

Christ Is My Living Alphabets

From A to Z — He Is My All in All

*A Devotional Meditation on the
Inexhaustible Person of Jesus Christ*



Pastor Baltazar A. Niangar

Pastor Emeritus, Th.B., A.B., D.D

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DEDICATION

To our Holy Triune Lord God —

*Father, Son, and Holy Spirit —
who, in the mystery of His sovereign grace,
unites all His elect in the person of His only begotten Son,
our Lord and only Savior, Christ Jesus.*

To the Church Universal,

*to all who genuinely practice the unity we profess,
and to all who believe that we are already one in Christ,
bound by the sure and living hope of His glorious return.*

To my beloved wife Estrella —

*my companion through every season of ministry,
whose quiet faithfulness and steady love
have reflected the grace of Christ more than she knows.*

*To our daughter and our son,
now dwelling in the United States and Canada,
carrying with them the faith once delivered,
and proving that the covenant of God spans every ocean.*

*And to all the members of
Holistic Enhancement for Lay Leaders and Pastors (HELP, Inc.),
under the faithful leadership of Pastor Riley Legarde —
faithful servants with whom I labored long in the Lord's vineyard.*

Soli Deo gloria.

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Dr. Benjamin B. Warfield, whose magisterial treatment of the Atonement of Christ remains among the most penetrating defenses of penal substitutionary theology in the English language.

Dr. Oscar Cullmann, whose Christocentric vision of biblical history — anchored in the conviction that Christ is the center of all time and all theology — undergirds the devotional logic of this work from A to Z.

Dr. Abraham Kuyper, whose doctrine of the multiformity of the Christian Church and the Lordship of Christ over every domain of life gives theological substance to the claim that Christ is truly the Living Alphabet of all existence.

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To my beloved wife Estrella, whose life has been the living illustration of many of these letters — Blessing, Companion, the steadfast expression of grace. And to our children, now planting seeds of faith on two continents: this book is also for you.

To all of these, and to the countless unnamed pastors and lay leaders who sharpened the author's thinking through decades of ministry: soli Deo gloria.

"Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!"

— Romans 11:33

Preface

The alphabet is among the most elemental of human gifts. Before a child can read a sentence, she must learn its constituent letters. Before a mind can form a thought for another to receive, it must have recourse to the symbols that make language possible. In this elementary sense, the alphabet is the foundation of all human communication — and, by extension, of all human civilization.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made."

— John 1:1–3

The apostle John opens his gospel with a deliberate evocation of Genesis 1 — “In the beginning” — and identifies the Word of God, the Logos, as the agent of all creation. The Greek concept of the Logos carried rich connotations: reason, order, meaning, the principle of intelligibility that underlies all existence. John appropriates this concept and fills it with astonishing content: the Logos is not an abstract principle but a Person, and that Person has become flesh and dwelt among us.

This devotional volume takes its title from this theological conviction. If Christ is the eternal Word through whom all things were made and in whom all things hold together (Col. 1:17), then He is, in the most literal and profound sense, the Living Alphabet — the irreducible foundation of all meaning, all existence, all life.

"He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or

dominions or rulers or authorities — all things were created through him and for him. And he is before all things, and in him all things hold together."

— Colossians 1:15–17

The author writes from Bacolod City, Philippines, as a Pastor Emeritus who has spent many decades in the service of Christ's Church — not as a detached academic but as a pilgrim who has found, through long years of ministry, that the wealth of Christ is inexhaustible.

It is the author's prayer that the reader will come away from these meditations not merely better informed about Christ but more deeply in love with Him — and that this love, expressed in worship and obedience, will be the fruit of every letter, every page, and every meditation herein.

Pastor Baltazar A. Niangar

Pastor Emeritus, Th.B., A.B., D.D.

Bacolod City, Philippines

Introduction

The Word Who Encompasses All Words

"For in him we live and move and have our being; as even some of your own poets have said, 'For we are indeed his offspring.'"

— Acts 17:28

There is a question that every human being, in every culture and in every age, has been compelled to face — not in a library, but in a hospital waiting room, at a graveside, in the sleepless hours of a long night. The question is threefold, and the author poses it with directness at the close of this volume:

Where did I come from?

Who am I?

Why am I here?

These three questions — origin, identity, and purpose — constitute the irreducible core of what it means to be a human being in search of meaning. Every philosophical system, every religious tradition, every ideology that has ever claimed the allegiance of thoughtful men and women has been, at its heart, an attempt to answer them.

The Apostle Paul, addressing the philosophers of Athens on the Areopagus, quoted their own poets to make a point of the highest theological importance: the God whom they had designated “unknown” had never left them without a witness. Every human being, Paul implied, has been living and moving and having her being in God — whether she knew it or not. The very fact of existence is a theological statement.

This book is an extended meditation on this Pauline conviction — the conviction that Christ Jesus is not merely one answer among many to the questions of human existence, but the Answer: the one in whom every genuine question finds its resolution.

"In whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible... All things were created through him and for him. And he is before all things, and in him all things hold together."

— Colossians 1:14–17

The devotional format of this volume — organized alphabetically, from A to Z — is itself a theological statement: wherever language begins, Christ is already there. He is the Alpha and the Omega, the beginning and the end (Rev. 22:13); He is, therefore, also every letter in between. Every letter opens a window onto a different facet of His inexhaustible person; every meditation invites the reader deeper into the knowledge that is eternal life.

"...who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, 'Let the one who boasts, boast in the Lord.'"

— 1 Corinthians 1:30–31

A

Awesome God · Answer · Advocate

He is my **Awesome God** — *Isaiah 9:6*

He is my **Answer** — *2 Corinthians 1:4–10*

He is my **Advocate** — *1 John 2:1*

There is no more foundational letter with which to begin this alphabetical meditation than A — for at the very heart of the Christian confession is the claim that Christ is the Awesome God, the one of whom the prophet Isaiah wrote seven centuries before the Incarnation.

"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

— Isaiah 9:6

The title Wonderful Counselor — Pele Yoetz in the Hebrew — is almost untranslatable in its depth. It does not merely mean one who gives good advice; it points to one whose very counsel is a wonder, whose wisdom exceeds all human comprehension, whose every word is an event in the order of creation. This is the Awesome God — the one before whom the seraphim veil their faces and cry, “Holy, holy, holy” (Isa. 6:3).

Yet this same Awesome God is also our Answer. The Apostle Paul, writing from the experience of his own afflictions — including imprisonment, beatings, and the constant threat of death — testifies that

the God who raises the dead has answered every affliction with a comfort that overflows:

"...who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too."

— 2 Corinthians 1:4–5

And He is our Advocate. The Greek word *parakletos* — Advocate, Comforter, Helper — describes one who stands alongside, who takes up our cause, who pleads our case before the tribunal of divine justice:

"My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous."

— 1 John 2:1

"And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."

— John 1:14

***God is appeased and I am acquitted — for Christ, my Awesome God,
is also my Answer and my Advocate.***

B

Benefactor · Blessing · Blessor

He is my **Benefactor** — *Genesis 12:2–3*

He is my **Blessing** — *Romans 8:32*

He is my **Blessor** — *2 Corinthians 1:5–7*

The language of blessing is among the most ancient in the biblical vocabulary. When God called Abram out of Ur of the Chaldeans, the promise He made was structured entirely around the concept of blessing — a word that, in the Hebrew *berakah*, carries connotations of abundance, favor, and the fruitfulness that flows from the presence of God.

"And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing... and in you all the families of the earth shall be blessed."

— Genesis 12:2–3

Christ is the ultimate Benefactor: the one through whom the whole economy of divine generosity flows into human history. He is also the Blessing itself. Paul's soaring rhetoric in Romans 8 reaches its climax in one of the most reassuring sentences in all of Scripture:

"He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?"

— Romans 8:32

The logic runs from the greater to the lesser: if God has already given the infinitely costly gift of His own Son, what conceivable good thing could He now withhold? And He is our Blesser — the comfort that flows into the believer's experience overflows, not merely filling our own emptiness but spilling over into the lives of others:

"For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort."

— 2 Corinthians 1:5–7

God is sufficient and I am provided for — Christ my Benefactor, my Blessing, and my Blesser has already given all in His Son.

C

Companion · Comforter · Counselor

He is my **Companion** — *Matthew 28:20*

He is my **Comforter** — *John 14:1*

He is my **Counselor** — *Isaiah 9:6*

The human need for companionship is among the most fundamental of all our needs. “It is not good that the man should be alone,” declared the Creator at the dawn of human history (Gen. 2:18). The fall has wounded our capacity for fellowship without extinguishing our need for it; and the gospel addresses this wound by restoring, through union with Christ, the one fellowship that underlies and makes possible all others.

“...and behold, I am with you always, to the end of the age.”

— Matthew 28:20

The closing words of Matthew’s Gospel are among the most tenderly personal in all of Scripture. The promise is not that Christ’s disciples will be spared suffering; it is that they will never be alone in it. Christ, the Companion of the Way, pledges His perpetual presence to all who go in His name.

This same Christ is our Comforter. John 14 preserves the Upper Room Discourse — spoken on the night before the crucifixion, to a group of frightened and bewildered disciples — and its opening word is the word of pastoral care:

"Let not your hearts be troubled. Believe in God; believe also in me."

— John 14:1

And as Counselor — the Pele Yoetz of Isaiah 9:6 — He is not merely present but actively wise: the one whose guidance is reliable, whose counsel does not lead astray. The psalmist expressed this conviction with intimacy:

"I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you."

— Psalm 32:8

***God is omnipresent and I am never alone — for Christ my
Companion, Comforter, and Counselor is ever with me and beyond
me.***

D

Decreeer · Defense · Defender

He is my **Decreeer** — *Romans 8:18*

He is my **Defense** — *Hebrews 13:5*

He is my **Defender** — *Romans 8:31*

Among the most searching questions that any honest faith must face is the question of suffering. Why does a good and omnipotent God permit His children to suffer? The Apostle Paul does not evade this question; he addresses it head-on in Romans 8, and his answer begins not with an explanation of why suffering exists but with a reframing of its significance:

"For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us."

— Romans 8:18

Christ is the Decreeer — the one who has appointed suffering as the means by which His people are conformed to the image of His Son (Rom. 8:28–29). This is the conviction of a man who had been beaten, imprisoned, and shipwrecked, and who had found in every extremity that the sustaining presence of Christ was sufficient. He is also our Defense:

"...for he has said, 'I will never leave you nor forsake you.' So we can confidently say, 'The Lord is my helper; I will not fear; what can man do to me?'"

— Hebrews 13:5–6

And He is our Defender. Paul's rhetorical question in Romans 8:31 — "If God is for us, who can be against us?" — is not a dismissal of adversity but an assertion of its ultimate futility:

"Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you."

— Isaiah 43:1–2

God is ever victorious and I am safe — for Christ my Decreeer, my Defense, and my Defender has determined my end from the beginning.

E

Existence · Energy · End

He is my **Existence** — *Acts 17:28a*

He is my **Energy** — *Acts 17:28b*

He is my **End** — *Romans 14:8*

Paul's sermon on the Areopagus is one of the most remarkable pieces of theological communication in the New Testament. Addressing an audience with no knowledge of the Hebrew Scriptures, he began not with Abraham or Moses but with the universal human experience of existence itself — and argued from that experience to the God who makes it possible.

"For in him we live and move and have our being; as even some of your own poets have said, 'For we are indeed his offspring.'"

— Acts 17:28

The three clauses of this verse correspond to three dimensions of creaturely existence: "we live" — our very being is derived from and sustained by Him; "we move" — our every action and thought is energized by His sustaining power; "we have our being" — the continuity of our existence from moment to moment depends entirely on His upholding will. Christ is not merely the ground of our spiritual experience; He is the ground of our existence as such.

He is our End — not merely our goal or destination, but the very telos for which we were created. Paul's statement in Romans is at once simple and vast:

"For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's."

— Romans 14:7–8

"Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me... for apart from me you can do nothing."

— John 15:4–6

God exists and therefore I am — for in Christ my Existence, my Energy, and my End, I live and move and have my being.

F

Fullness · Final Glory · Friend

He is my **Fullness** — *Colossians 2:10*

He is my **Final Glory** — *1 John 3:2–3*

He is my **Friend** — *John 15:15*

The concept of fullness — *pleroma* in the Greek — is one of the great Pauline themes in the letter to the Colossians. Against teachers urging the Colossian believers to seek completeness through additional practices and esoteric knowledge, Paul insists:

"For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority."

— Colossians 2:9–10

The totality of divine perfection dwells in the human body of Jesus of Nazareth — and because this fullness dwells in Him, those united to Him by faith are filled in Him. He is our Final Glory. The beloved Apostle frames the believer's ultimate destiny in terms of a transformation yet to come:

"Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure."

— 1 John 3:2–3

The beatific vision — the direct sight of Christ in His glory — will finally accomplish what a lifetime of spiritual discipline has only partially

achieved. And He is our Friend. The word Jesus uses in John 15:15 — philos — carries the warmth of intimate, chosen fellowship:

"No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you."

— John 15:15

God is the covenant-keeper and I am befriended by Him — for in Christ my Fullness, my Final Glory, and my Friend, I am complete.

G

Guard · Guarantee of Hope · Guide

He is my **Guard** — *Colossians 3:3–4*

He is my **Guarantee of Hope** — *Colossians 1:17*

He is my **Guide** — *Psalms 32:8–9*

The pastoral images of security that pervade the biblical narrative — the shepherd watching over his flock, the fortress sheltering the refugee — all converge in the person of Jesus Christ, who is simultaneously the Guard who protects, the Guarantee who secures, and the Guide who leads.

"For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory."

— Colossians 3:3–4

To be hidden in Christ is to be guarded by the most impregnable security imaginable: the eternal life of the Son of God, which no power in heaven or on earth can reach or harm. The believer's life is secured not by her own grip on Christ but by Christ's grip on her. He is the Guarantee of Hope:

"To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory."

— Colossians 1:27

And He is our Guide — not the impersonal guidance of a map but the personal guidance of One whose eye is always upon us:

"I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you."

— Psalm 32:8

"Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life."

— John 5:24

God is faithful and I have eternal life — for Christ my Guard, my Guarantee, and my Guide holds me in His hand forever.

H

Head · Heart · Hand

He is my **Head** — *1 Corinthians 11:3*

He is my **Heart** — *Matthew 6:21–24*

He is my **Hand** — *1 Corinthians 10:31*

Head, heart, and hand — the three great organs of authority, affection, and action — are all claimed by the Apostle as belonging, in their highest sense, to Jesus Christ.

"But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of God is Christ."

— 1 Corinthians 11:3

Christ's headship is not merely organizational; it is organic — the source of the Church's life, the seat of its intelligence, the authority that directs its every movement. To submit to Christ's headship is not a reduction of human dignity but its highest expression, for it aligns the human creature with the one for whom she was designed.

He is our Heart. Jesus's words in Matthew 6 expose the theological significance of the most basic human act of valuing:

"For where your treasure is, there your heart will be also."

— Matthew 6:21

If Christ is truly our treasure — our deepest satisfaction, most reliable security, most enduring joy — then our hearts will be where He

is. And every act of the hand — every piece of work, every act of service — is to be done with reference to Him:

"So, whether you eat or drink, or whatever you do, do all to the glory of God."

— 1 Corinthians 10:31

God is our Father and I am one of His children — Christ is my Head, my Heart, and the strength of my Hand in all that I do.

I

Identity · Insulator · Ideal

He is my **Identity** — *Galatians 2:20*

He is my **Insulator** — *John 17:21*

He is my **Ideal** — *1 John 3:2–3*

The question of identity — of who we are, at the most fundamental level — is among the deepest and most contested questions of the modern age. The Christian gospel offers a radically different account from the self-constructed identities of contemporary culture.

"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

— Galatians 2:20

The old self — defined by its own ambitions, guilt, and mortality — has been crucified with Christ. The new self is a self whose identity is no longer self-derived but Christ-derived. My truest identity is not what I have made of myself; it is what Christ has made of me.

He is our Insulator. The parallel John draws in John 17:21 — between the unity of the Father and the Son within the Trinity and the unity of the believer with God through Christ — is astonishing:

"...that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me."

— John 17:21

And He is our Ideal — the standard toward which the whole of the sanctified life is directed:

"Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is."

— 1 John 3:2

God is, and I bear His image — for in Christ my Identity, my Insulator, and my Ideal, I am being conformed to the likeness of His Son.

J

Judge · Justifier · Justification

He is my **Judge** — 2 Corinthians 5:10–14

He is my **Justifier** — Romans 3:26

He is my **Justification** — 2 Corinthians 5:17, 19

The doctrine of justification is, as Luther famously insisted, the article on which the Church stands or falls. It is the heart of the Pauline gospel, and it remains the most counterintuitive and liberating truth in all of Christian theology.

"It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus."

— Romans 3:26

Paul's compressed formula in Romans 3:26 is a theological marvel: God is simultaneously just and the justifier. Justice demands that sin be punished; grace demands that the sinner be pardoned. These two demands appear irreconcilable — until we see the cross, where the Son of God absorbed the full weight of divine wrath against sin, so that all who are united to Him by faith might receive the full benefit of divine grace.

"For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

— John 3:17

The purpose of the Incarnation, John makes clear, was not judgment but salvation. And the fruit of that salvation is a new creation:

"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come... In Christ God was reconciling the world to himself, not counting their trespasses against them."

— 2 Corinthians 5:17, 19

God is the righteous Judge and I will be justly rewarded — for in Christ my Judge, Justifier, and Justification, I stand before God clothed in His righteousness.

K

Keeper · Kinsman-Redeemer · King

He is my **Keeper** — *John 10:27–28*

He is my **Kinsman-Redeemer** — *Leviticus 25:25; Acts 20:28*

He is my **King** — *Psalms 24:7*

The three titles that begin with K together form a portrait of Christ's comprehensive care for His people — a care that is personal (He keeps each one), relational (He is bound to us by blood), and cosmic (He rules over all).

"My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand."

— John 10:27–28

The perseverance of the saints rests not on the strength of the believer's grip but on the security of Christ's hold. His knowledge of His sheep is intimate and individual — He knows each by name — and His commitment to their ultimate safety is identical to His commitment to His own glory.

He is our Kinsman-Redeemer. The Old Testament institution of the goel — the near kinsman who had the right and responsibility to redeem a family member fallen into poverty or slavery — finds its ultimate fulfillment in the Incarnation. Christ became flesh precisely in order to have the right to redeem us:

"Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood."

— Acts 20:28

"The Lord is my shepherd; I shall not want."

— Psalm 23:1

And He is our King — the King of glory entering His holy city in triumphal procession, whose ultimate fulfillment is the return of the King of kings at the end of the age:

"Lift up your heads, O gates! And be lifted up, O ancient doors, that the King of glory may come in."

— Psalm 24:7

God is my Shepherd and I shall not lack — for Christ my Keeper, my Kinsman-Redeemer, and my King provides, protects, and reigns over all.

L

Lord · Lord and My God · Lord and Savior

He is my **Lord** — *1 Timothy 3:16*

He is my **Lord and My God** — *John 20:28*

He is my **Lord and Savior** — *1 Timothy 4:10*

No title in the New Testament is more fundamental than Lord. In the New Testament, its application to Jesus Christ deliberately echoes the Septuagint's use of *kurios* to translate the divine name YHWH — a claim of nothing less than deity. Paul's compressed creedal statement in 1 Timothy 3:16 encompasses the whole arc of Christ's redemptive career:

"Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory."

— 1 Timothy 3:16

Thomas's exclamation upon encountering the risen Christ is one of the most theologically significant declarations in the entire New Testament. The disciple who had refused to believe without physical evidence found, when confronted with the evidence, that his response went far beyond intellectual assent:

"Thomas answered him, 'My Lord and my God!'"

— John 20:28

And He is Lord and Savior — the living God who has set His hope as the ultimate anchor for all who believe:

"For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe."

— 1 Timothy 4:10

God is the Sovereign Lord and I am His servant — for Christ my Lord and my God is also my Savior, and in Him I live under grace.

M

Mediator · Mentor · Means

He is my **Mediator** — *1 Timothy 2:5*

He is my **Mentor** — *Galatians 3:20*

He is my **Means** — *John 15:4–6*

The concept of mediation points to a fundamental feature of the human situation before God: there is a distance, a barrier, a problem that cannot be solved from the human side. The infinite holiness of God and the radical sinfulness of the creature create a gulf that no human virtue can bridge.

"For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time."

— 1 Timothy 2:5–6

The exclusivity of “one mediator” is not religious arrogance but theological precision. Only one who is fully God and fully human can represent God to humanity and humanity to God. He is our Mentor — the one who not merely teaches truth but embodies it, who not merely provides a curriculum but invites disciples into His own life:

"...work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure."

— Philippians 2:12–13

And He is our Means — the vine from which all spiritual life and fruitfulness flow. This is not merely a metaphor of dependence but of organic union:

"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing."

— John 15:5

God alone is wise and I am divinely instructed — for Christ my Mediator, Mentor, and Means is the only way to the Father and the only source of true fruitfulness.

N

Name Above All Names · Nurture · Near

He is my **Name Above All Names** — *Philippians 2:9–11*

He is my **Nurture** — *Isaiah 40:11*

He is my **Near** — *Psalms 34:18*

The Name of Jesus is not merely a label of identification; it is the revelation of a person — the most significant, most comprehensive, and most authoritative Name in all of existence. When the Father bestowed upon the exalted Son the Name above every name, He was not assigning a title to an already complete biography; He was vindicating the Servant who had humbled Himself to the uttermost.

"Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

— Philippians 2:9–11

This exaltation is the Father's reversal of the world's verdict on the crucified Son. The one whom the world condemned as a criminal and the religious establishment rejected as a blasphemer is the one before whom all creation will bow.

He is our Nurture. Isaiah's portrait of the LORD as shepherd who gently leads those who are with young (Isa. 40:11) is one of the most tender images in all of Scripture:

"He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young."

— Isaiah 40:11

And He is our Near One — not a distant deity who observes from afar but the God who draws close to the brokenhearted:

"The Lord is near to the brokenhearted and saves the crushed in spirit."

— Psalm 34:18

God is near and I am found by Him — for in the Name of Christ above all names, I am nurtured, held, and accompanied through every valley.

O

Owner · Operator · Overseer

He is my **Owner** — *1 Corinthians 6:19–20*

He is my **Operator** — *Romans 8:2–4*

He is my **Overseer** — *1 Peter 2:25*

There is a perennial human temptation to regard one's own life as fundamentally one's own property. The gospel confronts this assumption at its root.

"Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body."

— 1 Corinthians 6:19–20

The believer has been purchased — not with silver or gold but with Christ's own blood — and transferred from the ownership of sin and death to the ownership of the God who is Love. He is our Operator. The law of the Spirit of life in Christ Jesus has set us free from the law of sin and death:

"For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit."

— Romans 8:3–4

And He is our Overseer — the Bishop of our souls, the Good Shepherd who sought out the straying sheep and returned them to the fold:

"For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls."

— 1 Peter 2:25

God is beyond and above all and I exist and have my being — for Christ my Owner, Operator, and Overseer holds my life in His sovereign care.

P

Provider · Protector · Preserver

He is my **Provider** — *John 14:13–17*

He is my **Protector** — *Psalms 121:6*

He is my **Preserver** — *Psalms 121:7*

The 121st Psalm is one of the great songs of ascent — a pilgrim hymn for those ascending through terrain that held genuine dangers. Its opening lines capture the posture of the believer before a God who never sleeps:

"The Lord is your keeper; the Lord is your shade on your right hand. The sun shall not strike you by day, nor the moon by night. The Lord will keep you from all evil; he will keep your life. The Lord will keep your going out and your coming in from this time forth and forevermore."

— Psalms 121:5–8

Christ is our Provider — the one who promised His disciples that whatever they asked in His name, consistent with the Father's will and for the advancement of His kingdom, would be given:

"Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it."

— John 14:13–14

He is our Protector. The shading imagery of Psalm 121 speaks to the believer's vulnerability before forces that she cannot control — and the Lord stands as a shade on her right hand: always present, always between

her and the threat. And He is our Preserver — the verb “keep” appears six times in the final six verses of Psalm 121, a concentrated emphasis on the Lord’s determination to preserve His own.

"And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth... You know him, for he dwells with you and will be in you."

— John 14:16–17

God owns all and I possess it through Christ — my Provider, Protector, and Preserver, whose care extends from this moment to eternity.

Q

Quality of True Life · Quest · Quantum

He is my **Quality of True Life** — *Philippians 2:8–11*

He is my **Quest** — *Philippians 3:8*

He is my **Quantum** — *Colossians 1:17*

The letter Q takes us into the realm of superlatives and ultimates — Christ as the defining quality of all genuine life, the supreme object of all genuine seeking, and the measureless totality that holds all things together.

"And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

— Philippians 2:8–11

The quality of true life, as Christ has defined it, is not self-assertion but self-giving. The descent of the eternal Son from divine glory to a criminal's execution is not merely biography; it is the paradigm of authentic humanity. He is our Quest:

"Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ."

— Philippians 3:8

And He is our Quantum — the full measure, the total sum that holds all created things in coherent existence:

"And he is before all things, and in him all things hold together."

— Colossians 1:17

God is the perfect example and I will be like Him — for Christ my Quality, my Quest, and my Quantum is the measure and fullness of all things.

R

Redeemer · Reconciler · Rest

He is my **Redeemer** — *Acts 20:28*

He is my **Reconciler** — *2 Corinthians 5:19*

He is my **Rest** — *Matthew 11:28–30*

The great R-words of the gospel — redemption, reconciliation, rest — constitute a movement from bondage to freedom, from enmity to fellowship, from restless striving to quiet trust. Each captures a different dimension of the salvation that Christ accomplished.

"Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood."

— Acts 20:28

Redemption is a purchase from bondage — Christ has paid the price of our emancipation with His own blood, resulting in complete freedom from the bondage of sin, guilt, and the fear of death. He is our Reconciler:

"In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

— 2 Corinthians 5:19

Reconciliation assumes a prior enmity — a broken relationship. God's reconciling work addresses not merely the consequences of sin but its root: the broken relationship between Creator and creature. And

He is our Rest — the great invitation of Matthew 11 addressed to those who are weary:

"Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

— Matthew 11:28–30

God is holy and He loves us in His mercy and grace — for Christ my Redeemer, Reconciler, and Rest has purchased my peace with His own blood.

S

Sovereign · Substitute · Savior

He is my **Sovereign** — *Philippians 2:9–11; Revelation 19:16*

He is my **Substitute** — *Isaiah 53:4–11*

He is my **Savior** — *1 Timothy 4:10*

The letter S opens onto the widest possible horizon of Christ's work — from the cosmic sovereignty of the exalted Lord to the intimate substitution of the suffering Servant, to the personal salvation of every soul who has taken refuge in His name.

"On his robe and on his thigh he has a name written, King of kings and Lord of lords."

— Revelation 19:16

The Sovereign Christ has conquered — not by destroying His enemies but by dying for them, not by subjugating His people but by liberating them. He is our Substitute. Isaiah 53 is a portrait of the Suffering Servant, drawn with eyewitness detail six centuries before the events it describes:

"Surely he has borne our griefs and carried our sorrows... But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed."

— Isaiah 53:4–6

He stood in our place so that we might stand in His. And He is our Savior — not merely the teacher of a saving philosophy but the active agent of salvation that He alone could accomplish:

"Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"

— John 14:6

He is in me and I am in Him — for Christ my Sovereign, Substitute, and Savior has united Himself to me by grace and holds me in His eternal love.

T

Truth · True Way · True Life

He is my **Truth** — *John 14:6b*

He is my **True Way** — *John 14:6a*

He is my **True Life** — *John 14:6c*

John 14:6 is among the most concentrated and most contested sentences in the New Testament. In it, Jesus makes three claims — each introduced by the definite article — that together constitute a comprehensive account of His person and His significance for humanity.

"Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"

— John 14:6

He is the Way — not a way among many, but the only path by which fallen humanity can return to the Father. The exclusivity of this claim has always scandalized those who prefer a more permissive religious landscape; but it is the exclusivity of a particular bridge over a particular chasm. He is the Truth — not merely one who teaches true propositions, but the Truth itself: the personal, living ground of all reality. To know Him is to encounter the Reality from which all truth derives.

He is the Life — not merely one who offers life, but the living source of all life. The life He offers is not biological existence but the eternal life that consists in knowing God and the one He has sent (John 17:3):

"And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption."

— 1 Corinthians 1:30

He is my all — for in Christ the Way, the Truth, and the Life, I have found the answer to every question the human heart can ask.

U

Utopia · Unique Friend · Unique Person

He is my **Utopia** — *John 14:1b*

He is my **Unique Friend** — *John 15:15*

He is my **Unique Person** — *Isaiah 9:6*

Every utopian project in human history has ended in disillusionment because it has attempted to build the perfect community on the foundation of imperfect human beings. Christ does not offer a utopian program; He offers Himself — and in Himself, the only genuine home the human heart has ever had:

"Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms... And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also."

— John 14:1–3

The heavenly home Christ is preparing is the original destination for which humanity was designed. He is our Unique Friend — knowing us perfectly, loving us unconditionally, and having laid down His life for us:

"No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you."

— John 15:15

And He is the Unique Person — the one who stands alone in human existence, bearing titles that no other can bear:

"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

— Isaiah 9:6

God is our holiness and highest refuge and I am satisfied — for Christ my Utopia, Unique Friend, and Unique Person is my home, my companion, and my all.



Vesture · Vestment · Verification

He is my **Vesture** — *Isaiah 61:10–11*

He is my **Vestment** — *Matthew 22:1–14*

He is my **Verification** — *2 Corinthians 10:18*

The clothing metaphors that run through the biblical narrative — from the garments of skin that God made for Adam and Eve (Gen. 3:21) to the white robes of the redeemed in Revelation (Rev. 7:9) — speak to the fundamental human experience of nakedness and shame, and to the divine provision that covers it.

"I will greatly rejoice in the Lord; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels."

— Isaiah 61:10–11

The garments of salvation and the robe of righteousness are not metaphors of moral achievement but of divine gift. The believer is clothed not with her own righteousness — which is like filthy rags (Isa. 64:6) — but with the righteousness of Christ:

"...and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness."

— Ephesians 4:23–24

"...and have put on the new self, which is being renewed in knowledge after the image of its creator."

— Colossians 3:10

And He is our Verification — the one by whom all true ministry and all genuine Christian living is authenticated:

"For it is not the one who commends himself who is approved, but the one whom the Lord commends."

— 2 Corinthians 10:18

God alone is covered in absolute holiness and I worship Him — for in Christ my Vesture, Vestment, and Verification, I am clothed in His righteousness and approved before the Father.



Wisdom · Wealth · Word

He is my **Wisdom** — *1 Corinthians 1:30*

He is my **Wealth** — *Romans 8:32*

He is my **Word** — *Romans 10:9–10*

The three W-titles of Christ — Wisdom, Wealth, and Word — describe the comprehensive intellectual, material, and communicative sufficiency He supplies to all who trust in Him.

"And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption."

— 1 Corinthians 1:30

In a world that prizes intellectual sophistication, the gospel's claim that Christ is our Wisdom is both humbling and liberating. The wisdom that matters most — that navigates the great questions of existence, that discerns the moral landscape of human choices — is found not in the academy alone but in the person of Jesus Christ, in whom are hidden all the treasures of wisdom and knowledge (Col. 2:3).

He is our Wealth — not measured in financial assets but in spiritual possessions: adoption, access to the Father, the indwelling Spirit, the certain hope of resurrection. And He is our Word — the living Word received by faith and confessed with the mouth:

"...because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved."

— Romans 10:9–10

"But seek first the kingdom of God and his righteousness, and all these things will be added to you."

— Matthew 6:33

***God owns everything and I am Jesus's — for Christ my Wisdom,
Wealth, and Word is my inheritance, my treasure, and my message.***

X

Expediency · Experience · Exertion

He is my **Expediency** — *John 16:7*

He is my **Experience** — *Philippians 1:20–21*

He is my **Exertion** — *Philippians 3:13*

The three entries under X — each beginning with “ex” — describe the dynamics of a life fully surrendered to Christ: the necessity of His departure and the Spirit’s coming, the experiential reality of Christ-centeredness, and the disciplined exertion of pressing toward the goal.

"Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you."
— John 16:7

The expediency of Christ’s departure was a counterintuitive truth: while the incarnate Christ was present with His disciples locally and temporally, the Spirit is present with the whole Church simultaneously and eternally. The Ascension was not abandonment but expansion. He is our Experience:

"...as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain."
— Philippians 1:20–21

And He is our Exertion — the goal toward which all disciplined effort is directed, the finish line toward which the runner strains:

"Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

— Philippians 3:13–14

He is ever my power — for in Christ my Expediency, Experience, and Exertion, I live by His Spirit, for His glory, toward His goal.

Y

Yahweh Incarnate · Yielded Servant · Yearning Savior

He is my **Yahweh Incarnate** — *John 8:58; Exodus 3:14*

He is my **Yielded Servant** — *Philippians 2:7–8*

He is my **Yearning Savior** — *Luke 19:41–42*

The letter Y brings us to the most fundamental of all the divine names — Yahweh, the I AM, the self-existent God of the burning bush — and to the stunning claim of Jesus that He is that very God, now incarnate in human flesh.

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.'"
— John 8:58

The Greek ego eimi — I am — deliberately echoes the divine self-disclosure of Exodus 3:14: "I AM WHO I AM." Jesus does not merely say "I was"; He uses the present tense of absolute being, the very name by which God identified Himself to Moses. The reaction of His hearers — they took up stones — is the only rational response to the claim if it is blasphemy; or the only rational response of worship if it is truth.

"God said to Moses, 'I AM WHO I AM.' And he said, 'Say this to the people of Israel: I AM has sent me to you.'"
— Exodus 3:14

He is the Yielded Servant. The eternal I AM chose to yield Himself — to take the form of a servant, to become obedient even to death on a cross. This willing self-surrender is the mystery at the heart of the Incarnation. And He is the Yearning Savior — weeping over the city that would crucify Him, weeping with a love that will not force its way but will not withdraw its offer:

"And when he drew near and saw the city, he wept over it, saying, 'Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.'"

— Luke 19:41–42

Christ is the great I AM — Yahweh Incarnate who yielded Himself in love and yearns for every soul to know the peace that only He can give.

Z

Zenith · Zest · Zoom

He is my **Zenith** — *Philippians 2:9–12*

He is my **Zest** — *Philippians 3:13*

He is my **Zoom** — *John 12:32*

We arrive at the final letter of our alphabetical meditation — and fittingly, it points us toward the highest, the most energetic, and the most universally compelling dimensions of Christ’s person and work.

"Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

— Philippians 2:9–11

The Zenith of Christ is His exaltation — the Father’s vindication of the Son who humbled Himself to death on a cross. The movement of Philippians 2 descends from the heights of divine glory through the Incarnation to the lowest point of human degradation — and then ascends, in a single divine act, to the name above every name.

He is our Zest — the source of the deep, irrepressible joy that characterizes the authentic Christian life. Paul writes from prison, facing the possibility of execution, and exhorts his readers to “rejoice in the Lord always” (Phil. 4:4). The zest he commends is not a mood dependent on circumstances but a joy grounded in the unchanging reality of Christ’s lordship and ultimate victory.

And He is our Zoom — the magnetic, centripetal power of the lifted Christ, drawing all people to Himself across every barrier of culture, language, history, and personal sin:

"And I, when I am lifted up from the earth, will draw all people to myself."

— John 12:32

The cross is not merely the means of salvation; it is the center of gravity of the universe. Every soul that has ever been saved has been drawn by the power of that lifted Christ.

"Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life."

— John 5:24

God is Life and I am truly alive — for Christ my Zenith, my Zest, and my Zoom is the highest name, the deepest joy, and the irresistible love that draws all things to Himself.

Conclusion

The Living Word Who Is Our All in All

"In him we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible... All things were created through him and for him. And he is before all things, and in him all things hold together."

— Colossians 1:14–17

We have traveled, letter by letter, through the inexhaustible alphabet of Christ's person and work. We began with A — Awesome God, Answer, Advocate — and have arrived at Z — Zenith, Zest, Zoom — and at every step we have found the same truth in a different facet: Jesus Christ is sufficient. He is sufficient for every need, every fear, every question, every moment of joy and every valley of shadow. He is, in the most literal and most glorious sense, our All in All.

The three personal questions with which this book closes are not rhetorical. They are the questions that every human being must face, sooner or later, in the quiet of her own heart:

Where did I come from?

Who am I?

Why am I here?

The answers that Christ gives are personal disclosures: You came from the creative love of the Father, who made you in His image for fellowship with Himself. You are a child of God — redeemed, adopted, beloved — whose identity is secured not in your own achievements but in the grace of the one who died and rose for you. You are here to know

God and to make Him known, to love and be loved, to bear the fruit of the Spirit in a world that is longing, whether it knows it or not, for the gospel that you carry.

"For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well."

— Psalm 139:13–14

Let us confess that we were created and born — that we are not self-made or self-sufficient creatures, but the handiwork of a Creator who loves us with an everlasting love. Let us worship God alone and always. And let us live and die for God, for ourselves, and for others — for this is the shape of the life that Christ lived, the life that He imparts, and the life that will be consummated in the glory of His presence.

"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

— Galatians 2:20

Christ Jesus — from A to Z — is our Living Alphabets. He is the word that speaks every other word into meaning. He is the life that makes every other life intelligible. He is the love that is the ground and goal of all existence.

"I am the Alpha and the Omega, the first and the last, the beginning and the end."

— Revelation 22:13

Soli Deo Gloria.

To God alone be the glory.

*Pastor Baltazar A. Niangar
Bacolod City, Philippines*

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About the Author

Pastor Baltazar A. Niangar is a Pastor Emeritus who holds the degrees of Th.B. (Bachelor of Theology), A.B. (Bachelor of Arts), and D.D. (Doctor of Divinity). He has devoted his life and ministry to the proclamation of the Gospel of Jesus Christ and the theological formation of God's people across multiple decades of pastoral and academic service.

Dr. Niangar resides in Bacolod City, Philippines, together with his beloved wife Estrella, whose faithful companionship has been a constant source of strength and encouragement through every season of ministry. Their daughter and son now reside in the United States and Canada respectively, where they carry forward the legacy of faith that was first kindled in a Filipino home and a Filipino church.

He served for many years in partnership with the members of Holistic Enhancement for Lay Leaders and Pastors (HELP, Inc.), a ministry organization under the leadership of Pastor Riley Legarde, committed to equipping the whole people of God for faithful service in church and society.

His theological formation reflects a deep engagement with the Reformed and evangelical tradition, shaped by the thought of theologians including Benjamin B. Warfield, Oscar Cullmann, Abraham Kuyper, Louis Berkhof, Karl Barth, Ravi Zacharias, Herman Dooyeweerd, Paul K. Jewett, and R.C. Sproul.

Christ is my Living Alphabets is the eighth volume in the Niangar Theological Library, a series published through Crossway. The previous volumes in the series are:

Spiritual Unity and Personal Diversity in Christ

Why God Did Decree and Allow Evil to Exist

What the Christian Church Should Be

The Reformed Theological Paradigm

The Holy Loving Triune Lord God

God's Grandest Scheme of Salvation

The Christian Ministry

Christ is my Living Alphabets

This devotional volume represents a new dimension in Dr. Niangar's writing: where the previous seven volumes engaged the great systematic and pastoral questions of the Christian faith, this volume enters the register of devotion and contemplation. Its alphabetical structure — from A to Z, from Awesome God to Zoom — is an invitation to explore the inexhaustible richness of the person of Jesus Christ through the language of worship, wonder, and personal encounter.

It is the author's conviction, formed through long years of ministry, that the greatest need of the Church in every age is not more information about Christ but a deeper love for Him. It is his prayer that this volume — humble in form, inexhaustible in its subject — will serve that end for all who read it.

Soli Deo gloria.