

Teaching through Hebrews

Outline of the Book of Hebrews

THE SUPERIORITY OF CHRIST THE SON

Key Verse: “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” (Hebrews 4:14)

I. The Son Is a Superior Source of Revelation (Chapters 1-2)

- A. The Son is superior to the prophets and angels (Chapter 1)
- B. The Son has a superior message of salvation (Chapter 2)

II. The Son Is a Superior Spiritual Leader (Chapters 3-6)

- A. The Son has superior faithfulness (Chapter 3)
- B. The Son provides superior rest (Chapter 4)
- C. The Son has a superior calling (Chapter 5)
- D. The Son is the source of superior confidence (Chapter 6)

III. The Son Is a Superior High Priest (Chapters 7-10)

- A. The Son has a superior priesthood (Chapter 7)
- B. The Son has a superior ministry (Chapter 8)
- C. The Son ministers in a superior sanctuary (Chapter 9)
- D. The Son offered a superior sacrifice (Chapter 10)

IV. The Son Provides a Superior Way of Life (Chapters 11-13)

- A. The superiority of living by faith (Chapter 11)
- B. The superiority of living in endurance (Chapter 12)
- C. The superiority of serving the Son (Chapter 13)

The Son Is Superior to Prophets and Angels (Hebrews 1)

Key Verse: "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." (Hebrews 1:8)

Introduction: In presenting Christ as God's ultimate source of redemption, the author first demonstrates that His is superior to the prophets and the angels.

I. Christ the Son Is the Superior Revelation of God (1:1-3)

- A. God formerly revealed Himself through prophets (1)
- B. God finally revealed Himself through His Son (2)
- C. God's Son is the perfect Revelation of God (2-3)
 - 1. The Son is heir of all things
 - 2. The Son is creator of all things
 - 3. The Son radiates God's glory
 - 4. The Son is God's exact image
 - 5. The Son sustains all things
 - 6. The Son has purged our sins
 - 7. The Son sits at God's right hand

II. Christ the Son Is the Superior Servant of God (1:4-14)

- A. Christ is superior to the angels in name (4-5)
 - 1. His name is an eternal heritage (4)
 - 2. His name is a begotten heritage (5)
- B. Christ is superior to the angels in authority (6-7)
 - 1. Angels worship the Son (6)
 - 2. Angels serve the Son (7)
- C. Christ is superior to the angels in attributes (8-12)
 - 1. The Son is deity (8)
 - 2. The Son is sovereign (8)
 - 3. The Son is righteous (9)
 - 4. The Son is above angels (9)
 - 5. The Son is LORD (10)
 - 6. The Son is eternal (10-12)
 - 7. The Son is creator (10-12)
- D. Christ is superior to angels in dignity (13-14)
 - 1. The Son sits in honor (13)
 - 2. The angels serve the saints (14)

Conclusion: Christ is the ultimate source of divine revelation and the highest servant of God.

The Son Has a Superior Message of Salvation (Hebrews 2)

Key Verse: “How shall we escape if we neglect so great a salvation . . .” (Hebrews 2:3)

Introduction: After demonstrating the superiority of the Son over the prophets and angels, the former sources of God’s revelation, the author emphasized the superiority of the Son’s message and His identity with men.

I. The Son's Message Must Not Be Neglected (2:1-4)

- A. We must earnestly heed His message (1)
- B. For disobedience to the angelic message was punished (2)
- C. How much more the neglect of the Son's message (3-4)
 - 1. It was a message of great salvation
 - 2. It was spoken by the LORD Himself
 - 3. It was confirmed by eyewitnesses
 - 4. It was confirmed by God's miracles
 - 5. It was confirmed by Holy Spirit gifts

II. The Son's Message Makes Us Future Rulers (2:5-9)

- A. The prophet foretold our future authority (5-7; Psalm 8:4-6)
- B. This prophecy is not yet fulfilled (8)
- C. This prophecy will be fulfilled because of the Son (9)

III. The Son's Message Required His Identity with Men (2:10-18)

- A. The Son is author of our salvation (10)
- B. The Son was perfected through suffering (10)
- C. The Son was made one with those He sanctifies (11-16)
 - 1. He calls them brethren (11-12; Psalm 2:22)
 - 2. They trust in Him (13; Isaiah 8:17)
 - 3. They are His children (14; Isaiah 8:18)
 - 4. He partook of their flesh and blood (14)
 - 5. He died for them (14)
 - 6. He delivered them from fear (15)
 - 7. He gives them help (16, 18)
- D. He became man to be our High Priest (17)
- E. He suffered that He might help us (18)

Conclusion: The divine Son’s message should not be neglected nor His Humanity minimized.

The Son Has Superior Faithfulness (Hebrews 3)

Key Verse: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” (Hebrews 3:1)

Introduction: Having established Christ’s humanity and the superiority of His message, the author identifies Him as the faithful superior High Priest.

I. We Should Consider the Faithfulness of Christ (3:1-6)

- A. He is the faithful Apostle and High Priest (1-2)
 - 1. He is the Apostle and High Priest of our confession (1)
 - 2. He is faithful to God who appointed Him (2)
- B. His faithfulness is worthy of more glory than Moses (3-6)
 - 1. Because the creator has more honor than the creature (3-4)
 - 2. Moses was faithful as a servant (5)
 - 3. Christ is faithful as the Son (6)

II. We Should Be Steadfast in Faithfulness (3:7-15)

- A. We should not harden our hearts like Israel did (7-11)
 - 1. Israel rebelled against God (8)
 - 2. Israel tested God (9)
 - 3. Israel kindled God's anger (10)
 - 4. Israel was cut off from God's rest (11)
- B. We should daily guard against unbelief and departing (12)
- C. We should daily help one another remain faithful (13)
- D. Our daily faithfulness identifies us with Christ (14-15)

III. Unbelief Will Bring Judgment (3:16-19)

- A. Ancient Israel rebelled against God (16)
- B. Those who sinned died in the wilderness (17)
- C. Unbelief kept them from God's rest (18-19)

Conclusion: Because we have a faithful High Priest seated in heaven, we also should be faithful to Him and to our confession and calling.

The Son Provides Superior Rest (Hebrews 4)

Key Verse: “For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” (Hebrews 4:10)

Introduction: Since the Son is God’s superior messenger with a superior message, He is a superior High Priest who provides superior rest for His people.

I. Christ's Superior Rest Is Promised to God's People (4:1-10)

- A. The promised rest is entered by faith (1-3a)
 - 1. We must fear coming short of the rest by unbelief (1)
 - 2. Because ancient Israel came short of it (2)
 - 3. But believers do enter the rest (3a)
- B. The promised rest is God's rest (3b-5)
 - 1. God's works were finished at creation (3b)
 - 2. God calls the rest "My rest" (4-5)
- C. The promised rest must still be entered (6-9)
 - 1. Some must enter God's rest (6a)
 - 2. Israel failed to enter (6b)
 - 3. God made it available again later (7)
 - 4. He would not have done so if it were already entered (8)
 - 5. God's rest still remains for God's people (9)
- D. The promised rest is a cessation of works (10)

II. Christ's Superior Rest Should Be Entered (4:11-13)

- A. Christians should be diligent to enter (11)
- B. Unbelief will be discerned by God's Word (12)
- C. Unbelief will be discovered by God's sight (13)
- D. Unbelief will be confessed at the judgment (13)

III. Christ's Superior Rest Should Be Held Fast (4:14-16)

- A. Hold it fast because of our great High Priest (14)
- B. Hold it fast because of our sympathetic High Priest (15)
- C. Hold it fast because of our access to heavenly help (16)

Conclusion: Believers should enter boldly and confidently into the rest Christ provided, ceasing to count on vain works of righteousness for salvation or sanctification.

The Son Has a Superior Calling (Hebrews 5)

Key Verse: “Called of God an high priest after the order of Melchizedek.” (Hebrews 5:10)

Introduction: Having introduced Christ as a superior High Priest with a superior message and a superior rest, the author then declared that Christ is a High Priest with a superior calling.

I. Sinful Men Are Called to an Imperfect Priesthood (5:1-4)

- A. Mere men were ordained as priests (1)
 - 1. They were taken from men
 - 2. They minister for men
 - 3. They offer sacrifices to God
- B. Weak men must be compassionate priests (2)
- C. Sinful men cannot provide salvation (3)
 - 1. Because he is sinful
 - 2. He must offer sacrifices for himself
- D. Ordination is not by self appointment (4)

II. The Son Was Called to a Perfect Priesthood (5:5-10)

- A. The Son had a superior call (5-6)
 - 1. He did not appoint Himself
 - 2. God, His Father, appointed Him
- B. The Son has superior compassion (7)
- C. The Son's superior sacrifice provided eternal salvation (8-9)
- D. The Son was called to a superior order (10)

III. The Son's Superior Calling Involves Deep Doctrine (5:11-14)

- A. There are many things to be taught (11)
- B. The things are hard to explain (11)
- C. The Hebrew Christians are still immature (12-13)
 - 1. They should be mature teachers (12)
 - 2. They still need elementary teaching (12)
 - 3. They still require milk like babes (13)
- D. Deep doctrine is for mature discerning Christians (14)

Conclusion: Mature believers should desire to delve into the deeper truths of sound doctrine, and not be satisfied with elementary studies.

The Son Is the Source of Superior Confidence (Hebrews 6)

Key Verse: “Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil.” (Hebrews 6:19)

Introduction: Having a superior High Priest, the believer then has superior confidence and hope.

I. Confidence Comes through Maturity in Christ (6:1-12)

- A. Maturity comes through growth in doctrine (1-3)
 - 1. Mature Christians go beyond foundational doctrine (1-2)
 - 2. Mature Christians move on to perfection (1)
- B. Maturity is built on a sure foundation (4-8)
 - 1. The foundation is sure, cannot be renewed (4-6)
 - a. If one is truly saved (4-5)
 - b. And could fall aside (6a)
 - c. Then renewal would be impossible (4, 6)
 - d. Since it would require Christ's death again (6)
 - 2. This does not apply to losing salvation (that would make restoration impossible)
 - 3. This does not apply to rejection of the gospel (that does not fit the context or reality)
 - 4. Unfaithfulness requires chastening (7-8) (Illustration from the soil)
 - a. Faithful Christians bear useful fruit (7)
 - b. Unfaithful Christians are chastened (8)
 - (1) They bear harmful fruit
 - (2) They are near to cursing
 - (3) They receive judgment by fire (1 Corinthians 3:12-15)
- C. Maturity comes through patient endurance (9-12)
 - 1. Better things are expected of mature Christians (9)
 - 2. God does not forget their good works (10)
 - 3. Mature Christians have full assurance (11)
 - 4. Mature Christians follow the faithful (12)

II. Confidence Is Confirmed by God's Immutable Oath (6:13-20)

- A. God's oath gave Abraham confidence (13-15)
- B. God gave us an oath to confirm His immutability (16-17)
 - 1. An oath satisfies men (16)
 - 2. God gave us His oath (17)
- C. God's oath gives us confident hope (18-20)
 - 1. We can have strong consolation of hope (18)
 - 2. Our hope is sure and steadfast (19)
 - 3. The forerunner of our hope is Jesus (20)
 - a. He is the eternal Son
 - b. He is the eternal High Priest
 - c. He is already within the veil

Conclusion: Our superior High Priest provides us superior confidence and hope.

The Son Has a Superior Priesthood (Hebrews 7)

Key Verse: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them." (Hebrews 7:25)

Introduction: In addition to His other superior qualities, the Son has a superior priesthood.

I. Melchizedek's Priesthood Is Superior to the Levitical Priesthood (7:1-10)

- A. Melchizedek's priesthood is superior (1-3)
 - 1. He was priest of the Most High God (1)
 - 2. He was a King-Priest (2)
 - 3. He had an uninherited priesthood (3)
 - 4. He has an unending priesthood (3)
- B. Melchizedek's power was superior (4-10)
 - 1. He has a superior right to tithes (4-5, 9-10)
 - a. Abraham paid him tithes (4)
 - b. Abraham is the ancestor of tithe receiving Levi (5)
 - c. Levi paid tithes to Melchizedek (9-10)
 - 2. He has superior authority to bless (6-7)
 - a. Melchizedek blessed Abraham (6)
 - b. Though Abraham is heir of God's promises (6)
 - c. The blessing demonstrates the superiority (7)
 - 3. He has superior longevity: an endless life (8)

II. Melchizedek's Priesthood Has Superseded the Levitical Priesthood (7:11-19)

- A. The changed priesthood requires a changed law (11-12)
- B. The changed priesthood is under a changed tribe (13-14)
- C. The changed priesthood has a changed authority (15-17)
 - 1. Not under the law regulating fleshly priests (16)
 - 2. But under the power of an endless life (16)
 - 3. Bestowed by direct command of God: "forever" (17)
- D. The changed priesthood brings a better hope (18-19)

III. Melchizedek's Priesthood Makes the Son Superior (7:20-28)

- A. The Son's priesthood has a superior basis (20-21)
 - 1. It is based on God's oath
 - 2. The Levitical priesthood is not
- B. The Son's priesthood has a superior covenant (22)
- C. The Son's priesthood has a superior endurance (23-24)
- D. The Son's priesthood provides superior salvation (25)
- E. The Son's priesthood has a superior quality (26)
- F. The Son's priesthood has a superior sacrifice (27-28)

Conclusion: The Son's superior priesthood provides believers with superior security.

The Son Has a Superior Ministry (Hebrews 8)

Key Verse: “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.” (Hebrews 8:6)

Introduction: Because the Son has a superior priesthood, He ministers in the true tabernacle and mediates a superior covenant.

I. The Son Ministers in a Superior Service (8:1-6a)

- A. The Son ministers as high priest in heaven (1)
- B. The Son ministers in the true tabernacle (2-3)
 - 1. The true tabernacle was set up by God (2)
 - 2. The true tabernacle has gifts and sacrifices (3)
- C. The earthly priests minister in a type-tabernacle (4-5)
 - 1. The earthly tabernacle is a type-copy (5)
 - 2. The earthly tabernacle is a shadow (5)
 - 3. The earthly tabernacle was set up by men (5)
 - 4. The earthly tabernacle has a service after the law (4)
- D. The Son has obtained a superior ministry (6a)

II. The Son Mediates a Superior Covenant (8:6b-13)

- A. The new covenant was established on superior promises (6)
- B. The new covenant replaces the faulty first covenant (7-8)
- C. The new covenant is not like the first covenant (9)
- D. The new covenant has superior features (10-12)
 - 1. God's law will be in our minds (10)
 - 2. God's law will be written on our hearts (10)
 - 3. God will have a personal relationship with us (10)
 - 4. God will be known by everyone (11)
 - 5. God will forgive and forget our sin (12)
- E. The new covenant makes the first one old (13)

Conclusion: Because believers have a superior high priest mediating a superior covenant, they have a superior relationship with God.

The Son Ministers in a Superior Sanctuary (Hebrews 9)

Key Verse: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9:24)

Introduction: After having identified the Son as the superior High Priest who serves in heaven, the author explained the superior significance of the priestly service in the heavenly sanctuary.

I. The First Covenant Had an Earthly Sanctuary and Service (9:1-10)

- A. The earthly tabernacle had type-furnishings (1-5)
 - 1. He was man made (2)
 - 2. It had an outer sanctuary (2)
 - 3. It had a Holy of Holies (3-5)
- B. The earthly tabernacle had type-services (6-7)
 - 1. It had regular services in the sanctuary (6)
 - 2. It had yearly services in the Holy of Holies (7)
- C. The earthly tabernacle had type-significance (8-10)
 - 1. Full access to God was not yet revealed (8)
 - 2. Figurative service was not yet perfecting (9)
 - 3. Fleshly ordinances were temporarily imposed (10)

II. The New Covenant Has a Heavenly Sanctuary and Service (9:11-28)

- A. The heavenly tabernacle is perfect (11)
- B. The heavenly tabernacle has perfect service (12-15)
 - 1. Christ's blood obtains eternal redemption (12)
 - 2. Christ's blood obtains eternal purifying (13-14)
 - 3. Christ's blood obtains eternal inheritance (15)
- C. The heavenly tabernacle has perfect significance (16-28)
 - 1. Christ's sacrifice provides full perfection (16-23)
 - 2. Christ's sacrifice provides full access to God (24)
 - 3. Christ's sacrifice provides permanent results (25-28)
 - a. Christ's sacrifice needs no repeating (25-26)
 - b. Christ's sacrifice was once for all (27-28)

Conclusion: Believers have a perfect high priest in heaven who provides them with eternal redemption, purity, inheritance, perfection, access to God, and security.

The Son Offered a Superior Sacrifice (Hebrews 10)

Key Verse: “For by one offering he hath perfected for ever them that are sanctified.” (Heb. 10:14)

Introduction: After having identified the superior sanctuary in which the Son serves, the author described the Son’s superior sacrifice.

I. The Son's Superior Sacrifice Provides Perfection (10:1-18)

- A. Mosaic sacrifices were imperfect types (1-4)
 - 1. They cannot provide perfection (1-3)
 - a. They are mere shadows
 - b. They do not purge the conscience
 - c. They must be repeated
 - 2. They cannot take away sin (4)
- B. The Son's sacrifice perfectly satisfied God (5-10)
 - 1. The Son's body was prepared to satisfy God (5)
 - 2. The Son came to satisfy God's will (6-9)
 - a. God was not satisfied by animal sacrifice (6)
 - b. The Son came to do God's will (7)
 - c. God's will was satisfied by the Son's sacrifice (8-9)
 - 3. The Son's sacrifice sanctifies us once for all (10)
- C. The Son's once-for-all sacrifice provides perfection (11-18)
 - 1. Aaronic priests stood, offering sacrifices repeatedly (11)
 - 2. The Son is seated, having offered His sacrifice once for all (12-13)
 - 3. His sacrifice provides perfection (14-17)
 - 4. No more sacrifice is required (18)

II. The Son's Superior Sacrifice Provides Persistence (10:19-39)

- A. The Son's sacrifice provides persistence in assurance (19-25)
 - 1. We have bold access by a heavenly High Priest (19-21)
 - 2. We should have full assurance (22)
 - 3. We should hold fast our confession (23)
 - 4. We should help assure one another (24-25)
- B. The Son's sacrifice provides persistent warning (26-31)
 - 1. It provides warning against willful sin (26)
 - a. If a Christian sins willfully
 - b. There is no more sacrifice
 - 2. It provides warning of divine chastening (27-31)
- C. The Son's sacrifice provides persistence in confidence (32-39)
 - 1. We should have confidence of heavenly possession (32-34)
 - 2. We should not cast away our confidence (35)
 - 3. We should have confidence of reward (36-39)
 - a. Faithful endurance is rewarded (36-37)
 - b. Unfaithfulness displeases God (38)
 - c. We are those who believe to salvation (39)

Conclusion: The Son’s once-for-all sacrifice provides believers with confidence, perfection, and an incentive for persistent faithfulness.

The Superiority of Living by Faith (Hebrews 11)

Key Verse: “Now faith is the substance of things hoped for, the evidence of things not seen.”
(Hebrews 11:1)

Introduction: After having identified the Son as the superior sacrifice, the author declared that faith in the Son’s sacrifice provides a superior relationship with God.

I. Faith Provides Superior Knowledge (11:1-3)

- A. Faith is the substance of hope (1)
- B. Faith is the evidence of the unseen (1)
- C. Faith is the means of good testimony (2)
- D. Faith is the understanding of creation (3)

II. Faith Provides a Superior Relationship with God's Person (11:4-7)

- A. Abel illustrates faith's role in justification (4)
- B. Enoch illustrates faith's role in fellowship (5-6)
- C. Noah illustrates faith's role in preservation (7)

III. Faith Provides a Superior Relationship to God's Promises (11:8-29)

- A. Abraham illustrates a promised inheritance (11-12)
- B. Sarah illustrates a promised heir (11-12)
- C. All illustrate a promised heavenly home (13-16)
- D. Patriarchs illustrate the certainty of God's promises (17-22)
- E. Moses illustrates God's rewards (23-28)

IV. Faith Provides a Superior Relationship to God's Provisions (11:30-38)

- A. Jericho illustrates the promise of victory (30)
- B. Rahab illustrates the promise of deliverance (31)
- C. The Judges and Prophets illustrate the promise of protection (32-34)
- D. The unnamed saints illustrate the promise of power (35-38)

V. Faith Provides a Superior Relationship with God's Perfecting (11:39-40)

- A. The fulfillment of the promises is delayed (39)
- B. There is a superior relationship for us (40)
- C. The perfecting results from the complete body of believers (40)

Conclusion: Believers have a personal relationship with God that provides access to His person, promises, provisions, and perfecting.

The Superiority of Living in Endurance (Hebrews 12)

Key Verse: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” (Hebrews 12:1)

Introduction: After having demonstrated the superiority of living by faith, the author urged his audience to persist in enduring faith.

I. The Enduring Christian Practices Endurance (12:1-11)

- A. He practices self discipline (1)
- B. He follows Christ's example (2)
- C. He avoids discouragement (3-11)
 - 1. He avoids discouragement in hostility (3-4)
 - a. Considering Christ avoids discouragement (3)
 - b. Considering life avoids discouragement (4)
 - 2. He avoids discouragement in chastening (5-11)
 - a. God instructs us not to be discouraged (5)
 - b. Chastening is evidence of God's love (6)
 - c. Chastening is evidence of sonship (7-8)
 - d. Chastening leads to proper subjection (9)
 - e. Chastening is for profit and fruitfulness (10-11)

II. The Enduring Christian Helps Others Endure (12:12-17)

- A. He is helpful to others (12-13)
- B. He is peaceful and holy with others (14)
- C. He is diligent to avoid pitfalls (15-17)
 - 1. That none fall short of grace (15)
 - 2. That none fall into bitterness (15)
 - 3. That none fall into worldliness (16-17)

III. The Enduring Christian Has Superior Motivation (12:18-28)

- A. He is motivated by superior associates (18-24)
 - 1. He is not associated with Mount Sinai (18-21)
 - 2. He is associated with Mount Zion (22-24)
- B. He is motivated by superior goals (25-27)
 - 1. He has the goal of obeying the heavenly voice (25-26)
 - 2. He has the goal of an enduring kingdom (27)
- C. He is motivated by superior service (28)

Conclusion: Believers should faithfully persist in enduring the trials and hardships of life, looking forward to the promised reward.

The Superiority of Serving the Son (Hebrews 13)

Key Verse: “Let us go forth therefore unto him without the camp, bearing his reproach.” Hebrews 13:13)

Introduction: After demonstrating that the Son is the superior access to the Father in every possible way, the author urged his audience to serve the Son and separate from Judaism.

I. Serving Christ Is Practicing Proper Behavior (13:1-9)

- A. We should practice brotherly love (1)
- B. We should practice hospitality (2)
- C. We should practice benevolence (3)
- D. We should practice moral purity (4)
- E. We should practice godly contentment (5-6)
- F. We should practice subjection to authority (7)
- G. We should practiced stability in doctrine (8-9)

II. Serving Christ Is Separation from Judaism (13:10-19)

- A. Separate because our altar is different (10)
- B. Separate because Christ left the camp (11-13)
 - 1. Christ our sacrifice suffered outside the camp (11-12)
 - 2. We too must go outside the camp with Him (13)
 - 3. We must bear Christ's reproach (13)
- C. Separate because we have a new city (14)
- D. Separate because we have new sacrifices (15-19)
 - 1. We have the sacrifice of praise (15)
 - 2. We have the sacrifice of thanksgiving (15)
 - 3. We have the sacrifice of good works (16)
 - 4. We have the sacrifice of sharing (16)
 - 5. We have the sacrifice of obedience (17)
 - 6. We have the sacrifice of prayer (18-19)

III. The Concluding Farewell (13:20-25)

- A. The farewell benediction (20-21)
- B. The farewell appeal for obedience (22)
- C. The farewell greetings (23-25)

Conclusion: Believers should serve the Son by practicing godliness and presenting spiritual sacrifices.