

The Touch of the Master's Hand

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Sunday Night Teaching – 0601

I have been wanting to share with our people on a Sunday night some truths regarding the reaching out and just touching the greatness of the Word that God has made available, and how efficacious this Word really becomes to us in life.

The word “touch” is a very significant word used in the Word of God on a number of different occasions and in a number of different ways. But when I think of touching and reaching out for Christ and the answers to life, it’s an outreach. To touch is an outreach for aid. It’s an outreach for joy. It’s an outreach for peace. It’s an outreach to get the answers – to find out exactly where it is and how I can receive it.

I think of it also as a touch like a child reaching out for its mother. And you’ve seen it; you hold out your hand, the little child reaches out for it. Or you have the little child in your arms, and the child reaches out for whatever you’ve got in your other hand or something; sometimes for your glasses, and hair, and neckties, and a few other little things.

So tonight, we’re just going to spend a little time working the Word on the word “touched”; and in Hebrews, I want to begin. In Chapter 4, and in verse 12:

Hebrews 4:12a:

For the word of God [and the word “word” is the word “*logos*,” meaning revealed Word of God] *is* quick [meaning living], and powerful [the word “powerful” is the word “energetic”], and sharper than [or above. It’s sharper above] any twoedged sword, . . .

The Word of God is sharper. Well, if the Word of God is sharper, it’s got to be sharp – even better than Wilkinson Sword, or Gillette, or anything else. Sharper than any twoedged razor blade, sword. Look how sharp it is:

Hebrews 4:12b:

. . . piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,
. . .

And, ladies and gentlemen, that medically is an impossibility. There is no medical man, no scientist, there is nobody in the whole physiological field, medicine, that can separate joint and marrow. It’s an impossibility.

Look at that scripture and it’ll turn you on. The Word of God is living, not something that died with Methuselah. That’s right. And the Word of God is energetic, even to the end that it – this Word of God can divide joints and marrow. You know what it’s saying? That this Word of God is so sharp, so fantastic, that something the world could never do, God’s Word can do for us. Isn’t that beautiful? You bet your life.

Hebrews 4:12c:

. . . and *is* a discerner . . .

The word “discerner” is a critic. It comes from the word that the English word “critic” comes from, C-R-I-T-I-C. It – the Word is the critic . . .

Hebrews 4:12d:

. . . of the thoughts and the intents of the heart [‘mind’ is the text].

It’s this Word.

You know, it’s interesting to me that mankind is going to be judged by the same Word in which he sits in judgment of today. Man sits in judgment of the Word and you’ll hear a man say, well, I don’t believe that Word; I believe it’s a bunch of baloney. But the Word says that, someday, man is going to be judged by the same Word that today he sits in judgment of. The Thomas Paine’s have come and gone, the Word of God is still here.

That’s right. The critics can take a crack at the book, but taking a crack at the book doesn’t invalidate the authenticity or the power of it; no more so than grabbing a handful of mud in the middle of August (any other time too I guess) when the sun is blazingly hot. And you take a handful of mud and you’ll want to cool it a little, and you want to throw the mud on the sun so it’s not as hot. You don’t get any mud on the sun, honey, you get it on yourself. That’s the Word of God! Amen.

Men take a crack at God’s Word. They think it’s a baloney trip. They do not believe that it fits and works with a mathematical exactness and so forth. And therefore, they’re always criticizing the Word when the Bible says it’s the Word that’s the critic of a man. Even to the end that it can separate that which nobody else could even begin to touch.

Hebrews 4:13-14a:

¹³Neither [verse 13] is there any creature that is not manifest[ed] in his sight: but all things [got the their wraps off. They’re] naked and opened unto the eyes of him with whom we have to do.

¹⁴Seeing then [here’s 14, watch it – seeing then] that we have a great high priest, that is passed into the heavens, Jesus [God] {No! – laughter} . . .

The critic says the Word is wrong. The Word says it’s the critic of the critic.

Hebrews 4:14b:

. . . Jesus the Son of [what?] {God}. . . .

Does He mean what He says? {Yes.} Does He say what He means? {Yes.} God ought to know who His son was; I know who are mine. Huh-ha, huh-ha. Yeah.

Let us . . . because of this,

Hebrews 4:14c:

. . . let us hold fast [Hold fast. Don’t cop out. Don’t flip. Don’t blow it. Hold fast] *our* profession . . .

It says in King James, the text reads confession. Hold fast to your confession.

Hebrews 4:15a:

For [here’s 15] we have not [we do not have] an high priest [who] . . . cannot [here it is] be [what?] touched [who cannot be touched] with the feeling[s] of our infirmities; . . .

That, then, says he can be what? touched. So put the touch on him.

Sure, we talk about putting touch on people; how about trying God? It says he CAN be touched. And . . .

Hebrews 4:15b:

. . . he was in all points tempted like as we are, yet without [what?] {sin}.

Can God be tempted? {No.} I should say not. But Jesus Christ, the Son of God, was tempted in all things like as we are, yet without sin.

He could never have been your savior and mine had he not been tempted. Had he come any other route than the route he came, he could not be your savior and mine. He is our savior who is able to save how far? To the uttermost! That's good, else some of us wouldn't have made it. Ha-ha-ha! Right.

He can be touched. He can be touched with the feelings of our infirmities . . . so on, and so forth.

[Dr. Wierwille addresses some offstage noise that he hears.] You guys in the back room – talking too loud. I can hear it through your earphones. How you doing over there, Vince? Are you hearing good? {response was not audible} How you doing? {response was not audible} Yeah, mine too. When the Lord calls, I'll answer. {laughter} In the meantime, boys in the backroom . . . We got boys in the backroom. It ain't a pool room back there, but that's where they're making all the videotape. That's where I went a while ago to see how good looking these kids all were on film. But it disrupts my one cell brain.[laughter]

Now, Jesus Christ was tempted in all things like as we are yet without what? {sin.} All right, verse 16:

Hebrews 4:16a:

Let us therefore come [reluctantly] {no} [hesitantly] {no} [with fear. No, let us come how?] boldly . . .

Boldly! And I've never seen people come boldly until after they've had the class on Power for Abundant Living. Up until that time they sort of just squeeze up to the throne occasionally. That's right. And they sort of hide behind it for fear if God see them, you know. "Lord, Lord, I'd like for you to do something for me, but . . ." You know.

Let us therefore come how? {Boldly.} Well, bless God, it's His Word. His Word is His will. He can be touched. He can be. Well, why don't we just find out?

Hebrews 4:16b:

. . . [that we might obtain] that we may obtain mercy, and [that we may] find [what?] grace to help in [the] time of need.

And, ladies and gentlemen, this is a time of need. All over the world, it's a time of need. And He's the only one that has any answers that are irrevocable and absolutely true, right down the line.

In Mark, Chapter 1 . . . Matthew, Mark, Chapter 1. Listen to this great record. We're still getting touched. He touched me.

Mark 1, verse 40.

Mark 1:40:

And there came a leper to [Jesus Christ], beseeching him, and kneeling down to him, and [said] unto him, If thou wilt, thou canst make me [what?] {clean}.

Remember what we just read from Hebrews? He can be touched with our infirmities? Here is a man who's in a pretty poor shape. He has an incurable disease. That's right. The entire profession has pronounced it incurable. Even the greatest place in the United States, in Minnesota, has said nobody can do anything for him anymore.

Well, he came to Jesus and he said to him,

Mark 1:40b-41a:

⁴⁰ . . . If thou wilt, thou canst [what?] make me clean.

⁴¹ And Jesus, moved with [what?] compassion,

Isn't that beautiful? He can be touched with our infirmities. Jesus, moved with what? Compassion, love, tenderness, understanding, . . .

Mark 1:41b

. . . put forth *his* hand, and [did the unbelievable. He] touched [the leper] . . .

You just don't do that. Well, bless God he did. That's right. Because as far as the world would be now concerned, he would be ceremonially and every other way unclean. But Jesus was a savior, class, to the uttermost. He was the greatest revolutionary the world has ever seen. I think he broke every law that was ever written or something, because he didn't fit into the pattern of his time. Maybe that's why they nailed him to that cross you were singing about, Mary's son, tonight.

You see, if you don't quite fit within the pattern, people will do a number of things to you. First of all, they'll try to tear you down – to bring you down to their level. Now, if they can't bring you down to their level, then they'll heap all kinds of persecution on you. They'll slang you. They'll do this. They tell you you're no good. They'll tell you, "Look, you don't join the gang cause you think you're too good," – all this junk. Because people are always wanting to bring you down to the norm, the status quo, the common level of unbelief where nothing happens. That's right.

Jesus was moved with compassion. He did the very thing no one would have dared to do except a believer. He put forth his hand and touched the man who had a fantastic need – the leper. He touched him, and he said unto him, "I will." I will what? Well, he'd ask Jesus if thou . . . something. If thou wilt, thou canst what? {response was not audible} Jesus said, "I will!"

I want to tell you, when this leper came to Jesus, God stood up in heaven. Because there are very, very few people with a need as fantastic as that leper who would have thought about coming to Jesus. And when God sees a believer down here, He gets up. He doesn't have to get up very often today, {laughter} but He makes it maybe once in a while. That's right. He just stood up and took a look down there. My goodness, ooh-ooh-ooh-ba, ha-ha! – a leper down there saying to my son, my son, "If thou wilt, you can do something about the situation."

And God whispered in Jesus' little ear and said, "Go ahead man, give it to him."

And Jesus said, "I will, I will, I will."

Well then, what is God's will regarding the leper? And don't you come around and tell me God sends sickness to keep you humble, or to make you good. That's a bunch of baloney. He sent the savior to deliver us. He can be touched. Isn't that beautiful? To the uttermost. That's right.

Look at Chapter 3, bless your heart. It says,

Mark 1:42:

. . . as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

Chapter 3, look at verse 10:

Mark 3:10a:

For he had healed many; insomuch that they pressed upon him [That's not the newspaper. They pressed upon him] for to [do one thing. What? To] touch him, . . .

3:10; I'm in Mark 3:10 – same book.

Mark 3:10b:

. . . as many as had [what?] plagues.

All they wanted to do was to touch him. See, there's an identification. There is a cry in the soul for aid, for help, for peace. And, ladies and gentlemen, that cry is abroad today – all over the nation, all over the world really – for someone who has the tenderness, the love of God. For someone who has the connection; who can help people and who's willing to help people.

And they pressed upon him simply to do what? Touch him.

Christ isn't here today. He took a trip called the ascension, see. That's right. And it says he's seated at the right hand of God, and he's coming back. But in the meantime, what's going to happen down here? There's a little record in God's Word; if you're born again in God's spirit, it's Christ where? {in you}. That's the spiritual side in you; Christ in you, the hope of glory.

And then He has given to you and to me the word of reconciliation and the ministry. So, who has to make themselves available to be touched today? We do. We have to have a heart that's tender. We have to have a heart that reaches out. We have to have a love that just allows itself to be loved. For we are the hands of God in Christ, reaching out to the world.

Look at Luke 7 – bless you, its' tremendous – Luke 7, verse 36. You'll like this.

Luke 7:36-39:

³⁶And one of the Pharisees desired him [Jesus] that he would eat with him. And he went into the Pharisee's house, and [he] sat down [to eat] to meat.

³⁷And, behold, a woman in the city, [who] was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

³⁸And stood at his feet behind *him* weeping, and [she stooped down and she] began to wash his feet with [her] tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

³⁹Now when the Pharisee [who] had bidden him [Jesus, to come to his house for food] saw *it*, he spake within himself, saying, [you know, it's an inner trip] This man, if he were a prophet, [he] would have known . . . what manner of woman *this is* that toucheth him: . . . [he would have known that] she is a [what?] {sinner}.

Look what went on in that little old head of that two-bit Pharisee. Huh? Isn't that something? He was a religious guy. He was a Pharisee. But religion doesn't cut any ice; truth does. You can have all the religion in the world and be all messed up.

Sure, the spiritualists are just as religious as you are. A séance is just as religious as the meeting I'm conducting tonight. That's right. Sincerity is no guarantee for truth. The Word of God is

truth, and the truth as it comes from God's Word, rightly divided lives in people. That's what turns you on.

The Pharisee said, "Ah, if this fellow was a prophet, he'd have known she was a sinner."

Luke 7:40-42:

⁴⁰And Jesus answering said unto him, [uh] Simon, . . . ["Hey, Simon, I've got a little bit to talk to you about. Talk to you a little." And he said, "Okay Master, say on."]

⁴¹There was a certain creditor [who] had two debtors: the one owed five hundred pence, and the other fifty.

⁴²And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them [would] love him [the] most?

Old Simon threw back his shoulders, and pushed out his chest, and held up his head. He knew the answer to that one.

Luke 7:43-44a:

⁴³Simon answered and said, I suppose that *he*, to whom he forgave most. And [Jesus] said unto him, Thou hast rightly judged [or made a decision].

⁴⁴And [Jesus] turned to the woman, [turned to the woman] and [he] said unto Simon, Seest thou this woman? I entered into [your] house, . . .

A Pharisee trained according to the law. He knew the whole riggamarole. And when Jesus Christ came into his house, the requirement was that he should have offered him some water to wash his feet and his hands.

He said, "When I entered in the house . . ."

Luke: 7:44b-48:

. . . thou gavest me no water for my [what?] feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

⁴⁵[When I came into your house, Simon the Pharisee] Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

⁴⁶My head with oil thou didst not anoint: [You should have, but you didn't] but this woman [didn't anoint my head, she stooped down so low she] . . . anointed my [what?] {feet with ointment}.

⁴⁷Wherefore I say unto [you], Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

⁴⁸And he said unto her, Thy sins are [what?] forgiven.

Boy, what a record. What a record. The Pharisee invited the Lord Jesus Christ. He had everything going for him. He was a religious leader; had a knowledge of the Old Testament, the law, the whole trip. He knew all that. But when the master came, he offered him no water for his feet. He didn't give him the holy kiss. He offered him no anointing for his head. But a woman, whom that Pharisee said, "If he was a prophet he'd know who that woman was, he'd have never let her in here."

Aren't you glad that our God can be touched? Oh boy, oh boy. I've been this route, you know, where I wasn't good enough to get in their fellowship. That's right. Because I comb my hair sideways or something. Right. Or you do something else. Well, I thank God we have a savior who can be touched with our infirmities.

Maybe the religious echelon will laugh, maybe they'll do a lot of stupid things, but they just do as they fool please, we just love the Lord Jesus Christ. Because when we needed him, he was there. And he didn't cast any damaging remarks, he simply offered us his hand. "Come unto me all ye that labour and are heavy laden, and I will give you [what?] rest."¹ That's right.

"And he said to her, your sins are forgiven." He never said that to the Pharisee. As far as the Pharisee was concerned, he didn't have any. But he was loaded to the hilt. He had pride, he had envy, he had all that other stuff. You know, honey, he was sorry that he had invited Jesus to come for dinner, because Jesus contaminated his house by allowing this woman to come in.

So, he said he forgave one of five hundred debt – another debt. Simon saw that principle. You and I have to see it. Jesus Christ is the savior for all of us. He is the one that you can touch. There is no problem so fantastic, so big, but that he's got the answer to. There is no need any man has that he cannot supply. For the Word said he'll supply all of our need according to his poverty in glory—no. According to his what? riches in glory. Through whom? Christ Jesus. That's why he's our savior. That's right.

Look at Luke 8:41:

Luke 8:41-44a:

⁴¹ . . . behold, there came a man named Jairus, and he was a ruler of the synagogue: [am I in 8:41? Yep] and he fell down at Jesus' feet, and besought him [besought him] that he would come into his house:

⁴²[And] he had one only daughter, about [how old?] twelve years of age, and she lay a dying. But as he went the people thronged him.

⁴³And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

⁴⁴Came behind *him*, and touched [and touched] the border [the hem] of his garment: . . .

Just touched the hem of his garment. Jesus was walking along with his apostles. This woman had a need. And whenever you have a need, you're reaching out one way or the other. This woman had a need, and all she reached out for was simply to touch the hem of his garment. She didn't say, "If I could only put my arms around him, if I could get close enough to kiss him on the cheek." She said within herself, "If I can but touch the [what?] hem of his garment." The hem of his garment.

Luke 8:44b:

. . . and immediately [the] issue of blood stanchd.

And the word "stanchd" is a medical term technically meaning stopped, terminated, kaput. Over with.

Luke 8:45a:

And Jesus said, Who touched me? . . .

"Who touched me?" When all of them denied, everybody around said, "We didn't do it, master, we didn't touch you." Peter . . . he's the wise guy again. You know, he's always there. He's right on, that Peter fellow.

Luke 8:45b:

. . . Peter and they that were with him said, [oh, but] Master, [look the multitudes are

¹ Matthew 11:2'

around us here] the multitude throng thee and press *thee*, and sayest thou, Who [what?] touched me?

That's good logic, isn't it? Right on. Right wrong, but right on. Ha-ha-ha-ha! Right.

Luke 8:46a:

And Jesus said, [Peter – quiet. Somebody touched me.] Somebody hath touched me: for I perceive that virtue . . .

The word “virtue” is the word “*dunamis*.” The Greek word “*dunamis*” – power – inherent power . . .

Luke 8:46b:

. . . is gone out of me.

And, ladies and gentlemen, whenever you as a believer help anybody – when you, when you get touched by people who have a need; who need aid, who need peace, who need love and joy – you've got to give. It'll go out of you, honey. It'll go out of you, sir.

You've got to have it. You can't give anything away if you haven't got it, right? If you haven't got a dollar in your pocket, you couldn't give it to me. That's right.

Rufus Mosley used to say, “If you want to communicate the measles, get a good dose of them.” Then you communicate what you got. If you've got enough of the love of Christ in the renewed mind within you in manifestation, then when people come to you, you can let them walk on your feet till they learn to walk on their own. You become hands that hold out the bread of life. You become feet that move among the almost dead, to offer them life. You've got to be willing to be touched so that other people can get their hunger satisfied and their thirst quenched.

Jesus said, “Somebody touched me, for I perceive that power is gone out of me.”

Luke 8:47-48a:

⁴⁷And when the woman saw [47] that she was not hid [from the eyes of the Lord Jesus], she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

⁴⁸And he said unto her, . . .

. . . “You shouldn't have touched me. Don't you know I'm the master? I'm here with the apostles. We're the bigwigs.”—no.

On another incident in the Word of God, you know, Peter and the apostles pushed them away and said, “Master, you're getting too crowded.” Jesus had to lay the rap on Peter and straighten him out a little. That's right.

The woman came trembling. She did not know what to expect, she only knew she'd been delivered. And she saw what was happening among the other people there, she wondered, what would Jesus really say.

Luke 8:48a:

And he said unto her, Daughter, . . .

Oh, that must have just brought tears to her soul. He didn't say, you old renegade, you good for nothing nincompoop. What did you do this for? He said to her, “Daughter . . .”

Now, when in the Word of God, it says daughter; it means what it says, says what it means. This woman was a believer. And Jesus Christ the son of God said, “Honey . . .” Like I’d say honey today. He said, “Daughter . . .” And you could just see the love of God go out to this beautiful, beautiful little woman. And the words “be of good comfort” are omitted in all the texts, but it’s all right if you like it.

Luke 8:48b:

. . . thy [believing, thy believing] hath made thee [what?] whole; . . .

Whole. W-H-O-L-E. The believing of the woman simply to do what? Touch the hem of his garment. She believed that if she could just touch, just touch the hem of his garment, she’d be healed of an issue of blood that nobody could stop. All believing equals what? {Receiving.}

That’s the Word. Just touch the hem. Just the hem – she believed she’d be healed. He said, “Your believing hath made you whole.” W-H-O-L-E.

And this word “whole” is a fantastic word. It doesn’t mean she was just healed, because people could be healed of a sickness and still not be made whole. Because you could be healed of a sickness and be meaner than mean. The word “whole,” sir, is the word “*sōzō*” in the text. And it means to be spiritually, physically, mentally and every other way whole. That’s the savior that I call a savior. That’s the kind of Jesus Christ our savior is. He is one who is able to save to the uttermost and make us completely, completely, completely complete in him. It says so in Colossians 2:10.²

She reached out and just touched the hem of his garment, and immediately her blood . . . the issue of blood stopped, and she was made whole. And then he said one more great truth that the world again needs to hear in our day and time. And you know what it is?

Luke 8:48c:

. . . go in [what?] peace.

Man, that’s something. To be made whole, that you can once again go into life and know that you have what? Peace. And, sir, peace is not dependent on your environment; peace is dependent on what you’ve got on the inside. In the midst of hell, you can have peace if you’ve got the right stuff on the inside. And in the midst of heaven you could be unpeaceful if you got the wrong stuff inside.

Heaven is only wherever God in Christ is in you – peace. The world talks about it, but they’ll never get it without the Prince of Peace, the Lord Jesus Christ. It’s an individual trip.

He said, “Thou art whole, and go in [what?] peace.”

Some of you know that through the years I’ve been sort of a collector of little old poems I find pinned up on the wall, and pick up here, there and yonder. But many, many, many years ago I picked up this poem. It’s been used nationally. Lawrence Welk, even, ten years ago used it, and a few others.

I’d like to share that poem with you tonight. It’s called The Touch of the Master’s Hand. It’s from one of our old volumes, out of print or something, called *Album of Verse, Vol. 1*.

² Colossians 2:10 - And ye are complete in him, which is the head of all principality and power:

The Touch of the Master's Hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
So, he held it up with a smile.
"What am I bidden, good folks," he cried,
"Who will start the bidding for me?"
"A dollar, a dollar"; then "Two! Only two?
Two dollars, who will make it three?"

"Three dollars, once; three dollars, twice;
Going for three – " But no,
From the room, far back, came a gray-haired man
And he picked up the bow;
Then, wiping the dust from the old violin,
And tightening all the loosened strings,
He played a melody pure and sweet
As the caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars. Who'll make it two?
Two thousand! Who will make it three?
Three thousand, once, three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried:
"We do not quite understand
What changed its worth?" Swift came the reply:
"The touch of a master's hand."

"Now many a man with life out of tune,
All battered and scarred with sin,
Is auctioned cheap to a thoughtless crowd
Much like that old violin.
A "mess of pottage," a glass of wine;
A game – he travels on.
He is "going" once, "going" twice,
He's "going" and he's almost "gone."
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the Touch of the Masters' hand.³

³ Myra Brooks Welch, "The Touch of the Master's Hand," written in 1921.