

First Peter 1:1-9

First Peter 1:1 – Peter, an apostle of Jesus Christ,

To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1:2 – according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood:

May grace and peace be multiplied to you.

1:3-5 – focus is on God the Father

1:6-9 – focus is on God the Son

1:10-12 – focus is on God the Spirit

1:3 – Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy,

he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

1:4 – to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,

1. “*Inheritance*” is *kleronomia*

a. *Kleronomia* can refer to property already received as well as property you are expecting to receive at a later time.

b. *Kleronomia* refers to the salvation the believer has received and experienced on earth and also the portion (fullness, completion) of the salvation promised to the believer received in eternity.

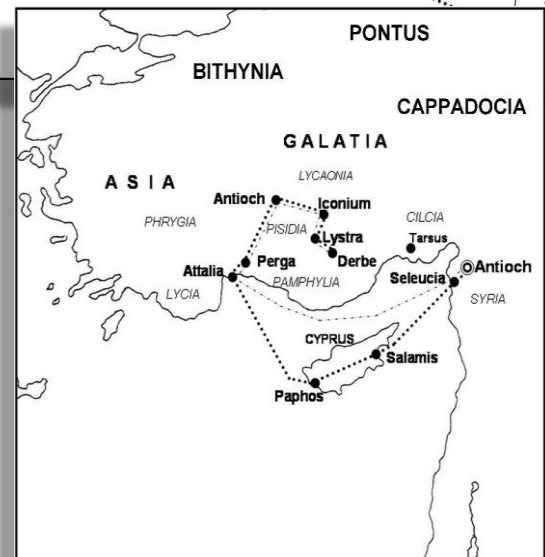
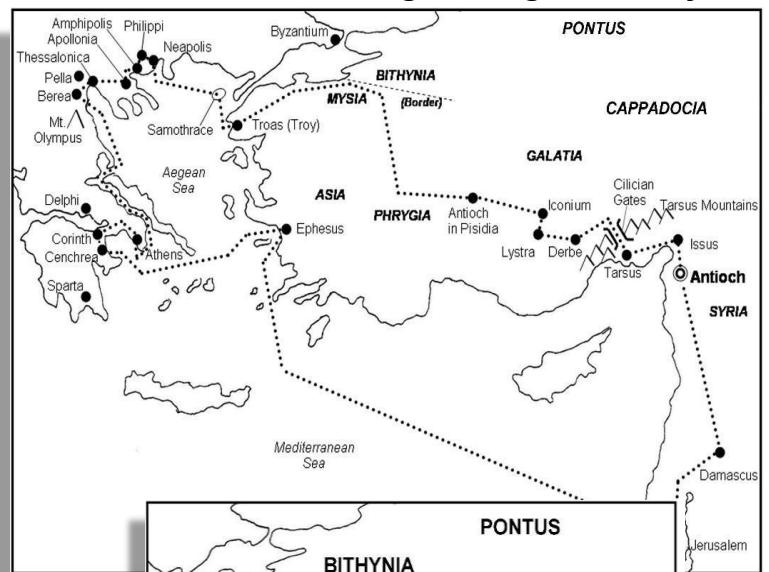
2. The mention of “birth” in 1:3 led to the mention of the inheritance for the child

a. Principle: If a son, then an heir”

i. Galatians 4:7 – “*So you are no longer a slave, but a son; and since you are a son, god has made you also an heir.*”

ii. Romans 8:17 – “*Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his suffering in order that we may also share in his glory.*”

3. “*into*” or “*to*” in “to an inheritance” is *eis* which means we were born “*into*” (*eis*) this inheritance at the “*ana-gennao*”



- a. Thus, we have the experience of the present possession of this inheritance in Ephesians 1
- 4. **Inheritance** is described with three adjectives:
 - a. **“incorruptible”**
 - b. **“undefiled”**
 - c. **“unfading”**
- 5. **“Incorruptible”** (imperishable)
 - a. Cannot rot or decay
 - b. This is opposite of the earthly things. Things in this age decay (1 Cor. 9:25; 15:52)
 - c. Permanent, will not wear out, cannot be lost
 - d. This is not rewards
 - e. This word is used to describe eternal, heavenly realities in the NT:
 - i. Rm. 1:23 - God
 - ii. 1 Tim. 1:17 – Jesus Christ
 - iii. 1 Pt. 1:23 - God’s Word
 - iv. 1 Cor. 15:52; 1 Cor. 9:25; 1Pt. 3:4 - Resurrected bodies
- 6. **“Undefiled”** (unstained by sin)
 - a. Morally and religiously pure as in Heb. 7:26; 13:4 and James 1:27
 - b. You, the believer, cannot defile this inheritance.
 - c. Possession of this inheritance cannot defile you
 - d. In the OT a thing defiled was unfit to be used by God or appear in God’s presence.
 - i. For example, the land (inheritance) was defiled by sin in Num. 35:34; Dt. 24:4; Jer. 2:7; 3:2
- 7. **“Unfading”**
 - a. This word is only used by Peter.
 - b. A related term is used again in 1 Peter 5:4:
“When the chief Shepherd appears, you will receive the unfading crown of glory.”
 - c. Unlike the flowers that fade
 - d. Unaffected by time
 - e. Unaffected by conditions
 - f. Never loses its beauty
 - g. Never loses its glory
- 8. **“kept in heaven for you”**
 - a. **“kept”** or **“being reserved”** is *teteremenen* from *tereo* (τηρεω - /tay-reh'-o/)
 - i. *tereo* means “to watch, to guard, to reserve, to protect, to rescue, to set aside.”
 - ii. The Greek form of this word *tereo* is perfect passive (τετηρημενην) which indicates this inheritance is already in existence
 - 1. It is being carefully preserved for the believer who are themselves “guarded” (a different word, *phroupoumenous*, the present passive of *phroureo*) in 1:5.
 - a. *Phroureo* (φρουρεω) translated “guarded” is a military term that means “to guard, to watch over” by a soldier inside a secure military camp.
 - b. “Guarded” is in the passive tense which means the guarding is done to the believer, not by the believer.

1:5 – who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

3588 [e]	1722 [e]	1411 [e]	2316 [e]	5432 [e]	1223 [e]	4102 [e]	1519 [e]	4991 [e]	2092 [e]	601 [e]	1722 [e]
tous	en	dynamai	Theou	phrouroumenous	dia	pisteos	eis	soterian	hetoimēn	apokalypthenai	en
5 τοὺς	ἐν	δυνάμει	Θεοῦ	φρουρουμένους	διὰ	πίστεως	, εἰς	σωτηρίαν	ἑτοίμην	ἀποκαλυφθῆναι	ἐν
who	by	[the] power	of God	[are] being guarded	through	faith	for	[the] salvation	ready	to be revealed	in
Art-AMP	Prep	N-DFS	N-GMS	V-PPM/P-AMP	Prep	N-GFS	Prep	N-AFS	Adj-AFS	V-ANP	Prep
YOU											

2540 [e] 2078 [e]
 kairos eschato
 καιρῶ ἔσχάτῳ ,
 [the] time last
 N-DMS Adj-DMS

1. Besides being incorruptible, undefiled, unfading this inheritance is “**Guarded**” and it is “**Guarded**” in heaven.
2. “**Guarded**” is *phroureo* /froo-reh-o/ and means “guard”, “keep”, “kept safe, carefully watched” as by a military guard.
 - a. *Phroureo*, /froo-reh-o/ “guarded” is used to refer:
 - i. To keeping something from being stolen (as when Canaan protected their treasure from Israel)
 - ii. To keeping something from escaping (as when Paul tried to escape Damascus)
 - b. *Phroureo*, “guarded” is present participle which means “you are continually being guarded.”
 - c. This inheritance is totally secure:
 - i. It cannot be:
 1. spent,
 2. lost,
 3. corrupted
 4. cashed in,
 5. exchanged,
 6. damaged
 - ii. It cannot be taken with:
 1. time,
 2. corruption,
 3. sin,
 4. conditions,
 5. attitude
 - iii. Because:
 1. it is eternal
 2. it is guarded by God continually
3. “Faith” - *pisteos* –
 - a. This “shield” (NIV) or “guard” (ESV) of defense is experienced by the believer “through faith.”
 - b. The inheritance is reserved for the believer in heaven and they are surrounded with military protection on earth.

- c. The believer's faith gave them access to this salvation package and their growing faith is what gives them understanding and confidence in these spiritual truths.
- d. This faith is a reference to your personal faith which is how Peter uses the word "faith" (*pistis*) in this book:
 - i. 1:7 – *"so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ."*
 - ii. 1:9 – *"obtaining the outcome of your faith, the salvation of your souls."*
 - iii. 1:21 – *"who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God."*
 - iv. 5:9 – *"Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world."*
 - v. 2 Peter 1:1 – *"To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ."*
 - vi. 2 Peter 1:5 – *"For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge."*
- e. This "guarding" of the inheritance and the "shielding" of the believer is in place and holding "until the coming of salvation" which is phase three of salvation or glorification.
 - i. "Last time" is the time of the closing of this age that began with the coming of Jesus, continues through the church age until Jesus returns to bring deliverance/rewards to believers and judgment/punishment to the wicked.
 - 1. "ready to be revealed in the last time" (1 Peter 1:5)
 - 2. "the revelation of Jesus Christ" (1 Peter 1:7)
 - ii. Peter's focus is not on the judgment of unbelievers but on:
 - 1. Deliverance of believers
 - 2. Glorification of believers
 - 3. Rewarding of believers
 - iii. We are being "shielded" in hostile enemy territory and moved towards the freedom and peace of our homeland.
- f. This salvation is shielded and the inheritance is guarded until the Last Time.
 - i. The believer is secure eternally in their salvation.
- g. This "salvation" is "ready."
 - i. The Greek word translated "ready" (or, "prepared") is the same Greek word used in Matthew 22:8 - "Then he said to his servants, 'The wedding banquet is ready...'"
 - ii. The Lord has accomplished salvation and it is ready.
 - iii. Although the early church (and, the NT) understood salvation in the past tense ("I was saved") and in the present tense ("I am being saved"), the most frequent focus and verb tense was the future tense, "I will be saved!"

1:6 – In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials,

1722 [e]	3739 [e]	21 [e]	3641 [e]	737 [e]	1487 [e]	1163 [e]	1510 [e]
en	hō	agallias ^{thē}	oligon	arti	ei	deon	estin
6 ἐν	ὧ	ἀγαλλιᾶσθε	ὀλίγον	ἄρτι	εἰ	δέον	[ἐστίν]
in	which	you greatly rejoice	for a little while	at present	if	being necessary	it is
Prep	RelPro-DMS	V-PIM/P-2P	Adj-ANS	Adv	Conj	V-PPA-NNS	V-PIA-3S

3076 [e]	1722 [e]	4164 [e]	3986 [e]
lypēthentes	en	poikilois	peirasmois
λυπηθέντες	ἐν	ποικίλοις	πειρασμοῖς
having been put to grief	by	various	trials
V-APP-NMP	Prep	Adj-DMP	N-DMP

1. The readers are reminded that they are rejoicing because of what has been presented in verses 1:3-5.
2. The pronoun ὧ translated “this” (or, “which”) is either masculine or neuter and does not refer to the feminine word “salvation,” but instead to the whole of the future hope or the “living hope.” (1:3-5).
3. So, now Peter contrasts the great future hope of 1:3-5 with terrible present testing of 1:6-7.
4. **“Rejoice”** – *agallias^{thē}* - ἀγαλλιᾶσθε - means “to exult”, “rejoice greatly”
 - a. This is not a secular word, but always refers to spiritual joy because of the Lord’s work (Luke 1:46-47, Acts 16:34 and 1 Peter 4:13).
 - b. Here “rejoice” is in the present tense which means, “in this you are continually rejoicing” in spite of the difficult circumstances.
5. **“Little while”** are English words used to translate – *oligos* - /ol-ee-gos/ - means “few”, “little”, “small”
 - a. This “little” or “small” are contrasting the “now” or “present” grief with blessed “eternal” condition.
 - b. It is translated “now for a little while” (in NIV) or “for a little while at present” (ESV) which is the case when the life experience is compared to eternity.
 - i. *Oligon* – ὀλίγον - “few”, “little”, “small”
 - ii. *Arti* – ἄρτι - “just now” referring to “now” or “at this moment”
6. **“Suffer”** or **“Suffer grief”** or **“being fretted”** is from the Greek verb *lupeo* which means “to distress”, “to grieve”.
 - a. *Lupeo* λυπεω comes from *lype* meaning “deep grief” referring to deep emotional pain, but can include physical pain.
 - i. refers to the emotion of the suffering/grief:
 1. Matt. 14:9 – “The king was distressed, but because of his oaths and his dinner guests, he ordered that her request be granted.”
 2. Matt. 17:23 – “They will kill him, and on the third day he will be raised to life.” And the disciples were filled with grief.”

3. Matt. 18:31 – “When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.”
 4. 1 Thes. 4:13 – “We do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.”
 - ii. In verse 1:6 Peter uses the exact same phrase “all kinds of trials” and also contrasts it with joy like James does in James 1:2. Likewise, Romans 5:3 follows the similar flow of this common NT theme.
 1. James 1:2 – “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.”
 2. Romans 5:3-5 – “Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.”
 - iii. “*may have*” from εἰ “*if*” combined with the following δεον εστιν “*is necessary*” means:
 1. suffering is not normal, but it may be the current condition
 2. may not be the universal condition of all believers, but it may be the current condition
 3. may not be the continual condition of these believers, but it may be the current condition.
7. “*Temptations*” is from *peirasmos* - Πειρασμοῖς - /pi-ras-mos/ and can refer to “*trials*”, “*testings*”, “*temptations*.”
- a. All of these test the character.
 - b. These trials/tests are not identified and their source is not mentioned.
 - c. These trials/tests come because of a believer’s commitment to:
 - i. the Word,
 - ii. Jesus and
 - iii. the plan of God
 - iv. or, in summary, because of the believer’s faith
 - d. The trials could be:
 - i. social and economic trouble
 - ii. physical persecution
 - iii. personal rivalries (as in James 1:2 and described in the first 2 chapter of James)
 - iv. struggles of Christian service (2 Cor. 11:23-29)
 - v. Probably NOT referring to sickness or illness since there is a different word used for that

1:7 – so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

2443 [e]	3588 [e]	1383 [e]	4771 [e]	3588 [e]	4102 [e]	4186 [e]	5553 [e]	3588 [e]	622 [e]	1223 [e]	4442 [e]	1161 [e]
hina	to	dokimion	hymōn	tēs	pisteōs	polytimoteron	chrysiou	tou	apollymenou	dia	pyros	de
7 ἵνα	τὸ	δοκίμιον	ὑμῶν	τῆς	πίστεως	, πολυτιμότερον	χρυσίου	, τοῦ	ἀπολλυμένου	, διὰ	πυρὸς	δὲ
so that	the	proven genuineness	of your	-	faith	more precious	than gold	-	perishing	by	fire	though
Conj	Art-NNS	N-NNS	PPro-G2P	Art-GFS	N-GFS	Adj-NNS-C	N-GNS	Art-GNS	V-PPM-GNS	Prep	N-GNS	Conj

1381 [e]	2147 [e]	1519 [e]	1868 [e]	2532 [e]	1391 [e]	2532 [e]	5092 [e]	1722 [e]	602 [e]	2424 [e]	5547 [e]
dokimazomenou	heurethe	eis	epainon	kai	doxan	kai	timēn	en	apokalypsei	Iēsou	Christou
δοκιμαζομένου	, εὔρεθῆ	εἰς	ἔπαινον	καὶ	δόξαν	καὶ	τιμὴν	ἐν	ἀποκαλύψει	Ἰησοῦ	Χριστοῦ
being refined	may be discovered	to result in	praise	and	glory	and	honor	in	[the] revelation	of Jesus	Christ
V-PPM/P-GNS	V-ASP-3S	Prep	N-AMS	Conj	N-AFS	Conj	N-AFS	Prep	N-DFS	N-GMS	N-GNS

1. This verse explains **why** these trials are allowed to come to the believer:
 - a. The test is to refine and prove your faith as genuine.
 - b. Genuine faith that is focused on pleasing God is contrasted with working to please men.
2. Paul was concerned about himself being found genuine and approved at God's judgment and resisted the temptation to seek the honor of pleasing men:
 - a. 2 Cor. 10:18 – *“For it is not the one who commends himself who is approved, but the one whom the Lord commends.”*
 - b. Galatians 1:10 – *“Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.”*
 - c. 2 Cor. 5:9 – *“So we make it our goal to please him, whether we are at home in the body or away from it.”*
 - d. 1 Thessalonians 2:4 – *“On the contrary, we speak as men approved (dokimadzo) by God to be entrusted with the gospel. We are not trying to please men, but God who tests (dokimadzo) our hearts.”*
 - e. 2 Tim. 2:15 – *“Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.”*
3. “proved” is “δοκιμαζω”
 - a. testing something or someone to see if they qualify with the intention of approving them if possible.
 - b. The word was used to test medical school graduates for their Doctors degree
4. Faith that is working is to the glory of God.
5. The trials are not for God's glory.
6. Example of gold on earth:
 - a. Gold mine. . . .sends samples for testing. . . .report returns saying the gold is good!
 - b. The approved report makes the whole mine valuable.
 - c. Our faith is the good report that what we have is genuine and there is more where that came from.
7. Refining gold. . . . The refining process purifies the gold.
 - a. Isaiah 48:9-11
 - b. Jeremiah 9:7
 - c. Zechariah 13:9
 - d. Malachi 3:2-5
 - e. James 1:2-5
8. “Praise, Glory, Honor” refers to us receiving praise, glory and honor from Jesus
 - a. Matthew 25:14-30 – “well done”
 - b. Romans 2:29 – such a man's praise is from God, not from men
 - c. 1 Cor. 4:5 – at that time each will receive his praise from God

d. Matthew 25:21 – faithful with few things, put in charge of many things

e. Matthew 25:34 – take possession of the inheritance prepared for you from the beginning

9. Daniel 12:10,

“Many will be purified (examined), made spotless (cleansed) and refined (fuse and cast), but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.”

10. The process of testing faith with trials:

(1 Peter 1:6 “*all kinds of trials*”; James 1:2 “*trials of many kinds*”)

a. Examined faith with trial

b. Cleanse believer of wrong thinking, actions, and attitude

c. Cast them eternally into the image of Christ that was formed in life

1:8 – Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory,

3739 [e]	3756 [e]	3708 [e]	25 [e]	1519 [e]	3739 [e]	737 [e]	3361 [e]	3708 [e]	4100 [e]	1161 [e]	21 [e]
hon	ouk	idontes	agapate	eis	hon	arti	mē	horōntes	pisteuontes	de	agalliasthe
8 ὄν	οὐκ	ιδόντες	ἀγαπᾶτε	, εἰς	ὄν	ἄρτι	μὴ	ὁρῶντες	πιστεύοντες	δὲ	ἀγαλλιᾶσθε
whom	not	having seen	you love	on	whom	now [though]	not	seeing	believing	now	you exult
RelPro-AMS	Adv	V-APA-NMP	V-PIA-2P	Prep	RelPro-AMS	Adv	Adv	V-PPA-NMP	V-PPA-NMP	Conj	V-PIM-2P

5479 [e]	412 [e]	2532 [e]	1392 [e]
chara	aneklalētō	kai	dedoxasmenē
χαρᾶ	ἀνεκλαλήτω	καὶ	δεδοξασμένη
with joy	inexpressible	and	filled with glory
N-DFS	Adj-DFS	Conj	V-RPMP-DFS

1:9 – obtaining the outcome of your faith, the salvation of your souls.

2865 [e]	3588 [e]	5056 [e]	3588 [e]	4102 [e]	4771 [e]	4991 [e]	5590 [e]
komizomenoi	to	telos	tēs	pisteōs	hymōn	sōtērian	psychōn
9 κομιζόμενοι	τὸ	τέλος	τῆς	πίστεως	ὑμῶν	, σωτηρίαν	ψυχῶν .
receiving	the	outcome	of the	faith	of you	[the] salvation	of [your] souls
V-PPM-NMP	Art-ANS	N-ANS	Art-GFS	N-GFS	Pro-G2P	N-AFS	N-GFP

1:10 – Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully,

4012 [e]	3739 [e]	4991 [e]	1567 [e]	2532 [e]	1830 [e]	4396 [e]	3588 [e]			
Peri	hēs	sōtērias	exezētēsan	kai	exēraunēsan	prophētai	hoi			
10	Περὶ	ἧς	σωτηρίας	,	ἐξεζήτησαν	καὶ	ἐξηραύνησαν	προφήται	,	οἱ
	Concerning	this	salvation		sought out	and	searched out diligently	[the] prophets		-
	Prep	RelPro-GFS	N-GFS		V-AIA-3P	Conj	V-AIA-3P	N-NMP		Art-NMP

4012 [e]	3588 [e]	1519 [e]	4771 [e]	5485 [e]	4395 [e]		
peri	tēs	eis	hymas	charitos	prophēteusantes		
	περὶ	τῆς	εἰς	ὑμᾶς	χάριτος	προφητεύσαντες	,
	of	the	toward	you	grace	having prophesied	
	Prep	Art-GFS	Prep	PPro-A2P	N-GFS	V-APA-NMP	

1:11 – inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

2045 [e]	1519 [e]	5101 [e]	2228 [e]	4169 [e]	2540 [e]	1213 [e]	3588 [e]	1722 [e]	846 [e]	4151 [e]	5547 [e]		
eraunōntes	eis	tina	ē	poion	kairon	edēlou	to	en	autois	Pneuma	Christou		
11	ἐραυνῶντες	εἰς	τίνα	ἧ	ποῖον	καιρὸν	ἐδήλου	τὸ	ἐν	αὐτοῖς	Πνεῦμα	Χριστοῦ	,
	inquiring	into	what	or	what manner of	time	was signifying	the	in	them	Spirit	of Christ	
	V-PPA-NMP	Prep	IPro-AMS	Conj	IPro-AMS	N-AMS	V-IIA-3S	Art-NNS	Prep	PPro-DM3P	N-NNS	N-GMS	

4303 [e]	3588 [e]	1519 [e]	5547 [e]	3804 [e]	2532 [e]	3588 [e]	3326 [e]	3778 [e]	1391 [e]		
promartyromenon	ta	eis	Christon	pathēmata	kai	tas	meta	tauta	doxas		
	προμαρτυρόμενον	τὰ	εἰς	Χριστὸν	παθήματα	καὶ	τὰς	μετὰ	ταῦτα	δόξας	,
	testifying beforehand	-	unto	Christ's	sufferings	and	the	after	these	glories	
	V-PPM/P-NNS		Art-ANP	Prep	N-AMS	N-ANP	Conj	Art-AFP	Prep	DPro-ANP	N-AFP

1:12 – It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

3739 [e]	601 [e]	3754 [e]	3756 [e]	1438 [e]	4771 [e]	1161 [e]	1247 [e]	846 [e]	3739 [e]	3568 [e]			
hois	apekalyphthē	hoti	ouch	heautois	hymīn	de	diēkonoun	auta	ha	nyn			
12	οἷς	ἀπεκαλύφθη	ὅτι	οὐχ	ἑαυτοῖς	,	ὑμῖν	δὲ	,	διηκόνουν	αὐτά	ἃ	νῦν
	to whom	it was revealed	that	not	themselves	you	however	they were serving	in those things	which	now		
	RelPro-DMP	V-AIP-3S	Conj	Adv	RefPro-DM3P	PPro-D2P	Conj	V-IIA-3P		PPro-AN3P	RelPro-NNP	Adv	

312 [e]	4771 [e]	1223 [e]	3588 [e]	2097 [e]	4771 [e]	1722 [e]	4151 [e]	40 [e]	649 [e]	
anēgelē	hymīn	dia	tōn	euangelisamenōn	hymas	en	Pneumati	Hagiō	apostalenti	
	ἀνηγγέλη	ὑμῖν	διὰ	τῶν	εὐαγγελισαμένων	ὑμᾶς	ἐν	Πνεύματι	Ἁγίῳ	ἀποσταλέντι
	have been proclaimed	to you	by	those	having proclaimed the gospel to	you	by	[the] Spirit	Holy	having been sent
	V-AIP-3S	PPro-D2P	Prep	Art-GMP	V-APM-GMP	PPro-A2P	Prep	N-DNS	Adj-DNS	V-APP-DNS

575 [e]	3772 [e]	1519 [e]	3739 [e]	1937 [e]	32 [e]	3879 [e]			
ap'	ouranou	eis	ha	epithymousin	angeloi	parakypsai			
	ἀπ'	οὐρανοῦ	,	εἰς	ἃ	ἐπιθυμοῦσιν	ἄγγελοι	παρακύψαι	.
	from	heaven	into	which	desire	angels	to look		
	Prep	N-GMS	Prep	RelPro-ANP	V-PIA-3P	N-NMP	V-ANA		

