earnestly and thoroughly contemplated.”  
See more below), **and our hands handled**  
(“a reference has been supposed to John xx.  
20, 27: Luke xxiv. 39. But there is no  
need for it. Surely no *proof* is wanted,  
that John, who lay on the bosom of our  
Lord, and was beloved by Him, had  
touched his Lord with bis hands.”  
Fritzsche. These words are not for a  
moment to be explained away: they are  
literal matter of fact, and form one of the  
strongest proofs that what is said, is said  
of no other than the personal incarnate  
Son of God) **concerning the Word of  
life** (the *construction* seems to be this:  
**concerning** depends strictly upon the verb  
**heard**, loosely upon the other clauses. The  
explanation turns wholly upon the sense  
which we assign to the words the **Word  
of life:** and here there has been great  
diversity among commentators. This diversity  
may be gathered under two head:  
those who make **the Word** the personal  
Word, who *is life*, and those who make  
it the account, or preaching, or doctrine,  
*concerning life*. Of this *latter* number  
are, for the most part, Socinus and his  
school, and some few other expositors.  
‘The *former* includes Augustine, Bede,  
Calvin [gives both], Beza, Luther, Bengel,  
&c. And as these words are the keystone  
of the sentence, it will be well to set out  
the interpretation once for all. I regard  
then **the Word of life** as the designation  
of our Lord Himself. He is the *Word*,  
and is *the Word of life,* this genitive, *of  
life*, being one of apposition, as He describes Himself, as being the *Life*, Join  
xi, 25, xiv. 6,—*the Bread of life*, vi. 35,  
48: the *Light of life,* viii. 12: compare  
also, i.4. This being so, the things mentioned  
**that which,—that which,—that  
which**,—are all matters concerning, belonging to, regarding, Himself, the Lord  
of Life: all together predicated of Him  
by the **concerning**, which more properly  
belongs to the one verb **heard** [notice that  
in ver. 5, where the nature of the *message*  
is stated, this alone, of all these verbs,  
repeated].

**That which was from the  
beginning** is His eternal pre-existence  
and inherent Life and Glory with the  
Father: this is what, in a sense slightly,  
though but slightly, differing from the  
  
common one, may be said to have been  
**from the beginning concerning the Word  
of life:** that which was inherent indeed in  
Him, but by beg announced to you,  
takes the form of being *concerning* Him;  
His well-known character and attribute.  
**That which we have heard, and that  
which we have seen with our eyes,** holda middle place between the eternal and  
pre-existent and the material and human  
things *concerning the Word of life;* the  
hearing of the ear embracing all the  
teaching of the Lord *respecting that which  
was from the beginning,* and the seeing of  
the eye taking in both His glory, as on the  
Mount of Transfiguration, and ‘the human  
Body which He assumed, with all its  
actions and sufferings : compare John xix.  
35. Then, still lingering on the combined  
testimony to His pre-existent glory  
and His human presence in the flesh, he  
adds, **that which we looked upon**, which  
*contemplation*, as He Himself tells  
through the human into the divine,  
John i. 14, besides its earnest and diligent  
observation of His human life. Finally,  
he comes down to that which though the  
most direct and palpable proof for human  
testimony, is yet the lowest, as being only  
material’ and sensuous, that which our  
**hands handled,** All this concerning Him,  
who is *the Word of life,* is recapitulated  
again in ver. 3 under its two great heads,  
**that which we have seen and heard, we  
declare unto you also.** Lücke has very  
fairly stated, and refuted, the Socinian  
view which makes **that which** to be the  
teaching of Jesus from the beginning of  
**His** official life onwards, and **the Word of  
life**, as in ch. ii. 7, to mean, *the word  
which ye heard*: rightly stating the fatal  
and crucial obstacle to this view to con-  
sist in the words, **our hands handled,**  
which none of its advocates can in any  
way get over). And the Life (i. e. the  
Lord Himself who is the Life: compare  
John i. 4, *In Him was Life*.” This verse  
is parenthetical, taking up the last clause,  
and indeed the whole sense, of ver. 1,  
and showing how the testimony there predicated  
became possible) {2} **was manifested**  
(from being invisible, became visible), **and**  
**we have seen [it], and bear witness [of  
it], and declare** (this verb does not,