

Biola University

Digital Commons @ Biola

---

Talbot Publications

The Louis T. Talbot Archive

---

## El Shaddai: The God Who Is Enough

Louis T. Talbot  
*Biola University*

Follow this and additional works at: <https://digitalcommons.biola.edu/talbot-pub>



Part of the [Christianity Commons](#)

---

### Recommended Citation

Talbot, Louis T., "El Shaddai: The God Who Is Enough" (1949). *Talbot Publications*. 86.  
<https://digitalcommons.biola.edu/talbot-pub/86>

This Article is brought to you for free and open access by the The Louis T. Talbot Archive at Digital Commons @ Biola. It has been accepted for inclusion in Talbot Publications by an authorized administrator of Digital Commons @ Biola. For more information, please contact [university.archives@biola.edu](mailto:university.archives@biola.edu).

# EL SHADDAI

*The God Who Is Enough*



*by*

Louis T. Talbot

*Pastor*

Church of the Open Door

Los Angeles

# EL SHADDAI

*The God Who is Enough*

*“And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God, walk before me, and be thou perfect.”—Genesis 17:1*

THERE are many names in the Scriptures given to God, each of them with a different shade of meaning, but I question whether any one of them is freighted with quite as much meaning or has such depth, and length, and breadth, and height in it as this Hebrew word, “El Shaddai,” which means “The God who is enough.” The Lord came to Abraham with this revelation of Himself after he had been out of communion for thirteen years. He got out of fellowship with God when he fell from the platform of simple faith in God, concerning the birth of the promised son, to the lower level of human experience. We learn from the preceding chapters that Sarah indulged hopes that a little lad might gladden the home, but after a while hope deferred gave birth to despair and she suggested that Hagar might be taken to wife. From that evil day, trouble hung like a cloud over the patriarchal home, communion with God ceased, and for thirteen years Abraham wandered from place to place, a disappointed, dissatisfied, and despairing man, and then God appeared to him once again when he was ninety-nine years old, with this healing, heartening and restoring message, “Abraham, you have been unduly influenced by the unbelief of your home; but I am El Shaddai—the God who is enough—and once you get that down into your heart, you will get your eye off circumstances and you will have faith enough to believe the staggering

promise that I now renew: that Isaac shall yet be born to thee in thine old age." God was anxious that Abraham should know Him as "The Enough God" and He has the same concern for every discontented, dissatisfied, and despairing soul in this auditorium this morning. Oh, that every one may be able to sing a chorus familiar to the Salvation Army lassies all over the world. They gather on the street corners in Australia, and this is their testimony given in song:

*Thou art enough for me,  
Thou art enough for me,  
Thou living, loving, mighty God,  
Yes, Thou art enough for me.*

The writer of that chorus has gotten to the heart of the text. Let us think for a while on "The Enough God." I was told of a poor old woman who had never seen the ocean until she was taken there by a friend. After she had been a while on the shore, her friend saw tears streaming down her cheeks, as she looked over the deep. "What do you think of it?" he asked. "It is the first thing I have ever seen of which there seems to be enough," was her reply. Some of us who have been on long voyages, after weeks at sea, know something of the enoughness of God's nature. Have you ever thought what an inconceivably small fraction of the sunshine ever reaches our little world? What do you suppose the fraction is? You would have to divide one millionth part by 273, and then you would find the infinitesimal fraction that comes to this little world of ours. Where does all the rest go? It streams out into space. God certainly is not hard up for sunshine. Oh, men and women, think of the prodigality of the God of nature. How marvelous is the God before whom we bow, the El Shaddai, The Enough God! But the God of nature is the God of Grace, and if the provisions of na-

ture are abundant, the provisions of Grace are equally magnificent.

### I. HE IS ENOUGH FOR OUR SALVATION

Surely the atoning work of our glorious Redeemer is enough. Do you ever wonder whether the work of Calvary is really adequate to lean upon? Believe me, the God of nature is the God of Grace, the God of the Open Hand who sent His only begotten Son to suffer and to die, and to all eternity, that Grace shall be our theme. Whatever Grace may mean, God has an abundance of it, for He speaks of the "unsearchable riches of His Grace." Learn to say:

*Upon a life I did not live,  
Upon a death I did not die,  
Another's life, another's death,  
I stake my whole eternity.*

### II. HE IS ENOUGH FOR OUR SATISFACTION

We have recently seen in magazines and newspapers the pathetic pictures brought to this side of the Atlantic ocean from the other side, revealing the tragedy of long lines of little children, half clothed, almost starving, waiting for hours with a little tin cup in their hands to be filled with soup, their daily rations. Every day and every hour, they were getting more emaciated and more starved, less of life, less satisfied physically. Those were the most pathetic pictures we have been permitted to see, but there is something more tragic and pathetic than that, for there is something far higher in the human life than the physical. There are millions of souls trying to satisfy the deepest desires of the human soul with the tin cup of weak philosophy, or some man-made useless help for the soul's life. How can a man with a great heart and an immortal soul find any satisfaction whatever in the things of this world? He was made for God.

He was made for eternity. Therefore, there is no satisfaction for that immortal nature of yours outside of the vital, personal experience with God—the God who is enough for our satisfaction. The tragedy of it all is that men have never discovered the secret that God is their satisfaction, and that there is no other way to get it. The Lord Jesus, the El Shaddai in human flesh, talked to the woman at the well about this. She had tried everything. She had tried some things she probably ought not to have tried. She had gone the limit to get satisfaction in what this world could give. This woman talked to Him, and He discovered her secrets and immediately she saw that He was different from other people. What did Jesus tell her? "You are in the world where you are all the time getting thirsty. The more you drink, the more you want, but if you will drink of the water that I will give you, you will never thirst again." What a message for those of us Christians who are half in the church and half in the world. I am constantly asked if it is wrong to go to certain places of amusement. Jesus said, "If you drink of the water I will give you, you will never thirst again." Thank God, we will never thirst again if we will drink of the fountain of God's love.

### III. HE IS ENOUGH FOR OUR SECURITY

The God of nature who binds this earth in its relation to the sun, so that it swings around its orbit without the variation of an inch of space, or a second of time, is the El Shaddai who binds the saved sinner to Himself. If gravity, the thing that holds this earth to the sun is wonderful, how much more wonderful and marvelous is grace, the thing that holds us to the heart of God. It is divine favor, it is God's love and mercy, it is God's everlasting, eternal love that binds me to the heart of the universe. Blessed be His name! I can never be separated from it,

for Jesus said, "No man shall ever pluck him out of my father's hand, for I and my father are one."

Does God call you to His holy service? Then He will be your sufficiency, for He has said, "Lo, I am with you always, even unto the end of the age." Did you ever hear that story about the young Scottish preacher who was visiting an old lady who knew her Bible pretty well? I suppose he thought it was his duty to leave a text with her, so he said, before he left the room, "What a lovely promise that is, 'Lo, I am with you always.'" "Hoot, mon," she replied, "it's no promise; it's just a fact." Oh, brother, it is not "I will be with you." That would be blessed, but it is more than that. It is "I AM with you," the declaration of a glorious fact. If we could call the great heroes of faith to this platform, what do you think they would say in regard to the sufficiency of God? "Hudson Taylor, was God enough for you in the midst of the stress of battle, through all the years spent in China?" Can we question what his reply would be? If we could question David Livingstone, who died on bended knee among the swamps of Bangweolo, and say, "Livingstone, amid all the loneliness and labors, your fevers and distresses, was He enough for thee?" Surely his testimony would be, "I found Him to be El Shaddai, the God who is enough." David Brainerd, one of the pioneer missionaries to the North American Indians, would surely give the same testimony. Ah, my friends, there are thousands of people who never read the Bible, but who do read us. Let them see that in all the busy circumstances of life, that you have a God who is sufficient for you, and they will say, "I would that God were my God, that Savior were my Savior, that Spirit my Guide, and that Book my treasure." Let us launch ourselves upon the bountifulness of the salvation, satisfaction, security and strength of the El Shaddai.

Printed in U.S.A. by  
**The Harris Press**  
FANSON & SONS  
CLARK, CALIFORNIA