties love to sin actually being dealt with. And don't turn your small group into a seminar litigating propitiation versus expiation. Name the discussion honestly if it comes up, then hold the sure center.

What this means for you. When you wonder whether God loves you, John doesn't point at your feelings, yours or God's. He points at a fixed event in history. The cross doesn't fluctuate with your week. “In this is love”: not your grip on him, but his Son given for you.

Pray it back. *Father, you did not wait for my love to act on yours. You sent your Son for my sins while I was still looking the other way. When my heart asks for proof, walk it back to the cross. Amen.*

Word Six · τετέλεσται: Finished Then, Finished Still

τετέλεσται

TETELESTAI · JOHN 19:30

Where it lives. John 19:30: “When Jesus had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit.” One word in Greek: τετέλεσται.

What the text says. This is not the gasp of a defeated man. It is the announcement of a completed assignment. Notice the order in the verse: he says the word, and *then* he bows his head. The work was declared done before the Worker rested.

What the Greek helps you notice. The verb is in the perfect tense: a completed act whose results remain in force. Finished then, finished still, finished at this moment while you read. And John doubles the weight with his fulfillment theme. Two verses earlier, “Jesus, knowing that all was now finished, said (to fulfill the Scripture), ‘I thirst’” (19:28). The whole passion narrative runs on the rails of Scripture being brought to completion. Now, you may have heard the popular claim that ancient receipts were stamped *tetelestai*, “paid in full.” That story is shakier than the sermon version suggests. The verb family could be used of paying what was owed, but the tidy receipt-stamp picture is hard to verify. Here's the good news: you don't need it. The perfect tense and John's fulfillment theme are sturdier, more glorious, and actually in the text.

Hold this guardrail: Teach what is solid before what is viral. The sure claim here (completed work with continuing results, Scripture fulfilled to the last detail) is plenty strong. Don't prop it up with a shaky illustration. If you use the receipt story, say honestly that it is uncertain.

What this means for you. There is nothing left for you to finish. Your obedience this week flows *from* a finished work, never *toward* one. The cross doesn't need your contribution; it asks for your trust.

Pray it back. *Lord Jesus, you said it is finished, and you meant it. Forgive me for living as though my effort were the last installment. Let me rest in your completed work and rise to serve you free. Amen.*

Word Seven · ἕκκλησίαν: Look Who Is Building

ἕκκλησίαν

EKKLESIAN · MATTHEW 16:18

Where it lives. Matthew 16:18: “I will build my church, and the gates of hell shall not prevail against it.” In Greek: οἰκοδομήσω μου τὴν ἕκκλησίαν.

What the text says. This is the first time the word “church” appears in the New Testament, and Jesus claims it before anyone else can: *my church*. He also takes the job no committee can hold: *I will build it*. Peter has just confessed Christ; Christ now makes a promise that has outlasted every empire since.

What the Greek helps you notice. You've probably heard that *ekklesia* comes from *ek* (“out of”) plus *kaleo* (“to call”), so the church “really means the called-out ones.” But a word's spare parts are not its meaning. In everyday first-century Greek, *ekklesia* simply meant an assembly, a gathering. Acts 19 uses the very same word for a confused mob in the Ephesian theater (19:32) and for a lawful civic meeting (19:39). The wonder of Matthew 16:18 is not hiding in etymology. It is standing in plain sight in the sentence: *who builds*. The subject is Jesus. The possessive is his. The promise is that hell's gates lose.

Hold this guardrail: “Called-out ones” is the classic example of the root fallacy. The theology of being called by God is gloriously true. But get it from the passages that actually teach it (Romans 8:30; 1 Peter 2:9), not from a word's etymology.

What this means for you. Your church, the one with the broken sound system and the awkward potlucks, is not fragile, because it is not yours to keep alive. Jesus builds it. You're freed from being its savior so you can simply be its servant.

Pray it back. *Lord Jesus, the church is yours before it is ours. Thank you that its future rests on your promise, not our performance. Build it, and build me into it. Amen.*

Your First Week

Don't binge this kit. Walk it. One word a day, and by Sunday you'll have a new habit and seven verses that sit differently in your heart.

1. **Day 1 • λόγος.** Read the study, then read all of John 1:1–18 slowly. Listen to audio lesson 1. Write one sentence: who is the Word?
2. **Day 2 • χάριτι.** Read Ephesians 2:1–10 before the study, so you feel the paragraph carry the word. Pray the “pray it back” out loud.
3. **Day 3 • δικαιοῦμενοι.** Read Romans 3:21–26 twice. Underline every word about God's action. Notice how little of the paragraph is about yours.
4. **Day 4 • ἐπιούσιον.** Pray the Lord's Prayer at breakfast. Slowly, at the table, over actual bread if you have it. Let “daily” mean today.
5. **Day 5 • ἰλασμόν.** Read 1 John 4:7–12. Write down John's definition of love in your own words. Keep it where you'll see it.
6. **Day 6 • τετέλεσται.** Read John 19:28–30. Sit with the order: he declares it finished, then bows his head. Bring one thing you've been trying to finish for God, and lay it down.
7. **Day 7 • ἐκκλησίαν.** Read Matthew 16:13–20, then go to church (or call someone from yours). You now know who is building it.

After day seven, the Guardrail Pack and the Workbook are your next two doors. The rhythm you just learned works on any verse you'll ever study.

The Kitchen Table Podcast: All Seven Words

One long, friendly conversation through every word in the kit: what the text says, what the Greek shows, the guardrail, and the payoff. Perfect for a drive, a walk, or the dishes. Think of it as the commentary track for your whole kit.

Your Lesson Library

These ten lessons are included with your kit. Each one is a word, a verse, a payoff, and a guardrail, with the audio right here: press play and take the lesson on the morning drive. Quizzes, posters, and the printable library live on your **Lesson Library page**.

John 1:1 · guardrail-checked

Logos: The Word Who Was With God

λόγος

LOGOS · WORD / MESSAGE / SELF-EXPRESSION

John's prologue uses logos to show that the Son is not a vague spiritual idea, but the eternal Word who is with God, is God, and became flesh.

Guardrail: Do not make logos mean every possible idea at once. Let John's context define the payoff.

Ephesians 2:8 · guardrail-checked

Chariti: Grace In The Front Seat

χάριτι

CHARITI · BY GRACE

Paul puts grace at the front of salvation so nobody mistakes rescue in Christ for religious performance.

Guardrail: Grace is not God grading on a curve. It is God's generous action in Christ.

Romans 3:24 · guardrail-checked

Dikaioumenoi: Declared Righteous By Gift

δικαιούμενοι

DIKAIOUMENOI · BEING JUSTIFIED / DECLARED RIGHTEOUS

Justification is God's gracious verdict in Christ, not self-improvement with religious language around it.

Guardrail: Justification does not pretend sin never happened; it rests on redemption in Christ.

Matthew 6:11 · guardrail-checked

Epiouision: Bread For Today

Ἐπιούσιον

EPIOUSION · DAILY / NEEDED FOR THE COMING DAY

The rare word behind daily bread teaches humble dependence on the Father for what sustains us today.

Guardrail: Do not build a whole doctrine on the mystery of one rare word. Anchor it in the Lord's Prayer.

1 John 4:10 · guardrail-checked

Hilasmon: Love Defined By The Cross

Ἰλασμόν

HILASMON · ATONING SACRIFICE / PROPITIATION

John defines love by God's action in sending the Son as the atoning sacrifice for our sins.

Guardrail: Do not flatten atonement into sentiment. John ties love to sin actually being dealt with.

John 19:30 · guardrail-checked

Tetelestai: Finished Means Finished

ΤΕΤΕΛΕΣΤΑΙ

TETELESTAI · IT HAS BEEN FINISHED

Jesus' cry from the cross announces completed work with continuing significance for everyone who trusts him.

Guardrail: Do not detach the word from John's passion narrative. The context is obedience, sacrifice, and fulfillment.

Romans 8:15 · guardrail-checked

Huiothesias: The Spirit Of Adoption

υἱοθεσίας

HUIOTHESIAS · ADOPTION AS SONS / CHILDREN

The Spirit brings believers into the family cry of Abba, Father, not merely into tolerated religious status.

Guardrail: Adoption is not a sentimental add-on. In Romans 8 it belongs with inheritance, suffering, and glory.

Philippians 2:7 · guardrail-checked

Ekenosen: The Humility Of The Son

ἔκένωσεν

EKENOSEN · HE EMPTIED HIMSELF

Paul explains Christ's self-emptying by his taking the form of a servant and humbling himself in obedience.

Guardrail: Do not use this word to imply that the Son stopped being God. Let Paul's own explanation govern the meaning.

2 Timothy 3:16 · guardrail-checked

Theopneustos: Scripture Breathed Out By God

θεόπνευστος

THEOPNEUSTOS · GOD-BREATHED

Scripture is not merely reflection about God; Paul says it is God-breathed and useful for forming faithful people.

Guardrail: God-breathed is not permission to use the Bible carelessly. Paul ties Scripture to teaching, correction, and training.

Matthew 16:18 · guardrail-checked

Ekklesian: Christ Builds His Church

ἐκκλησίαν

EKKLESIAN · ASSEMBLY / CHURCH

Jesus names the church as his own and promises that he himself will build it.

Guardrail: Do not preach only from a root-word slogan like called-out ones. The sentence matters: Christ builds his church.

Check Your Understanding

A short knowledge check on the method, the words, and the guardrails. Pass it and you've earned the right to say "in the Greek" out loud.

How to Check Our Work

You should never have to take a teacher's word for what the Greek says. Including ours. Every claim in this kit is built on a simple spine: the Greek text itself, a word's real range of use, the surrounding context, and the humility to make the smaller sure claim before the bigger exciting one.

Here are the same tools we use. They're free or freely readable, and we want you in them:

- SBL Greek New Testament: the Greek text we quote. Open it and find every word yourself.
- STEP Bible: free original-language lookup. Tap any word in any verse and see its range.
- Ligonier: Word-Study Fallacies: the classic warnings against root-word overclaiming, in plain English.
- BiblicalTraining: Principles for Word Studies: how context and semantic range actually work.
- Logos: What Does Logos Mean?: a readable overview of logos in John 1.

Try it tonight: open STEP Bible, look up John 1:1, and tap $\lambda\acute{o}\gamma\omicron\varsigma$ yourself. Watching a claim hold up under your own eyes will do more for your confidence than a hundred sermons taken on trust.