

# Koronis Conference 1970-03 the Pot of Oil

by Neil Fraser

---

*The sermon emphasizes the importance of having our own faith and confidence, rather than relying on others, and living beyond the blessings to the blessed, with joy in God.*

**Duration:** 31:25

**Scripture:** Psalm 16:11, Psalm 37:4, Matthew 6:33, Romans 5:1, Philippians 4:19, 1 John 2:1

**Topics:** "Tribulation", "Peace With God"

---

## Description

In this sermon, the speaker begins by acknowledging that he will try to keep his message brief. He highlights the importance of certain key words in Romans chapter five, such as 'also,' 'not only so,' and 'much more.' The speaker emphasizes the significance of enduring tribulations and how they can teach valuable lessons and make life valuable for God. He then discusses the concept of peace with God, explaining that it is a result of the work of Christ and the removal of sin as a barrier.

---

## Transcript

He was gone, she didn't have any resources upon which to rest. Let us beware, sisters, of trading upon the faith and strength of faith and piety of your husband, so that when he is gone you have not exercised a faith and confidence of your own, and you realize that you have been trading all too long upon the piety of your spouse. And that's good advice also for husbands, to be sure.

Let us make sure that we have a confidence of our own, born of long personal, individual experience in the school of God, that when he or she who is more dear to us than life itself is taken away, we are not so bereft that we have nothing upon which to rest. Be that as it may, she was in desperate need. She destitute, all but destitute.

She seemed to have forgotten the pot of oil she had brought with her. In danger, according to her, of being sent into slavery, at least for six years, to pay the debt. With a bitter experience, she came to the man of God, and he said to her, what have you got in the house? She said, and then she seemed to remember, well, say the pot of oil.

If there was a bitter experience, there was a blessing. She did have it, and in the hands of the man of God, that was sufficient. For he said to her, go borrow the vessels abroad.

Borrow not a few, and go in and shut the door. You'll find the door is shut three times upon a different thing in each case. And so she did so, that they had to borrow.

And she took them, and to her amazement, she had countable excess. She said, bring some more vessels. And then the man of God said, go and pay your debt.

But then he didn't stop there. And it's the words that follow. He says, go sell the oil and pay thy debt.

And, live thou. That is to say, he not only removed what he provided, go and live. Now in Romans chapter 4, we have our debt paid.

Blessed is the man who is transgressed. And we're shown by which, the means by which, our debt has been paid. But when you come to Romans, in fact, the Spirit of God seems to say to us, go and live often.

But on the other hand, it's not very often you have Brother Fraser, right? Now our debt is covered in chapter 4. Now in chapter 5, I want you to notice such words as, also, not only so, and much more. These are the key words of Romans chapter 5. And as we read now the first 10 verses, 11 verses at least, briefly, let us notice the recurrence of therefore being justified by faith. We have peace with God through our Lord Jesus.

Some versions say, let us have peace with God, making it an exhortation. I think that is wrong. You haven't reached the exhortative.

We are still in the realm of the objective responsibilities of being justified by faith. We have peace with God. Not the individual tranquility of your heart.

This has to do with the great objective fact of peace with God. When peace was the core, very joy. Now whether the news that peace had been declared resulted in smiles through mind that peace, and irrespective of the tranquility of your individual heart, sin as a barrier, by whom also, by whom also we have access into a grace in which we, we have access, we have access into a grace in which we, after the queen was not, and when her uncle Mordecai, she says, I don't know if I can go in.

You know the law of the country, if anybody enters the king's presence, unless he holds out the golden scepter, he'll die. And the king has asked me to come into his presence for 30 days. Which makes us think the king was tiring of his beautiful queen.

I haven't been asked into his presence for 30 days. But she says, I'll go. And if I perish, that she head into the king's presence, of the grace in which she, and so she, and she stood in the doorway.

But that's a fact. Be nice when he comes home. Anyway, she put on her beautiful robe, and she stood in the doorway.

And the king looked out, and his heart went out to her. And he held out the golden, and timidly she came down. And he said, what is it, queeness? Just name it.

And it'll be yours. And she was so startled and confused, that she discovered really, although she wasn't sure of it, and signed the king's pledge to meet her needs unto the half of his kingdom. But you know, when you and I come to Christ, we have access by faith into a grace in which we have a perfect ingrace before God.

So that we can come to him, and by faith touch the golden. Our need met, according to the half of Christ's kingdom. And you may come to him, my brother.

And you may come to him, my sister, with the most unusual gift they have given to you. And he told her this story. He said his sister, I think in Mankato, was going to have a dinner party, and she had invited about a dozen of them to have baked ham.

So she ordered it. Afternoon, the snow began to fall. And it fell and fell.

And she said to herself, and when she was cleaving off the table from the few that came, she said to herself, and she immediately thought of a woman who lived up the street, who lived alone. She said, I'll give her some of that ham. She said, no, I can't give it tonight.

Do you ever try to? But she had no peace. And she dumped down at the woman's door some of the baked ham. How did you like that baked ham? Did you bring that baked ham? Oh, she said, let me tell you.

She said, no, I was sick in bed. But then when I began to feel better, I began to go over the few things I had in the house. And she said, I just lay on the bed, and I just make it baked ham.

That did me a lot of good. And then you'll notice it says here, and rejoice in hope. That may not draw, although thank God, the words, the glory of God seem usually to be.

We have to think that the biggest thing on the horizon of all that God has here, rejoice in hope of the time for the knowledge of the Lord, but be glory in tribulation. Oh, you say, I, I. Glory in tribulation. Knowing, glory in tribulation.

Knowing that tribulation, tribulation, now tribulation in itself only helps things. How would you like a spoonful of salt? Or whatever else to put. But put all these things together.

You'll never glory in tribulation until you see them working together for your good. Knowing that tribulation works is when God goes in with you into the tribulation, into the valley, and shows himself strong there, and teaches you things you couldn't otherwise. After all, steel at its lowest value, which you pitch around in the dirt, but steel at its highest value may consist in what spring? Those things, springs that move delicate instruments.

And how do they arrive at that value? With heating and hammering. And heating and hammering. And heating and hammering again.

And you and I are to welcome those things because of what they produce in us. They make life valuable for God. Our lives are not to be horseshoes pitched around in the dirt.

They are to be watch springs used in the plan of tribulation works that thing, and that fortitude exputes. Here's a young fellow, he's made up his mind to take up the sea as a colleague. This is his first voyage.

He's out there in the wild, and there's a storm. He's scared. He says, if I ever get off here, you'll never see me.

He's leaning on the bridge. But he looks up and sees that man, and he says, he had been through this, dear friend. It had worked.

But God doesn't want an experienced hope, and it's a hope we read here, that maketh not ashamed. Poured out like a torrent in our hearts by the then being now justified by his blood, we shall be saved from wrath, not just the salvation, from all the wrath that's in the future, including the great tribulation. For in the book of Revelation, between chapters, it's in heaven and chapters that Jesus, our Deliverer, and God hath not appointed us to wrath, but to obtain salvation by our Lord, that whether we watch, and then we'll see.

For if when we were enemies, we were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life. This is his life. We are reconciled by being reconciled.

He's saved by his living, by his life, which we have heard quite a lot. I want you to think tonight, a man who is called in first. Perhaps you'd like to keep your hand in the place, and if any man sins.

It doesn't say if and when any of you sin, as if sin were something, and if, I'm writing to you that you don't sin, but if you do, remember, we have Jesus Christ the righteous. Two things I want you to notice. It does not say if any man confesses.

It does not say if any man confesses, we have a man who'll take with the Father. But if any man sins, in other words, the advocacy of Christ does not begin when you confess. The advocacy of Christ begins when you sin.

It's not your confession that results in his advocacy. It's his advocacy that results in your confession. You see, our dear Pentecostals, are continually thanking him for the precious, and who often make you ashamed.

We believe they're sadly lacking it, and they believe with all their hearts that you can be saved for many years. And if you sin as a believer, the advocacy of Christ, and if you were to die between the time you sin and the time you confess, you belong. But it doesn't say.

It says if any man sins, we have an advocate. So let me repeat what I said. It is not my sin.

Now, if you lost your salvation when you sinned, he'd still be your God, but not your Father. The relationship would be gone. But this verse says if any man sins, we have an advocate with the Father.

He's still the Father. Amen? He's still the Father. Because we have a man there who saved us by him.

And not only shall we live off the rest. Not only shall we. But we also joy in God, and glory in verse, and joy through our Lord Jesus Christ, by whom we have now received the atonement.

We joy in God. We have peace with God. We have access by faith into a grace in which we stand.

We rejoice in hope of the glory of God. We glory in tribulation. We are saved from wrath to him, through him.

We are saved by his life, not in his blessing. We're not like the nine who stand in the road. We're like the one who turns back, gives him thanks.

We get beyond the blessings to the blessed. And we joy. I mean, do you ever get along? I think David did that.

You ever shout hallelujah out loud? Joy in God. You ever tell God the things he said, Lord, I thank you. Get beyond all the things he gives you.

---

Audio: <https://sermonindex1.b-cdn.net/10/SID10584.mp3>

Source: <https://sermonindex.net/speakers/neil-fraser/koronis-conference-1970-03-the-pot-of-oil/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**