

**TEACHING KIT**

# The Teach-It Pack

Everything you need to lead a seven-week series through the seven words: a coaching video, the Teacher's Companion podcast, a ready-to-present deck, and a full leader's guide with session plans.

\$27

Context-first study

Yours to keep

BENEATH THE TEXT



THE TEACH-IT PACK

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TEACHING KIT

# You're Going to Teach This. Here's Your Kit.

The moment you start studying Greek carefully, a clock starts ticking. Sooner or later someone asks you to share it: a small group, a Sunday school class, your own kids at the table. This pack exists for that moment. Not to make you sound like a seminary, but so you can stand in front of people you love, say “in the Greek” out loud, and have every claim hold.

Inside: a coaching video on teaching Greek without losing the room, a long-form Teacher's Companion podcast, a ready-to-present slide deck for the full seven-week series, and a complete leader's guide with a 45-minute session plan for every word. Watch, listen, print, present.

## Watch First: How to Teach a Greek Word Without Losing the Room

Your coaching session. The four steps as a teaching arc, introducing Greek to beginners without intimidation, the guardrails that earn a room's trust, handling the word-study myth somebody heard online, and landing the whole hour in prayer instead of trivia.

## The Teacher's Companion Podcast

A long-form mentoring conversation for the night before you teach: pacing a 45-minute session, what good teaching actually sounds like (with worked examples from the logos and tetelestai lessons), and what to do with the question you can't answer. Put it on during the drive to church.

## Teach the Seven Words: Your Slide Deck

The complete seven-week series, ready for the screen: one section per word with the verse, the Greek with simple pronunciation, the guardrail to say out loud, a discussion question, and a closing prayer prompt. PowerPoint to make it yours, PDF to present as is.

# The Small Group Leader's Guide

## 1. Introduction: Leading with Humility in Original-Language Teaching

As a small group leader, you hold a position of unique influence. The moment you say the words, "In the Greek...", your students naturally lean in. They believe you, and they start bringing you their hard questions because you are the one who studies. This is a "holy power"—it is the responsibility to make the passage feel more trustworthy and the Savior more glorious, rather than making the teacher look more impressive.

### The Big Rule

Greek clarifies Scripture; it never gives you permission to ignore the sentence the word sits in. A word study is a magnifying glass, not a secret code. Your translation is right; the Greek simply helps us see *why* it is right and adds a detail worth savoring.

### The 90-Second Claim Audit

Before sharing a Greek insight in your meeting, run it through this five-point checklist to ensure you are standing on solid ground:

1. Can I state this claim in one plain-English sentence?
2. Can I point to the specific verse or paragraph that supports it, rather than just a lexicon entry?
3. Have I avoided saying the root or the etymology proves the meaning?
4. Have I clearly named what I am *not* claiming?
5. Would a careful pastor or a first-year Greek student call this a fair interpretation?

### Grace for Others

You will inevitably hear others repeat "word-study myths." When this happens, avoid becoming the "Greek police." First, weigh the claim: Did the shaky word study change the doctrine, or just decorate it? If the destination is right (e.g., "The Gospel is God's power"), let the flawed illustration go. If a correction is necessary, ask a private question: "Have you run across the discussion on that word?" Remember your own journey; seek the truth together gently.

### Safer Teaching Phrases

Model humble and accurate speech by using these transitions:

Instead of Saying...

Say This Instead...

"The Greek literally means..."

"In this passage, the word carries the sense of..."

"English misses this..."

"The Greek helps us notice..."

"The root proves..."

"The context points us toward..."

"This changes everything..."

"This deepens what the passage already says..."

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## 2. Session 1: λόγος (Logos) – The Eternal Word

**Opening Question:** In your daily life, what does the phrase "having the last word" or "giving your word" usually imply about a person's character?

**Reading:** Read John 1:1-18 aloud.

### Presenting the Word:

- **Greek:** λόγος
- **Transliteration:** logos
- **Pronunciation:** LOH-gos
- m> **Insight:** John chooses his verbs with surgical care. In verse 1, he uses ἦν (was) to describe the Word, which implies **continuous existence** with no starting point in view. In contrast, when describing created things in verse 3, he uses ἐγένετο (**came into being**). In verse 14, he deliberately crosses his own line: "the Word became\* (ἐγένετο) flesh." The One who never began chose a beginning for us.

**The Guardrail: Command your group to stay within the text.** Greek philosophers used *logos* to mean an impersonal rational principle. Do not "dictionary-dump" every possible meaning like "logic" or "ratio" into this verse. Remind them: John defines the Word himself. He is a Person who was with God, was God, and became flesh.

**Discussion Questions:**

1. How does knowing Jesus had "continuous existence" before the world began change how you view His authority over your life?
2. John says the Word was "with God," meaning He is personally distinct from the Father. How does this personal relationship help us see Jesus as a Person to meet, rather than a spiritual idea to study?
3. How does the Greek help us see that Jesus is the Father's ultimate self-expression to us?

**Common Misconception:** You may hear that *logos* is only the written word while *rhema* is a special "now" word. In the New Testament, these words have broad overlap. Both can mean a saying or a message. **Remind the group of Hebrews 4:12**, where the *logos* is described as "living and active." God speaks powerfully through His written Word; we don't need a two-tier theology of revelation.

**Closing Prayer:** 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.

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### 3. Session 2: χάριτι (Chariti) — The Standing of Grace

**Opening Question:** What is the emotional difference between a "paycheck" you earned and a "gift" you received unexpectedly?

**Reading:** Read Ephesians 2:1–10.

**Presenting the Word:**

- **Greek:** χάριτι
- **Transliteration:** chariti
- **Pronunciation:** KHA-ree-tee
- **m> Insight:** Paul leads with this word to show grace is in the front seat. In verse 8, the phrase "you have been saved" uses a **perfect-tense construction** (ἐστε σεσωσμένοι\*). This indicates an action completed in the past with results that remain standing in the present. This is a settled standing, not a provisional one where you are being "graded."

**The Guardrail: Remind your group: Grammar alone doesn't prove the doctrine.** While the perfect tense supports the "settledness," the whole paragraph—moving from being "dead" to "seated with Christ"—carries the weight. Look at what the Greek helps us see in the Father: He is a Rescuer, not a judge waiting for you to fail.

**Discussion Questions:**

1. Where are you still "auditioning" for God's favor instead of resting in this settled standing?
2. If salvation is a δῶρον (gift), how does that redefine why we do good works?
3. How does a "completed standing" change the way you handle a spiritually discouraging day?

**Common Misconception:** Be careful with the idea that *agape* is "divine love" and *phileo* is "friendship" in a fixed system. The Bible resists this neat scheme. For example, in 2 Samuel 13, the Greek Old Testament uses the *agape* family of words to describe **Amnon's wicked, incestuous desire** for Tamar. If we build a rigid system on a single word, we miss the context.

**Closing Prayer:** 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.

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## 4. Session 3: δικαιοῦμενοι (Dikaioumenoi) — The Gifted Verdict

**Opening Question:** Imagine you are in a courtroom and the judge says, "Not guilty." What is the first thing you do when you walk out the doors?

**Reading: Read Romans 3:21-26 twice.**

**Presenting the Word:**

- **Greek:** δικαιοῦμενοι
- **Transliteration:** dikaioumenoi
- **Pronunciation:** dee-kay-oo-ME-noy
- **Insight:** This is courtroom language. To be "justified" is to hear the Judge declare you righteous. Paul adds the word **δωρεάν** (freely/as a gift). This is a "lightbulb moment": this is the same word used in John 15:25 when Jesus says He was hated "**without cause.**" Just as there was no cause for the world's hatred of Him, there is no cause in us for this verdict. It rests entirely on Him.

**The Guardrail: Direct your group to the paragraph.** Command the leader: "Never hang justification on one single participle." Remind them that **Theology is paragraph-shaped.** We see the verdict's weight because of the surrounding context of the Law, sin, and the "just and the justifier."

**Discussion Questions:**

1. What does the "prosecutor in your head" usually say to you? How does the verdict of Romans 3:24 silence that voice?
2. How does it change your Tuesday to know you are living *from* acquittal rather than *toward* it?
3. If there is "no cause" in you for this verdict, how does that protect you from pride?

**Common Misconception:** Many people try to rip words from their context to find a "secret" meaning. Correct this habit by showing that the word **δικαιοῦμενοι** is just one bright thread in the larger tapestry of Romans 3. Theology needs the paragraph, not just a dictionary entry.

**Closing Prayer:** 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.

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## 5. Session 4: ἐπιούσιον (Epiouision) — Daily Dependence

**Opening Question:** What is the hardest part about only having enough for "just today"?

**Reading:** Read Matthew 6:9–13.

**Presenting the Word:**

- **Greek:** ἐπιούσιον
- **Transliteration:** epiouision
- **Pronunciation:** eh-pee-OO-see-on
- **Insight:** This is one of the rarest words in the Greek Bible. Even the ancient scholar Origen was puzzled by it in the third century. It likely means "for the day" or "needful for existence." No matter the specific translation, every scholarly option lands on **dependence measured in days.**

**The Guardrail: State aloud: "Interpretive humility is not weakness."** When a word is this rare, we must hold our conclusions loosely. This is part of handling God's Word faithfully. The point of the prayer—daily dependence—is secure even when the word is rare.

**Discussion Questions:**

1. Why does God seem to prefer giving us "daily manna" over a "lifetime legacy"?
2. How does praying for "actual bread" (bills, health, strength) make your faith more practical?
3. Where are you fighting the "design of discipleship" by trying to secure your own future instead of trusting for today?

**Common Misconception:** Avoid any claim that suggests a "secret meaning" for this word. Be gently suspicious of any teacher who claims to know exactly what this rare word "really means" with more certainty than the scholars themselves. Our confidence is in the plain meaning of the Lord's Prayer.

**Closing Prayer:** 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.

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## 6. Session 5: ἰλασμόν (Hilasmon) — Love Defined

**Opening Question:** If you asked a stranger on the street to define "love," what would they say? How does John's definition here differ?

**Reading:** Read 1 John 4:7–12.

**Presenting the Word:**

- **Greek:** ἰλασμόν
- **Transliteration:** hilasmon
- **Pronunciation:** hee-las-MON

- **Insight:** This is the language of sacrifice. It refers to that which deals with sin so fellowship is restored. While scholars debate "propitiation" vs. "expiation," the "smaller, surer claim" is this: at the cross, God personally dealt with your sins **at His own initiative and cost.**

**The Guardrail: Warn the group: Do not flatten the atonement into mere sentiment.**

Love is not a vague feeling; John defines it as a specific action where sin is actually dealt with. Don't let your group turn into a seminar on technical debates—hold the "sure center" of the cross.

**Discussion Questions:**

1. Why is the cross a more reliable proof of God's love than your current feelings or circumstances?
2. John says love is "not that we loved God, but that He loved us." How does this challenge our attempts to "climb toward God"?
3. How does the "fixed event" of the cross stabilize your faith during a difficult week?

**Common Misconception:** We often treat love as a feeling looking for a definition. However, the Bible defines love by a fixed event in history. We must avoid turning love into a vague sentiment and instead keep it tied to the cost of the Son being given.

**Closing Prayer:** 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.

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## 7. Session 6: τετέλεσται (Tetelestai) — Finished Forever

**Opening Question:** Share a time you finally finished a project that had been hanging over your head for months. What was that first breath of "done" like?

**Reading:** Read John 19:28-30.

**Presenting the Word:**

- **Greek:** τετέλεσται
- **Transliteration:** tetelestai
- **Pronunciation:** te-TEL-es-ty
- **Insight:** This word is in the **perfect tense:** a completed act with results that remain in force. Jesus declares the work "done" before He even rests. John emphasizes "fulfillment"—the whole passion narrative has been running on the rails of Scripture being brought to completion (v. 28).

**The Guardrail: Command your group: Teach what is solid before what is viral.** You may have heard that ancient receipts were stamped *tetelestai* ("paid in full"). While popular, this illustration is **historically shaky**. The actual text—the perfect tense and the theme of fulfillment—is sturdier, more glorious, and definitely in the Bible.

**Discussion Questions:**

1. What "spiritual installments" are you still trying to pay to God?
2. How does "finished then, finished still" provide rest for your conscience today?
3. If the work is finished, what does "serving from a finished work" look like in your life?

**Common Misconception:** While the receipt story is a common sermon illustration, we don't need it to prop up the Gospel. The "sure claim" is the perfect tense and the fulfillment of the Word of God. Trust the text over the "viral" story.

**Closing Prayer:** 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.

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## 8. Session 7: ἐκκλησίαν (Ekklesian) — The Gathered Assembly

**Opening Question:** When the church faces struggles, who do you feel is ultimately responsible for keeping it alive?

**Reading:** Read Matthew 16:13-20.

### Presenting the Word:

- **Greek:** ἐκκλησίαν
- **Transliteration:** ekklesian
- **Pronunciation:** ek-klay-SEE-an
- **Insight:** In everyday Greek, this simply meant an "assembly." **Look at the Greek "in the wild" in Acts 19:32**, where the same word is used for a "confused mob." The wonder of the word is not in its history, but in the sentence: **Jesus** is the one who builds it and **Jesus** is the one who owns it ("My church").

**The Guardrail: Avoid the "root fallacy."** Many say *ekklesia* means "the called-out ones" because of its parts (*ek* + *kaleo*). While God does call us, get that theology from verses like Romans 8:30, not from a word's "spare parts." In the Bible, the emphasis is on **who builds the assembly**.

### Discussion Questions:

1. What is the "relief" in knowing that Jesus—not a committee—is the builder and owner of the church?
2. How does it change your view of your local church (broken sound systems and all) to know Jesus claims it?
3. If you are "freed from being the savior" of the church, how does that change how you serve it?

**Common Misconception:** Some claim *dunamis* means "dynamite." This is an anachronism—Alfred Nobel coined "dynamite" in the 1860s. Paul wasn't thinking of high explosives. The real

claim is better: the Gospel is God's own power to save. Similarly, *ekklesia* isn't a secret code for "called-out"; it is the powerful reality of Christ gathering His people.

**Closing Prayer:** 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.