
a *Grace Notes* course

Hosea

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Lesson 4

Hosea 2:6-11

Hosea

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Hosea often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Hosea
 2. Study the Hosea passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Hosea lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to **SAVE** your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Hosea 2:6

Therefore behold me, the one hedging up your way with thorns. And I shall wall up her wall, and she will not find her paths.

Hebrew Notes.

The first word is the participle SAQ, which means "to build a hedge". A hedge can be used in one of two ways: to protect someone from something, as in a hedge around your estate keeps the unwanted out. It can also be used to obstruct, as in a hedge maze. That is the case here. God is hedging up the way of the adulteress.

The specific kind of hedge is delineated by the noun SIRIM, which means "thorns". It is interesting to note that you can penetrate a hedge, but if it is thorny it is going to be painful to do so. That is the picture here. The way to the adulterous liaisons is blocked by a thorny hedge. To go through that hedge is possible, but it will be painful, and she will not emerge unscathed.

Next is the Qal perfect verb NADAR, which means "to build a wall". The object which is said to be walled up is the wall which belongs to the adulterous woman. The home in ancient Israel usually had a walled courtyard, and the courtyard was a very popular place to hang out. The wall would have doors and windows for access. This verb tells us that the woman will be shut up or trapped in her house, and unable to travel about to her liaisons.

The final verb is lo THIMS.A'. It is the Qal imperfect, and it is negated by the adverb LO. It is the verb which means to find. What is searched for, but not found, is the path of adultery. The woman will have the desire for adultery, so that she can get the things for her idol worship. However, God will prevent her doing so by placing roadblocks in her way.

The Meaning of the Verse.

This verse is all about Divine intervention into the area of sin.

There are two levels of sin in the life of the adulterous woman.

The first level is the level of adultery; what she does so that she can participate in her idolatry. This is just a means to an end.

The second level is the level of idolatry, and this is what she really lives for, and it is definitely worse than the first level.

This adulterous woman represents the older generation in the nation of Israel - she is one, but she represents many.

It is the aim of God to gain their attention - AND, this is the aim of divine discipline (chastisement). Its sole aim is to gain the attention of its object.

The absolute best way to gain someone's attention is through suffering.

God uses suffering to gain our attention, so that we will look to Him for answers.

The specific kind of suffering in this verse is frustration suffering.

The woman is being prevented from engaging in her adulterous liaisons.

Remember, the liaisons are the means to an end, and if she doesn't give sexual favors, she won't receive what she needs to participate in her precious idolatry.

Therefore, she is frustrated, and the intent is that she will turn her attention to God.

There are two levels of frustration suffering here.

The first level is the hedge level - a hedge of thorns is placed in her way.

This is something that is painful to pass through - whether emotionally or physically, and thus it makes the adultery not worth it.

In the case of adultery it may be a change in circumstances which leads to her being unable to do the same thing at the same time - perhaps she must go to great ends to meet her lovers now.

It could be venereal disease - which makes intercourse painful or embarrassing.

The second level is the wall level - where the activity is completely prevented.

This level of frustration suffering makes it impossible for the adulterous woman to engage in her liaisons.

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In turn, she cannot engage in her idolatry, which is what she really wants in life.

Nothing seems to work out for this woman, or this generation.

This is even worse than the first level, and its design is to focus her attention on God.

Additionally, there is a general frustration about life. This frustration comes from having no direction; from having nothing seem to work out in life; from always seeming to make the wrong decisions; from never getting what she really wants.

This, too is made to focus attention on God

Hosea 2:7

And she will ardently pursue her lovers but she will not reach them. And she will fervently seek them, but she shall not find. And she will say, "Let me leave and return to my first man; it was better for me then than now.

Hebrew Notes.

First is the verb, RIDPHAH, which is a piel intensive perfect. It portrays the pursuit of something which is not good or constructive to one's life. It is intensive by nature, and so it shows the relentless pursuit of one addicted to idolatry who is frustrated in gaining the means for that activity. It shows endless running and pursuit.

The participle 'AHEBH is the direct object of the verb, above. It too is in the piel stem, and so it shows the former intensity of her adulterous activity. There was a lot of it, it occurred often, and with many different people.

The hiphil causative of NASAQ and the negative adverb indicates the failure of her pursuit. She intends to reach them, but she does not. She tries and tries to get over that wall, or through that thorny hedge, but she does not.

There is a repetition of thought with the verb BAQISH, which means "to seek". It is in the piel stem, and so the idea of intensity is again conveyed.

The result is again frustration. She does not find them. This is a repetition of the word MAS.A', which was in the previous verse.

The intended result is next. The following is God's intent for the adulterous woman.

The intent begins with the Qal perfect of the verb AMAR, which means "to speak" - the woman is going to say something.

First, she says "let me leave". This is the Qal imperfect cohortative verb 'ELKHAh, which makes an entreaty for the intended action. Notice that this reveals the true desire of the woman, based on her frustration.

Second is also the Qal imperfect cohortative, this time of the verb 'ASHUBHAH, which means to return. It is God's intent that her true desire be for her first husband.

Third is the comparison of her previous life with the one she has now.

She says BI TOBH HARI'SHON, ME'ATAH: far better the first than now.

This is a simple clause of comparison, and suddenly, in the frustration which God has brought upon her, the adulterous woman becomes nostalgic about her first husband.

However, this is God's intent.

The Meaning of the Verse.

This verse shows the purpose of God's divine discipline - a change of heart.

It is His intent that the woman should repent and return to her first husband.

It is His intent that she realize how truly great it was with him, and so return.

Only by frustrating her ways can He make her wake up and pay attention to Him.

Again, the woman represents the nation of Israel, the first husband their one and only true God, while the second husband is the idols which they worship.

Review of chapter two. So far we have had:

God's evangelism strategy for the nation of Israel, which stands on the brink of destruction.

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What will occur if the strategy is rejected by the people - destruction of the nation, both young and old.

The reason for the destruction, which is their problem with adultery and idolatry.

God's discipline strategy for the nation, which means road blocking the adultery and thus frustrating the idolatry.

The intent of the discipline, which is repentance and return to Him.

Hosea 2:8

And she knew not that I gave the grain and the first wine and the fresh oil to her, and that I multiplied the silver and also gold they made for Baal.

Hebrew Notes and the Meaning of the Verse.

The first verb of this verse is the qal perfect of Yadh`ah. The perfect tense denotes an action in the past which is now complete. It means to know someone or something intimately, and it is negated by the adverb LO. Therefore, this is translated, "She knew not".

The verb NATHATI is also a qal perfect, and it is identical in form and syntax to the previous one. It means to give, and in this context to give a present, or grace gift to someone. It represents the grace covenants which were provided by God to Israel.

God gave her two three things, all of which were used in idol worship.

The new wine is of particular interest, because wine in the ancient world came in two classes.

The first wine of the year was made from grapes, and it was always the very best.

After that, the wine was made from various other fruits, but never again wine. Therefore, the wine in this passage was the very best vintage.

The third verb is HIRBETHI, which is the hiphil perfect. The hiphil stem shows the cause behind the action of the verb, and so God causes the multiplication of the precious metals to the adulterous woman.

Notice that God does not use the verb for giving here.

This multiplication is a verb which denotes much profit and prosperity. The money she makes is measured by multiplication, not addition.

The fourth verb is `ASU, which means to make something. It is the qal perfect, and it shows that whenever they received blessing from God, they made it into an idol, or a part of their idol worship.

The Impact of the Verse.

This verse shows the irony of the whole situation with the adulterous woman, and it also presents the central and most important issue.

The irony is this: The woman goes to her adulterous lovers because they give to her all of things that she needs for her idol worship. She doesn't really love them, she just makes love with them so that they will give her the stuff.

The woman lives for idol worship. She gathers all of those fine things so that she gain engage in her relationship with the false gods.

This means that there are two levels of adultery in this passage.

The adultery of the woman, Gomer from her husband.

The adultery of the woman from her relationship with God.

These two levels of adultery apply both to Gomer and to the older generation of Israel.

This verse tells us that this woman could have had all of those great things, and a relationship with God, too.

The things that she had were a part of the covenant blessings from God. She did not need to chase her lovers in order to get the oil and grain and flax and wool and wine and silver and gold.

God gave her the very things that she chased after, and she used them to try to have a relationship with a piece of wood.

Again, the key verse of this book raises its head. "For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings.

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The relationship covenant was the spiritual code of the Mosaic Law.

The spiritual code defined a portfolio of ritual which was designed to reveal various aspects of His character and His desire for a relationship with the nation of Israel.

There is no relationship without knowledge. In Israel this knowledge was provided through the ritual.

The priests performed the ritual. The tabernacle was the place of the ritual, and revealed things in and of itself. The prophets interpreted the ritual.

The woman was getting the covenant blessings and going to the rituals of her idolatry and using them there. Her blasphemy was total.

Remember that God had placed obstacles in the woman's way so that she could not commit adultery.

Incredibly, she found that she still had the things with which she performed her idolatry.

This was designed to remind her of the presence of another God. The living and true God.

Whenever God disciplines us it is to get our eyes back on Him. The discipline is designed to take our eyes from whatever idol we might worship and remember Him and His grace offer.

The discipline is for our own good. It is designed to bring the very best thing in the world to us: a relationship with God.

Knowing God is truly the greatest blessing of all; it brings sense and order and good things to your life.

Knowing God gives you confidence about the future for both time and eternity.

Knowing God gives you the ability to communicate effectively to Him and to others.

Knowing God gives you the ability to have great relationships in life through virtue love.

Knowing God sets you forth to a great destiny.

Knowing God gives you the ability to enjoy the material things of life.

Knowing God gives you the ability to be content no matter what your circumstances might be.

Divine discipline places a roadblock in your way to make you stop and think about God. There are two types of roadblock: The hedge, and the wall.

The hedge you can go through, though it may be painful.

The wall you cannot, and it causes you even more pain through frustration.

In the case of roadblock discipline, the blessings remain.

Divine discipline will also remove the original blessings in a second, more severe phase.

Finally there is the sin unto death, which is the point of no return.

The next verses have to do with removal discipline and after that there will be final discipline.

Remember, God's motivation is love.

Hosea 2:9

Therefore I shall turn and I shall take my grain in its time, and my new wine in its season, and I shall snatch away my wool and my flax to cover her nakedness.

The Meaning of the Verse and Hebrew Notes.

The adverb LAKHEN shows us that God is switching to a new phase of discipline. It is translated "therefore".

The qal imperfect verb 'ASHUBH shows a possible future action of God. This possibility is governed by the volition of the woman/older generation of Israel. If they respond to the first phase of the discipline, then this phase will not be implemented. This is why this verb is imperfect: the action is not complete. The meaning of this verb is to change course or turn in one's way. When it applies to a person, it means to change one's mind, or repent. We will translate it "I shall turn".

The result of God's change of mind is portrayed in the verb LAQAH>ETI. The stem of this verb is the qal, and the tense is the perfect. The perfect tense is used to show that once God's mind is changed, this action will certainly occur. Perhaps it is best to call this the provisional prophetic future perfect.

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The irony of the passage continues with the meaning of this verb, because it is often used in the context of marriage and sex.

God takes away what was a part of His marriage with the woman/older generation.

This is a revelation of the covenant relationship between God and Israel.

As long as Israel remains married to God, they enjoy all the blessings of the grace covenants.

When the marriage breaks up (i.e., the spiritual covenant is broken), then the grace covenants are taken back.

The next verb is the Hiphil causative perfect of HIS.ALT. The perfect is again the provisional prophetic future perfect. The causative shows that God is the cause behind the effect of the covenant blessings being snatched away. HIS.ALT. usually means to deliver someone from something bad. Here the covenant blessings are taken from those who use them for illegitimate things, such as idol worship. The thing is seen as rescued from being used for evil.

The Piel infinitive construct shows the purpose of the blessings which were taken away. The things were provided as a part of the logistical portfolio for the woman/Israel. Their purpose was partially logistical and partially to fulfill the promise of covenant blessings.

The purpose is revealed because the woman was not using them for this purpose, but instead was wasting them on idolatry.

In the prediction for their removal is a reminder that a covenant blessing from the most high God should not be used for idolatry.

Finally, there is the direct object 'EREWATAH, which means "nakedness". There is a double entendre here that has to do with what the woman was doing. It shows God's marvelous sense of humor, even in a very grave situation.

She was committing adultery in order to get the things that God would have provided anyway.

The things that God would have provided anyway should have been used to cover her nakedness.

She was getting naked in order to get the things that God would have provided anyway, which should have been used to cover her nakedness.

The Impact of the Verse.

This verse turns to a new phase of Divine discipline. The first phase had to do with the prevention of her adulterous affairs.

The woman was prevented from engaging in adultery.

From her point of view, this meant that she could not get the things that she used in her idolatry.

From God's point of view, He would have provided those things anyway.

The first part of the prevention was the thorny hedge. In this prevention, she was allowed to go on with the activity, even though the continuation would be painful.

The second part of the prevention was the wall. In this prevention, there was no adulterous activity allowed whatsoever.

Throughout these two categories of prevention, God still provided the things that she thought she could only get by committing adultery.

The woman suffered because of her frustration in her inability to get the things for adultery.

The second phase of Divine discipline is the removal phase. In this phase, the things are actually removed. This is the phase in view in this verse.

The next phase will be revealed in the next verse.

Hosea 2:10

And now I shall completely expose her degeneracy to the eyes of her lovers. And no man will deliver her from my hand.

Hebrew Notes and the Meaning of the Verse.

The Piel imperfect of the verb 'AGALLEH starts the further explanation of the second phase of discipline. The Piel stem shows intensity of action in the verb. The verb itself means to reveal a secret, or to uncover something that until now has remained unknown. The imperfect tense indicates that the action remains in the future, and that it

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depends on the volition of the woman as to whether it will come to pass.

Again we are reminded that God is willing to withdraw the discipline at any time that the woman is willing to repent of her adulterous and idolatrous ways.

God continues to be gracious right up to the very end, which comes in the sin unto death.

It is only from the human viewpoint that the relationship seems irreconcilable.

Guilt and unconfessed sin cause scar tissue on the soul, which appears as a barrier from the human side. It is never so from the Divine side until the very end.

What is revealed is interesting. NEBHELUTHAH is a fairly broad word group.

Its base meaning is found in the containers of the ancient world. Often these containers were made of animal skins, or of clay. It also came to denote the musical instruments, which were hollowed out gourds and pieces of wood. What these things had in common were their emptiness or hollow nature. Naturally, they came to mean "airhead" - that breed of senseless human being with a vacuum between his ears.

The animal skin would also wither, or deflate, and so the word came to mean degeneracy, and it was compared with the withering of a tree or plant which is dying.

This word was also used to describe a corpse in its decomposing state.

Probably the best word to use in this context is degeneracy.

Therefore this picture paints a vivid picture. The woman is senseless, a degenerate airhead. The result will be degeneracy and then death.

This state will be revealed to her lovers, and so they will no longer sleep with her, because now she is grossly unattractive to them.

The final verb is a play on words with the same verb in the previous verse. YAS.ILENNAH is in the Hiphil causative, which shows man as the cause behind the effect of her "delivery". The negative adverb LO negates the action, and so this verb is translated, "no man will deliver her".

In this context, the delivery is a release from the Divine discipline.

What God wants to come to pass, comes to pass. If He wants to discipline someone, no one can stop it.

In this case, the woman wants a man to "deliver" her, that is, to commit adultery with her, and give her the things for her Idolatry as payment.

The reason that the men will not deliver her, is that she has become unattractive because of her degeneracy.

The Impact of the Verse.

Degeneracy makes a person unattractive. This is probably why prostitutes always start young and are finished just a few years later. They are all used up, and very unattractive.

The woman's idolatry made her unattractive. So unattractive that no man would touch her.

Now that the source of all of her things (the true source, God) is dried up, the woman is desperate. However, she is so unattractive in her desperation that no man will sleep with her, and so she does not get what she wants.

Again, the intent is to focus on God and His message of repentance.

He still waits for His bride, even though she has become grossly unattractive to all other men.

He is the one who knew her before her days of adultery and idolatry when she was beautiful.

Principle: virtue makes a person attractive.

The beauty of a woman, or the attractiveness of a man is in the soul.

God is perfect. He is the source of all beauty and order in the world.

If your soul is a reflection of the character of God, then you will reflect His beauty.

If you fail to do this, then no amount of cosmetics, surgery, fanny tucks, nose jobs, face lifts, or other anatomical enhancements of any nature can make you beautiful. You won't be fooling anyone.

Principle: Degeneracy brings built in failure.

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The more degenerate you are, the more you will fail. The more you fail, the more degeneracy you think you need.

The built in failure is a part of the divine discipline.

With God, you can recover your virtue, and thus your beauty.

With degeneracy, the unattractiveness gathers momentum.

Hosea 2:11

And I shall personally put to rest all of her exultation: her feasts, her new moons, and her Sabbaths, and all of her sacred seasons.

Hebrew Notes and the Meaning of the Verse.

The verse begins with the hiphil causative verb WEHISHBATI. The causative shows God's personal intervention in the affairs of the woman/Israel. It is also in the perfect tense, and so again we have the prophetic future perfect, which shows the absolute surety of a future event. Again, there is a sense of humor or sanctified sarcasm here, because the root of the verb is SHABAT, from which we get Sabbath. This is translated, "I shall personally put to rest".

The object of the verb is MESOSAH, which means exultation, or rejoicing. There exists in the meaning of this word a hint of sexuality, of the bridegroom who rejoices in his bride. The word serves as a heading under which several similar types of activities are listed. Each of them perverts the Law of Moses in some way.

The first on the list is the feast. The word HAG can be used of both pagan and sacred events. Here it is the former. The word includes eating and dancing and general celebration.

The second is the new moon celebration. In idol worship, there were monthly celebrations dedicated to the new moon. The worship of the moon predates the monthly celebration set down in the Mosaic Law. The idolatrous celebration was probably a fertility rite, calibrated to the monthly cycles of the cult prostitutes. Children conceived in this manner would then be dedicated to the idol, and at times be sacrificed.

The third on the list of celebrations is the Sabbath. The original design of the Sabbath was as a day of rest set apart for concentration on God. It is human nature to work, given the degenerative nature of the devil's world. Left alone, work will be done. This is why the command is given - so that there will be concentration on God - a concentration which restores the spiritual well being of the individual. This great tradition was perverted into a festival which concentrated on the idol of choice.

The list is summed up with the phrase, "and all of her sacred seasons". MO'ADAH is generally used to denote a preset time, or scheduled appointment. Since the idolaters had a highly detailed calendar of events, God uses this phrase to sum them all up.

The Impact of the Verse.

God tells the woman that all of her celebrations will cease. In fact, God is imposing an arbitrary Sabbath on the idolatries of Israel.

Everything that she looks forward to with the rabidity that only an addict can have will be stopped.

The source of her stimulation is stopped - and this is in addition to the blockade on her idolatrous materials - with which she worshipped.

The purpose of this is to concentrate the woman's attention on God. Even to this last phase of Divine discipline, God's motive remains pure.

It is appropriate that God uses the verb form of Sabbath rest to describe the stopping of the idolatry, because the purpose of the Sabbath was to concentrate on God.

The original Sabbath occurred on the seventh day of creation.

Genesis 1:31, And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

And on the seventh day God completely finished his work which he had done, and he rested on the seventh day from all his work which he had done.

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And so God utterly blessed the seventh day and hallowed it completely, because on it God stopped from all his work which he had done in creation.

To begin with, God, being omnipotent, did not need to rest.

He stopped for another reason, most likely to enjoy what He had made. This is alluded to in Gen. 1:31.

The day is blessed and holy because of the cessation of activity, and the observation of the Divine work of creation.

Israel was commanded to observe the Sabbath in much the same way - they were to stop everything else and reflect on God and His work.

The man who keeps the Sabbath is called blessed by Isaiah 56:1-2. "Thus says the Lord, 'Preserve justice, and do righteousness, for My salvation is about to come and My righteousness to be revealed. How blessed is the man who takes hold of it; who keeps from profaning the Sabbath'

This blessing comes from knowing God. In the first verse, the justice and righteousness of God is in view. In the second verse, that justice and righteousness is concentrated upon during the Sabbath - and that is the blessing!

Ezekiel 20:12 makes it clear that the intent of the Sabbath command was for knowledge - and

relationship, "And also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord who sanctifies them.

Our Lord made it clear that the Sabbath was made for man, and not vice-versa, Mark 2:27, "And He was saying to them, 'The Sabbath was made for man, and not man for the Sabbath.'

This means that man is never to become the slave to the Sabbath, much as the Pharisees had become through their legalism.

Furthermore, the Sabbath was a part of the ritual plan for Israel, and is not a part of the plan of God for the church age.

Hebrews chapter four makes it clear that studying the word of God and staying in God's plan for the church age is the equivalent of observing the Sabbath in the age of Israel.

Therefore, when the woman/Israel set up a rigorous schedule of Sabbaths for their idolatry, they profane the very heart of the spiritual covenant; the relationship with God covenant.

Therefore, when God tells them that he will personally cause these things to come to a stop, it is for the express purpose of re-establishing the original intent of the Sabbath, which is relationship with God.

Hosea Lesson 4 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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Questions on Hosea Lesson 4

1. Is the "hedge" in Hosea 2:6 a good hedge, that protects a person or property, or is it a hedge that it meant to be difficult to get through?

Answer:

2. To what is Israel addicted, so much so that they are sorely frustrated by the hedge and wall that God has set up?

Answer:

3. What is God's intention (1) for the adulterous woman, and (2) for the people of Israel.

Answer:

4. The adulterous woman decides to return to her husband. [True/False]

Answer:

5. What is it that provides a hedge for Christians, a roadblock in the way that makes us stop and think about God?

Answer:

6. How could Israel have been certain that they would enjoy all of the grace covenants?

Answer:

7. What could idolatry have provided to the Israelites that they would not have received from God?

Answer:

8. What would cause God to remove the discipline which He has imposed on a Christian believer?

Answer:

9. Where does the true beauty of a person reside?

Answer:

10. ESSAY: Describe how a Christian who is living in sin can be restored to fellowship with God and begin to grow and be productive in the Christian life.

Answer:

End of Quiz