

# (Depressed Disciples) Satan and the Insecure

by Willie Mullan

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*The devil attacks the minds of believers through fear of death, loneliness, and insecurity, but God's sovereignty and promise to care for the vulnerable give us hope and strength to overcome depression.*

**Duration:** 1:00:22

**Scripture:** Psalm 144:15, Ephesians 6:1, 1 Timothy 5:16

**Topics:** "Satan"

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## Description

In this sermon, the preacher discusses the challenges and struggles that believers may face in their faith journey. He emphasizes the importance of recognizing the subtle ways in which the enemy can overwhelm and discourage believers. The preacher uses the analogy of being like a bottle in the smoke, representing the feeling of being surrounded by weariness, wickedness, or pressing troubles. He encourages believers to hold onto the Word of God and remember that God is always for them, regardless of the challenges they face. The preacher also mentions the importance of not forgetting God's statutes and finding comfort in knowing that God is with them.

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## Transcript

And we're looking at this mighty subject that I have termed depression. And for the past two weeks we have been looking at how the old devil comes and depresses and attacks the minds of some of the believers, to disturb their peace and to really bring them into this place where we call depression of mind. And on the first week we were looking at how the devil comes and attacks the minds of the believers through the fear of death.

And this, of course, he does in many cases. He comes, he tries to make you afraid of death. And I think that you got the truth that evening, that our Lord Jesus Christ, our Lord, is suffering over death.

When he died on Calvary it was the death of death. And he abolished death and he destroyed him who had the power of death. And that evening I think I proved that he was sovereign over everything connected with death, and over everyone connected with death, and can make us more than conquerors through him.

And then last Tuesday we were looking at the dreadful death of loneliness. And I was pointing out to you that sometimes when you stand alone in the shades of sorrow, like Mary at the open tomb, that the old devil comes to upset and afflict and distress and annoy. And sometimes when we're on the slopes of

suffering, like Joseph was.

For Joseph was thirteen long years on the slopes of suffering. Sometimes the devil comes, and he tries to annoy and depress and upset and vex and oppress. And sometimes even when you're like Paul on the stage of Sassas, and you remember on one occasion when he stood up to witness for the Lord, he said out of my stressed answer, no man stood with me but all men forsook me, and he was alone in the service of the Lord.

Sometimes when you're alone in the service of the Lord like that, then the devil comes to annoy you and to distress you. And I think I proved last week that, you know, we should really get the truth into our hearts, that we're really never alone. I know we talk about being alone, and we talk about loneliness.

But remember that the Lord Jesus has promised, I will never leave thee, nor forsake thee. And that somewhere in the shadows, all the time, you can find him. And we must learn to lean upon this Christ who's ever-present, like the woman coming up out of the wilderness, leaning on her beloved.

Now this evening we're going another step further, and it's one that we need to pay a great lot of attention to. We're looking at Satan attacking and depressing and upsetting and vexing and afflicting the seemingly insecure. And when I talk about the seemingly insecure this evening, you will note by the first bit of the notes, that the company of the seemingly insecure comprises the widow and the orphan, and the feeble and the faint, and the aged man and the aged woman, the old age pensioner, and the poor and the needy.

And we will find that Satan singles out this company for to attack and vex and afflict, upset and more depressed. Now before we get on to this, I want to talk to you for a moment or two about a gentleman who came to see me last week, although I wasn't too good. And I want to say that he's a very learned gentleman, an intelligent gentleman.

And I want to say that he's a Christian. And he came to me and he said, you see this heading that you have on these notes, depressed disciples. He said, you know when I'm reading in the book of Psalms I find out that the book says, happy is that people whose God is the Lord.

And I can't reckon through depressed disciples with happy is that people whose God is the Lord. And he said, I would like you to answer this for me. Now can I tell you this, that there is in this world this evening, a little small shot of people who call themselves God's people.

And they believe that they should never have a care in the world. And they believe that from Monday morning to Saturday night and Sunday morning, that they should be happy all the way and singing all the day. And I began to think as I looked into this gentleman's face, that he belonged to this particular crowd.

When he looked at me and he said, you see this book says that happy is that people whose God is the Lord. And you have used the phrase, depressed disciples. And I would like to know the answer to that.

And I said, well most assuredly I will take the time to answer you. And I will answer you from the Bible. Of course I don't believe that any other answer is any use.

Of course I said you see, I think that you're old enough and long enough on the road of life, to have an experience. And experience must give you some kind of an answer. But anybody in this place would like to stand up and say they never had a care in the world.

So I'm afraid I will take you to task. I don't know anybody. So you see, I could argue from experience.

I could argue from the history of the whole church. I could argue from Pentecost to now, in fact I could argue from Genesis to now. But I want to take the time to do it just a little bit this evening, because we're going to settle something next week.

And I want you to be here next week, above any week of all these studies. Because next week I'm going to deal with that one thing. You know I've seen people depressed and nearly out of their mind.

And when I get down to God knows exactly what's wrong, I find that in 99 cases out of 100, there is one thing that they have permitted. Maybe long ago, one lady said to me, it's this hellish, harassing, haunting thing that I have permitted that's bothering me. And so I shall have to take the time next week to go into this a little bit more than what I'm doing this evening about the difference between depressed disciples and happy is the people whose God is the Lord.

So I said to the gentleman, now where did you find this statement? Now I knew where it was, but you know if you come to argue with me, I'll put you in a fix sometimes. I do that, you know, that's within me. And it's my right, if you're coming to argue, I want to know if you know where it was.

And so he did know. He said it's in Psalm 144. And I said, all right, we'll look at it.

Will we have a look at it now? It's the, it's Psalm 144. And it's the last verse of that Psalm, and please note that at the commencement of that Psalm, it does say that it's the time of David. And David is turning this wonderful 15th verse and saying, happy is that people that is in such a case.

Yea, happy is that people whose God is the Lord. And I said, that's a phrase that's going through your mind. He said, you know, happy is that people whose God is the Lord, and the disciples don't seem to sort of weigh up together.

I said, you're quite sure it was the time of the appendix? He said, yes it was. Well, I said, that's Psalm 144. Can I take you back to Psalm 142? That's not very far back, sure it's not.

Now, again, you'll find it's David that's paying in this. And in the third verse of Psalm 142, he said, when my spirit was overwhelmed within me, then thou knewest my power. So I looked at this gentleman, and I said, you're not trying to tell me that when his spirit was overwhelmed within him, that he was happy.

You're not trying to tell me that, sir. Now, that took him back a little bit, because I don't think that you should go around poking one or two little bits out of this book. I'm afraid you'll have to be able to take it all with you, because the Bible says, more than happy is that people whose God is the Lord.

And the man who penned it with the same hand, and I believe with the same pen, and almost at the same time, says, when my spirit was overwhelmed within me. And I would think that if I were asking for folks to stand up and contest, there was a time when your spirit was overwhelmed within you, that I would get far more of you than the folks who never had a chair in the world. I think we've got to see love.

And I said to this gentleman, that's Psalm 142, and have a look at Psalm 143. And it's David again who is penning this, and in verse 3 he said, for the enemy hath persecuted my soul. And I think you know you've always got to get the enemy into perspective.

Because I know that in a certain sense, happy is the people whose God is the Lord. Oh, but we have an old enemy. And I'm afraid you've got to get the enemy into the picture.

And David is saying, for the enemy hath persecuted my soul, he hath smitten my life down to the ground, he hath made me to dwell in darkness of those that have been long dead, therefore is my spirit overwhelmed within me. My heart within me is deathless. So I looked at him again and I said, you're not trying to tell me that then the enemy overwhelmed his spirit within him, and that his heart was deathless, but he was happy.

You're not trying to tell me that, are you? Now he's beginning to pull his horns in. He's coming around with a whole conglomeration of the wonderful fellow that he is. I'm afraid we'll have to bring the whole group with you when you come.

And don't betray this old stupid idea of taking a text out and making a doctrine out of it for everything, because we have a whole group you know. And I'm afraid that the experiences of the believers doesn't stand up to this fanatical idea. I don't know believers that never had a care in the world.

I've known too many who have been overwhelmed. You see, I could also take them back to the 61st Psalm, and David had committed a sin with Bathsheba, and he had also murdered her husband. And now he's coming in a broken heart as though before God.

And he's looking into God's face and he's praying, restore unto me the joy of thy salvation. You're not telling me he's happy when he has lost the joy. I hope you won't talk riddles to me.

You see, some people make things sound so wonderful until you start to take it apart. Sometimes they come round to little fellows who are not able to take it apart, and they get talking the nonsense. Well, I would rather you would come to me, because I would think I would be able to defend myself all right.

I think that everybody here knows this, that when the Lord Jesus was going down the inner throat with the two, you remember Jesus himself drew near and would listen. And he said, what manner of communications are these that you have one to another and are tied? I would think you know what the word tied means. You see, sometimes the enemy comes, and he comes in a very subtle way, and he can overwhelm you.

And sometimes when you sin, and you get to know in the depth of your soul that you have sinned, then you lost the joy of God's salvation. And no wonder, sometimes when your feet of faith have almost gone, and you're beginning to question if Christ is a Redeemer or not, like the two on the road to Emmaus. Then I'm afraid when your feet of faith is almost gone, I'm afraid you'll be sad.

And you see, I think we could take this out very well. But I don't think that I need to do any more about that this evening. I could go on for a long time.

You know when the storm came, and his disciples were in the boat? It says they were in jeopardy. Asked this fellow the other day, you know what jeopardy means. Oh, I get fed up listening to tripe at times.

Especially when your mind's filled with everything else that's truth. Look, let's get it quite clear that in life there's an old enemy going about seeking whom he may belong. Let's get that bit quite clear.

Let's get it quite clear that there are burdens in life. Why would the Lord Jesus say, cast all your care upon me if you haven't got any? My dear friends, there are storms in life. And the best of God's people get into the storm at times.

And you may well be in jeopardy if the enemy gets in on you. And so you see, I don't think we need to go on with that. But next week I'll take a bit more out of that as we come to the subject of this one sentence.

But this is a mighty portion that we have for this evening. Let me say this as a sort of introduction to it, that when you come to consider the Apostle Paul, you know, I believe, and I'm not always right in what I believe, but I believe that Paul was probably the greatest worker God ever had. That's what I believe.

I also believe that Paul was probably the greatest Christian the world ever seen. And I also believe that Paul was probably the greatest missionary that ever lived. Of course, those are all my own beliefs, and you can differ with me there if you want to.

But I assure you he was a mighty character. And this little saved Pharisee, he penned fourteen letters in our New Testament. Remember, that's a big picture for our New Testament.

He penned all Romans, and first and second Corinthians, and Galatians, and Ephesians, and Philippians, and Colossians, and first and second Thessalonians, and first and second Timothy, and Titus, and Philemon, and I believe he penned Hebrews. And if you count them all up, you'll find he penned fourteen letters in our New Testament. It's a big bit of the New Testament.

And if you look at these letters through very carefully, I think you'll find this. That this little man knew the Lord. Now you only need to look through the letters and see what he had to say about the Lord.

He knew all about the glory of the Lord. It is Paul who calls him the Lord of glory. He knew about the humility of the Lord, that he who was rich became poor.

And he knew more about the victory of the Lord of Calvary than anybody else that I know. In fact, you know, this was the thing that Soviets saw mostly. God forbid that I should glory save in the cross work of our Lord Jesus Christ.

And I think that you young preachers, bless you, you should notice in these fourteen letters that he knew everything there was to know about the gospel of the Lord. And if you want to know about the gospel, just follow the pages and mark every place where he talks about it. He says, Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should become of none effect.

And you'll find if you trace all that he has to say about the gospel, prove that he knew more about the gospel than anybody I know. And he didn't only know about the person of the Lord and the gospel of the Lord, but he knew all about the problems of the people of the Lord. He knew about the carnality that was going on in Cairns.

And he knew all about the gospel without growth that was being preached at Galatia. Yes, and he knew the high hills that the Hebrews were facing. And he knew all about the trials of the Thessalonians, and I don't need to go on that he knew all the problems.

But there is one thing else that he knew more than anything else it seems. You know, when he is writing to a church, or he's preaching an assembly, you know, he seemed to know everybody that was in it. You

know, sometimes he talks to peasants, that is, saints, who were working for other people.

And he begins to tell them how to go to the work, to work with single-eyedness for Christ, just do it for Christ. And then he knew that there were masters in the assembly, men who owned a business, and had other people working for them. And he begins to come across them, how they should really treat fellow believers in the business.

And he knew there were husbands there. He talks at times at a long length to husbands. And then he talks to, lovely and clearly, to wives.

And then he talks to fathers, tells them how they should bring up their children in the admonition of the Lord. And then he talks to the children, you young believers who obey your parents in the Lord. And the more he can see the whole congregation like this, I want to say this, there are times that he goes further than this.

And his fingers are giggled, which sometimes we tell them to do. And his fingers are laughing. And his fingers are the weak and the weary, and the aged man and the aged woman.

And you'll find him talking to Timothy about the aged man and the aged woman, and talking to Britus too. And you'll find that he has a word for the stranger of it all, sir, and Enoch Powell would need to learn it. Yes, you see, he knows this whole company.

Now, why I'm taking the time to lead you up to that, that Paul could see the widow and the orphan and the saint and the worthy and so on that we have here. I want to say this this evening, that this is the company that the devil comes against desperately, to get the hold of that. Because that's very important for us this evening.

And I want to talk to the widows in this assembly, and I want to talk to the assembly about the widows in the assembly. I want to say to every widow and every orphan and every stranger as it were, and every aged man and aged woman, I want to say this right now before we get into this, that God is on your side. I want to say that God is for you.

And I shall prove this before this is over. Why in every distant kitchen under the sun, God stood up for the widow. And God stood up for the orphan.

And God stood up for the stranger. And God stood up for the weak and the weary. Ah, but the devil came against them.

And sometimes the devil needed even the hand of the believer to touch them. And I shall threaten you before this night's over, that you'll never do it again. So let's try to get this into proper order now.

We're on the way back at the book of Exodus, and we're at chapter 22. The book of Exodus, and we're at the 22nd chapter please, Exodus chapter 22. Sometimes there are verses here that we scarcely read.

See verse 21, the book of Exodus 22 verse 21, and God is given out the ordinances and the modern laws that the nation should attend to. And he said in verse 21, law shall neither vex a stranger, let's get the word vex in now, because that's the thing the devil does, nor oppress him. And I want you to get the word oppress in too.

Thou shalt neither vex a stranger, nor oppress him, for you were stranger in the land of Egypt. See verse 22, ye shall not afflict, let's get that word afflict in now. We've got the word vex, we've got the word oppress, we've got the word afflict, ye shall not afflict any widow, or fatherless child.

If thou afflict them in any way, oh let's get that in anyway then, and they cry it all unto me, I will surely hear their cry, and this is one of the promises of God, and it's to rid us of the orphans. I'll tell you this, he promises before you call, he says, listen if you call I'll hear you. There isn't any question in this.

This is a prayer that will be heard. And he says, if they, if thou shalt afflict them in any way, and they cry it all unto me, I will surely hear their cry, and my wrath shall wax hot, let's get that bit, and I will tend you with the sword, and your wives shall be widows, and your children fatherless. I'm just trying to lay down the thought of law, that God at all times, in all dispensations, and we'll prove this, was on the side of the widows, and he was on the side of the orphans, and he was on the side of the strangers, and he wasn't having them waxed, or oppressed, or afflicted in any shape or form.

Now it's the very same when you come into the New Testament. Let's come to 1st Timothy, and we're at chapter 5. 1st Timothy, and we're at chapter 5. Now this is a very difficult chapter, and we've got to take just a little minute or two with it. 1st Timothy, chapter 5, and Paul writing here to Timothy in verse 3 said, honor widows that are widows indeed.

Now I think I've got to explain a little bit here to you. You see there are widows in this chapter, and then there are widows indeed, in this chapter, and they're different you know, and I shall show you the difference just in a moment. I want you to get the word honor into your mind, honor widows, that are widows indeed.

See verse 5, now see that is a widow indeed. Let's get that all the time like that, undefiled, trust as in God, and continuous in supplications and prayers night and day. And then I want you to go on down to verse 16.

If any man or woman not believeth, talking to young men or women that believeth have widows, if your mother's a widow, let them relieve them, and let not the church be charged that it may relieve them that are widows indeed. And you're bound to see the difference between widows and widows indeed now. Because the young men have to look after their mothers and provide for them.

And mind you it does say in this very chapter, let's have a look at it, you see verse 8, but if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel. Mind you that's a terrible indictment, that a believer could be worse than an infidel. And mind you, unfortunately you know, there are some old widowed mothers, and they're lying in old homes all over the country, and some of the nicest ladies I ever knew are lying out in an old place like Waringfield, and they've got sons and daughters who never go near them.

And I'm afraid God has got a lot to say to you, and I'm afraid you're worse than an infidel. And if you're here I hope you blush and go home and get it put right. All that I want to make out is there's a difference between widows indeed and widows.

You see I think that sometimes we forget when we go way back to these writings that there were no people's homes, there were no hospitals, there was no nothing. And you see the Church of Jesus Christ come to look after them. And I think you can notice this can't you? Do you see verse 16? If any man or

woman that believeth hath widows, let them relieve them, and let not the church be charged, that it may relieve them.

You can see the difference between these two. That are widows indeed. See verse 9? Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of her good works.

If she hath brought up children, if she hath lodged strangers, if she hath washed the saint's feet, if she hath relieved the afflicted, if she hath diligently followed every good work. You see when a woman was over 60 years of age, the church in those days had to take her and look after her. There wasn't an old people's home, there wasn't any place to put her.

The church was looking after her. But she must have proved herself before this. She had brought up children, other people's children.

She had washed the saint's feet. She had done a thousand things. Now we don't want to go into the discussion between widows indeed and widows just now.

It's plain enough. All that I want to say is this. That dear widow.

God has always been on your side. Way back in the days of war. He's standing up for you.

And he let Israel know that if they afflicted or oppressed or hurt. And he would come across them. And he was moving through Paul in days when there was no help at all.

And he was letting the church know exactly where it stood and what it should be doing. Sometimes you know, some of the elders come to me and say, listen you, see Mrs. Salter, I have a remotion that you're facing problems. Sometimes a dear widow scarcely knows where the money for the next bill is coming from.

And it would never do for this church to end the year with 19,000 pounds in the bank and let that widow go there. And it won't happen while I'm here. And I'm so thankful that there's a band of men around me ready to step in.

And dear widow, if you get anything put in your hand, there's nobody but me and the treasurer knows about it. There's nobody going to know. That's just a part of the work of the house of the Lord.

And they should pay attention to it. But I'll tell you this. That widows and orphans and old age pensioners and the faint and the weary are the open attack of the devil all the time.

Now that is what I've got to get around to, isn't it? Let's go way back. And we're way back at the book of Exodus again. And we're at chapter 17.

Want you to see the end of me coming. Book of Exodus chapter 17. Now Israel is just coming out of out of Egypt here.

And you know they'd never been into battle before. They'd been slain down in Egypt and by the blood of the lamb and the outstretched arm of God. God had brought them up.

And here they are in the wilderness and verse 8 says, then came Amalek. What a mighty little phrase it is. Then came Amalek and fought with Israel in Rephidim.

And the word then, you can see the moment. Want you to see that moment when the enemy came. But I don't think you've seen the whole picture there.

I think you'll have to go over to the book of Deuteronomy chapter 25 to see the whole picture. Let's get over to Deuteronomy. And we're at 25.

And we're way down at verse 17. Now watch this very carefully. God's talking to the nation now.

And he's saying in verse 17, Remember. Remember what Amalek did unto thee by the way. When ye were come forth out of Egypt.

How he met thee by the way. And smote behind most of thee. Even all that were feeble behind thee.

When thou wast faint and weary. And he feared not God. Therefore it shall be when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possess it.

That thou shalt blot out the remembrance of Amalek from under heaven. And he put this little phrase in. Thou shalt not forget it.

You see I want you to see the enemy coming. I don't only want you to see the moment then came Amalek. I want you to see the massacre.

You know this was a terrible day. He smote behind most. Ah yes.

He smote all the feeble and the faint and the weary. Now this Amalek of course is the type of the devil. This is how he comes along.

And I'll tell you that sometimes when the widows in dire streets and the thorns howling. Which is the way that the hindmosters of the world. It's just then the devil comes.

Now I say this to you tonight. Make sure that your hand is never raised against the widow. Make sure your hand is never raised.

Make sure your tongue is never raised. Because you'll be doing the devil's work. Because he's going to come to attack them.

And affect them. And back them. And this is what he does continually.

Now I want you to see the way the Lord took this. He said to Israel remember what Amalek did. And I want you to drop his name out from under heaven.

Oh God is not putting up with it. Look let's go over hundreds of years later to the first book of Samuel. First Samuel.

And it's chapter 15 isn't it? First book of Samuel. And I want you to get the hold of this. Now the old prophet is coming to Saul the first king of Israel.

And it's hundreds of years later of course the judges have run in between. Verse 1 first Samuel 15. Samuel also said unto Saul the Lord sent me to anoint thee to the king over his people over Israel.

Now therefore hearken now unto the voice of the words of the Lord. Thus saith the Lord of hosts. I remember that which Amalek did to Israel.

Highly wait for him in the way when he came up from Egypt. Now go and smite Amalek. And utterly destroy.

Let's get the utterly destroy all that they have. And spare them not that slay both man and woman, and infant and suckling, ox and sheep, camel and lambs. You know God never forgot this.

And God is not going to forget what is done against the widow and the orphan and the stranger. God is going to be on their side. And I will tell you this first thing.

That there is not an Amalekite in the world tonight. We can't find one. I think I would be right in saying that in the book of Esther.

That Haman, wicked Haman was an agadite. Ah he was still after the blood of the innocent ones. And I'll tell you this.

That when he was hung on a scaffold his ten sons were hung beside him. And I believe it was then that God blotted the name of Amalek from under heaven altogether. I'm just trying to say you know.

That he was the picture of the devil. And I believe the devil comes. You remember how the tribe of Dan and old Jacob was wise enough to call Dan a serpent.

And the Danite went up to the people of Resh. A people of the nooses. A people with no protection and no friends and no associates.

Oh just like the poor widow of the orphan. I wish we could see the widow at times. I wish we could see her problems.

I wish you could see the orphan boy lying in bed. He doesn't want to talk. Surely he doesn't.

But in the midnight hour his eye is thin with a tear. He's no daddy now. Nobody to plan the future.

And the devil will come. And how often I've sat on the chair and I've listened to the widow and the orphan and the feeble and the faint and the aged man and the aged woman. And I know.

I know the devil is after them. No wonder the devil would love to upset these meetings. No wonder.

Because we're going to beard him when he's gone. Should it be the last thing we do. He and I are not on speaking terms this week at all.

I hope he never speaks to me again. Yes. You know I want you to get the hold of this.

I want you to know that the devil will be after there may be some in this meeting now. Just right here with us this evening. And you know better than anybody else what I'm talking about just now.

I want to tell you that David, David used a metaphor once. Let's go to it. It's the book of Psalms and it's 119.

The book of Psalms and it's 119 and it's verse 83 I think if I'm right. The book of Psalms 119 and it's verse 83. Now listen to the psalmist talking here.

He says, For I am become like a bottle in the smoke. Then he put the word yet in. Yet do I not forget thy status or thy word.

Now that's a mighty metaphor that's there. A bottle in the smoke. And I think if he's going to get anything out of it we'll have to remember that he wasn't talking about a glass bottle.

Not a lemony bottle. Or not at all. You see he's talking about an old skin bottle.

They made bottles out of skin in those days. And if you ever go to the land of Palestine and you get out in the Syrian desert there somewhere and you see one of these bedouins Now it would be a good thing to go down very carefully of course. You'll have to go carefully because if they don't want to they'll soon put you away.

But if you go down carefully I think you'll get in all right. You'll find it's a large black tent. Black tent made with goat skins.

And there's a sort of canopy that comes out in the front. Stretches out just a piece of goat skin that stretches well out about maybe 12 feet out. And it's tied up with a piece of rope to a pole over there and to a pole over there and you drip over.

And at the heat of the day the old chieftain sits under the canopy in the shade. Now some of the boys that are out working in the desert they come in at the heat of the day and they'll take off the skin bag and they'll put it over that peg out there and just hang it over there. Now always they have a fire going maybe 20 feet out.

But sometimes the smoke from that fire it's blowing directly into the bottle or into the bag. Now I believe the thermos must have stopped here once upon a time. And he could see the bottle in the smoke.

He could see it being dried up by the smoke. It dries it up you know. It's not good for them but they're careless and they just throw it over that peg.

It also gets dirty and I'll tell you what's more it gets stinky. And you know as he sat there and watched it he said you know there's a time or there have been times when my life has been like a bottle in the smoke. And I believe that this is the language that the widow and the orphan and the stranger and the aged man and the feeble and the faint can use when the enemy is coming along.

My he's like a bottle in the smoke. Maybe he's in the smoke of some wearing weakness. Oh it may be mental you know.

And the old devil comes early in the morning before the rest of the houses awake and you're like a bottle in the smoke and you're in the smoke of some weary and weakness. Or it may be that you're in the smoke of some pressing problem. Maybe it's financial and the devil comes.

Well it's just then you've got to remember he says I have become like a bottle in the smoke yet do I not forget thy statutes. You see you've got to get back to the word of God. You've got to get back that the Lord has always been for you.

Never mind about the blast of the evil one. Never mind about the activity. Never mind about the pressing problems.

Let's get the hold of this tonight. If there's a text in the book that the widow and the orphan can claim it's this one. If God be helpful.

If God was ever for anybody he was for you. And if God before you who can be against you. You see I think we've got to get this into our minds this evening if we're going to walk into the victory that the Lord wants us to have.

That the Lord is just the same today. Way back there in the old economy when he was writing out the moral law. When he was writing out the ordinances for the nation.

You know he was on the good side and he was laying down the law and he said if you touch her I'll tell you I'll come around and I'll do you. And when he's writing in the new testament he's pressing Paul. I'm telling you this now.

You look after these widows that are widows indeed. I'll tell you dear I want you to get the hold of this if he hasn't changed. Or lift up your head a little bit.

You know the Lord is just the same today. I believe that if any of the crowd in this meeting can claim this. Casting all your care upon him for he cares for you.

I believe he cares for you. I believe it's yours. And I believe you can claim it.

I want you to get the hold of that. You know when he says if they pray to me I will hear them. I'll tell you he hasn't changed he'll hear you cry.

You know you can go back through all the old books of the old testament like Jacob and Joseph and Moses and Daniel and Zacharias and Elizabeth and Simeon and Anna. Oh I could pick them all out and rest the rest of the night on this quite easily. I'll tell you he was with them to the very last step.

Dear friend in this meeting if you're the one if you're the one he's coming to then I'll tell you this he can make you more than Tom. Let's get this into our mind this evening that next week it's it's a sort of special week. It's that one thing it's that haunting hellish horrible thing that you committed that they come back with all the time.

And I want to show you how you can defeat him. You know there was a bandage man on one occasion he was just a boy at the time and his mother had just buried one of the sons and there was another one dead and the father had died before this. And as the boy watched her looking into the coffin with tears in her eyes he scribbled it out for her.

It was mummy what a friend we have in Jesus. All our sins and grief to bear. What a privilege to carry everything to God.

That was a bandage man who wrote that. We'll just sing the one verse that evening. 319 and it's the first verse.

We have and take us to our homes and safe space through Jesus Christ our Lord. Amen.

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