Isaiah's Vision and Call

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Ages 10-17

Little Believers Tigrinya Bible Stories
Book 61 of 80

Scene 1 of 25

[PICTURE: A somber ancient city of Jerusalem with banners lowered in mourning. People in dark robes gather near the palace as news of King Uzziah's death spreads. Political uncertainty hangs in the air. East African/Eritrean features. Warm watercolor children's Bible illustration.]

In the year that King Uzziah died, the nation of Judah was plunged into political crisis and uncertainty. Uzziah had reigned for fifty-two years, and his death left a void that no one knew how to fill. The surrounding nations—Assyria, Egypt, and Syria—watched like vultures, sensing weakness. The people feared what would come next, for their strong king was gone. Isaiah, a young nobleman who served in the courts, felt the weight of this national grief pressing upon his heart. Everything that had seemed stable and secure was suddenly shaken to its foundations.

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(Niguus Uzziya ab zimoteelu 'amet, hager Yihuda ab politikawi qilwilawn tiritaren atewet. Uzziya niHamsan kileten 'amet geziu nebere, motu dima manim kimeliO zeykhil bado gedefe. Asor, Gibtsn Soryan zi'ameseelu gorebabti hagerat dikham bimfilat kemo amora yitsbeyu neberu. Hizbi bizuH firHe mikiniyatu Hayal nigusom Halifu. Isaiyyas, ab bete mengisti zegelgil abal liuk sidra, tsori izi hagerawi Hazen ab libu tesemieO. Kulu tsinuEn wiHusn zimesil zinebere dingit tenawetse.)

Scene 2 of 25

[PICTURE: A young man with East African features wearing simple robes enters the grand temple of Jerusalem alone. His face shows grief and searching. Shafts of light filter through the temple pillars. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Isaiah entered the temple in Jerusalem, seeking the presence of God in his time of mourning and confusion. The incense rose like silent prayers toward the heavens, and the great pillars stood as witnesses to centuries of worship. Isaiah did not come with answers—he came with questions, with grief, with a desperate need to hear from the God of his fathers. He understood that when earthly kings fall, only the eternal King remains. In the quietness of that sacred space, Isaiah opened his heart completely, holding nothing back from the Almighty. He did not know that this ordinary act of worship would become the most extraordinary moment of his entire life.

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Isaiyyas libu bimluE kefete, kab kulu zikheil gele ayHabeAn. Izi tera nay amlkho tegbar nay mluE hiyiwetu zi'abeye himot kikewin mikwanu ayfeleTen.)

Scene 3 of 25

[PICTURE: A breathtaking heavenly throne room appearing above the temple. A majestic figure sits on an impossibly high throne radiating golden light. Isaiah looks upward in total awe, his body trembling. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Then the vision broke open like thunder splitting the sky. Isaiah saw the Lord seated on a throne, high and lifted up, exalted beyond anything human imagination could conceive. This was not a dream or a metaphor—it was the most real thing Isaiah had ever experienced. The throne towered above everything, speaking of absolute sovereignty and unquestionable authority over all creation. The glory radiating from the Lord was not merely bright—it was overwhelming, terrifying, and beautiful all at once. Isaiah stood frozen, unable to move, unable to look away, caught between wonder and dread.

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nebere. Isaiyyas regi'u qome, kinqesaqes ayke'alen, kirHiQ ayke'alen, ab mengo te'amrin firHatin tetaHizu.)

Scene 4 of 25

[PICTURE: The massive, richly embroidered hem of a royal robe cascading down from the throne, filling the entire temple floor with flowing fabric of gold and deep purple. The scale is overwhelming. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The train of God's robe filled the entire temple—every corner, every alcove, every sacred space was consumed by the magnificent fabric of His garment. This single detail revealed that God's presence cannot be contained within any building made by human hands. The hem alone was enough to fill the greatest structure Israel had ever built. Isaiah understood in that moment that the temple was not a house for God—it was merely a meeting place where infinite glory condescended to touch finite humanity. The sheer scale of what he witnessed made the grandest human achievements seem like children's toys.

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(Zengi khidan Amlak nimluE bete meqides mel'o—kulu kurnae, kulu kifli, kulu qidus bota bikhbur zengi tebal'e. Izi Hade zirizir Amlak ab zikhone biseb zitenserHe hinTsa kiHze kemo zeyke'al geletse. Zengu tiray niziabeye hinTsa Israel ziserHato kimliE akh'ale. Isaiyyas abti himot bete meqides bet Amlak kemo zeykone teredeO—deret zeyiblu kibri nab deret zelewo seb'awnet ziwerdelu nay mirikhab bota tiray nebere. Zire'ayo aqen niziabeye seb'awi awitat kemo nay qoliU tseweta amselo.)

Scene 5 of 25

[PICTURE: Magnificent six-winged seraphim hovering above the throne. Each covers their face with two wings, their feet with two wings, and flies with two wings. They glow with fiery radiance. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Above the throne stood the seraphim—burning ones—angelic beings of breathtaking power and beauty. Each had six wings: with two they covered their faces, unable to gaze directly upon God's full glory even in their celestial perfection. With two they covered their feet, a posture of deepest reverence and humility before their Creator. With the remaining two they flew, suspended in eternal worship and service. These were not weak or timid creatures—they were mighty beings of fire and light, yet even they recognized their place before the Almighty. If such glorious beings must veil themselves before God, what hope has mortal flesh?

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(Ab li'ili zifan Surafel qomu—nededti—zedenq Hayiln tsibaqen zeleIwom mela'ikhti. Nefsi wekefom shidushte kinfi neberon: bikilte geTsom shefenu, ab semayawi fitsimnalom'wun nab mluE kibri Amlak qetita kitimtu ayke'alun. Bikilte a'igarom shefenu, qidmi feTariom zi'ameqe akibrotn tiHitnan bimiray. Bizterefekh kilte dima neferu, ab zeli'alemawi amlkhon agelglotn tentilTilom. Izi'atom dikhmatn ferahatn fitretat ayneberin—Hayalat nay Hawn birhanin fitretat neberu, gin nisatom'wun

qidmi kulu zikheil botaom afeleTu. Kemziom zibelu khiburat fitretat qidmi Amlak ri'isom kishifnu intede'a aleIwom, sigawi seb intay tesfa alewo?)

Scene 6 of 25

[PICTURE: The seraphim calling out to one another with mouths open wide, sound waves visible in the air. The words "Holy, Holy, Holy" seem to echo and reverberate through the entire temple space with golden light pulsing. East African/Eritrean features. Warm watercolor children's Bible illustration.]

And the seraphim called to one another with voices like rolling thunder: "Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory!" The triple repetition was not mere emphasis—it was the highest possible declaration in Hebrew, a superlative beyond superlatives. God is not merely holy; He is holy, holy, holy—infinitely set apart, infinitely pure, infinitely other. No other attribute of God is repeated three times in Scripture. Not "love, love, love" or "power, power, power"—but "holy, holy, holy." This is the foundation upon which all other attributes rest, the defining characteristic of the God who created everything.

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aykonen—gin "qidus, qidus, qidus." Izi kulom kali'ot bahriyat zi'irefulu meseret, nikulu zifeTere Amlak zigelTs qendi bahri iyu.)

Scene 7 of 25

[PICTURE: The massive temple doorposts shaking violently, cracks appearing in stone. Thick billowing smoke fills the space from floor to ceiling. Isaiah braces himself as the ground trembles beneath him. East African/Eritrean features. Warm watercolor children's Bible illustration.]

At the sound of their voices, the doorposts and thresholds shook violently, as though the very architecture of the temple could not bear the weight of this declaration. The foundations trembled—not from earthquake, but from the presence of the living God pressing against the limits of physical reality. Thick smoke filled the temple, a cloud of divine mystery that both revealed and concealed God's presence. This was not a gentle, comfortable encounter—it was terrifying and overwhelming. The physical world itself seemed to strain and groan under the unbearable weight of God's holiness being spoken aloud.

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(Bidimstiom me'aTsu bete meqides bitsinuE tenaweTsu, kemo bete meqides nezi awaj kiTsoro zeyke'alo. Meseratat tenaweTsu—biminqiTqaT zeykone, bihilwi Amlak ab deret akalawi Haqi zitseqiT koynu. Tsi'uQ tiki nibete meqides mel'o, debena nay Amlakhawi misitir nihlawie Amlak zigelTsin ziHbi'an. Izi fekuisin michu'en mirikhab ayneberen—zefrhin zisi'irin nebere. Akalawi alem ba'ilu bizeyTsorelu kibdet qidisna Amlak bi'awta kizreb kelo kitsigemin kiguhin yimesil nebere.)

Scene 8 of 25

[PICTURE: Isaiah falling to his knees with his hands covering his face in absolute terror and despair. His expression shows deep anguish. The overwhelming light of God's presence is behind him. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Isaiah's immediate response was not worship, not joy, not theological reflection—it was absolute terror. "Woe to me!" he cried. "I am ruined! I am undone!" The Hebrew word suggests being cut off, silenced, destroyed. In the presence of perfect holiness, Isaiah did not feel inspired—he felt annihilated. Every pretense of righteousness, every comfortable self-assessment, every religious credential he had built his identity upon crumbled to nothing in the blazing light of God's purity. This is what happens when a sinful human truly encounters the holy God—all illusions are stripped away.

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(QiTsbetawi melsi Isaiyyas amlkho ayneberen, Hagos ayneberen, sine-melekotawi Hasab ayneberen—fitsum firHat nebere. "Weyley!" TserHe. "Tefa'iku! Tebelashekhu!" Nay Ibraysit qal miqrats, misiqaT, miTifeA yiHbir. Ab fitsum qidisna, Isaiyyas temesTo aytesemerOn—kemo ziTef'a tesemieO. Kulu mmisal tsidqi, kulu michu'e gemgam ri'isi, kulu haymanotawi miskir nebse-filTetu zihanetse lu ab hirug birhan nitsiHna

Amlak nab gele tesababere. HaTi'atenna seb biHaqi niqidus Amlak mis zirekhbo zikewin izi iyu—kulu mitlal yiqniTeT.)

Scene 9 of 25

[PICTURE: A close-up of Isaiah's face showing tears streaming down as he touches his own lips with trembling fingers. His expression shows deep shame and self-awareness. Smoke swirls around him. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Isaiah's confession was painfully specific: "I am a man of unclean lips." He did not speak in vague generalities about human sinfulness—he named his own particular failure. As a prophet, his lips were his instrument, his calling, his very identity. Yet in God's light, he saw that even his best words, his finest sermons, his most eloquent prayers had been tainted by sin. The tongue that should have spoken only truth had also spoken pride, gossip, half-truths, and self-serving words. God's holiness exposed what Isaiah's conscience had minimized, what religious routine had covered over.

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(Amenku nay Isaiyyas bifiluy zitseqiT nebere: "Ane rikhus kenafir zeleni seb iye." BiHafeshawi biza'iba HaTi'at seb aytezerebeen—nay geza'e ri'isu filuy widqet semeye. Kemo nebiy, kenafru mesarHiu, Tsawiitu, nibse-filTetu neberu. Gin ab birhan Amlak, zibeleTse qalattu, zitsebieqe sibketu, zibelHe Tselotu'wun biHaTi'at kemo zirekese re'aye. Haqi tiray kizereb zigib'o zinebere lisan ti'ibit, Himet, firqi Haqi, niri'isi zegelgil qalat'wun tezaribu nebere. Qidisna Amlak Hilna Isaiyyas zine'ason haymanotawi limdi zishefenon qal'e.)

Scene 10 of 25

[PICTURE: Isaiah gesturing toward a distant view of the people of Israel going about their daily lives - in markets, at altars with false idols, and in their homes. His face shows compassion mixed with grief. East African/Eritrean features. Warm watercolor children's Bible illustration.]

But Isaiah's confession did not stop with himself: "And I live among a people of unclean lips." He recognized that sin was not merely personal—it was communal, systemic, woven into the very fabric of his society. The nation had drifted far from God's standards, and Isaiah was not separate from that drift. He shared in the corporate guilt of a people who had turned God's words into empty ritual and His commands into convenient suggestions. True conviction always moves in two directions—inward toward personal responsibility, and outward toward honest assessment of our communities and cultures.

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(Gin amenku Isaiyyas ab geza'e ri'isu aydewesin: "Ab mengo rikhus kenafir zelewo hizbi dima yiqmeT alekhu." HaTi'at wilqawi tiray zeykone—maHberawi, sir'atawi, ab libilib maHbere-sebu zite'asasere mikwanu afeleTe. Hager kab derejat Amlak riHiqa neberet, Isaiyyas dima kabti mirHaQ filuy ayneberen. Qal Amlak nab bado sir'atn ti'izazatu nab michu'e mikhrin ziqeyeru hizbi nay Habar HaTi'atom tekhafele.

Haqenna imnet kulu gize nab kilte anfet yinqesaqes—niwishTi nab wilqawi Halafnet, nidege dima nab qinuE gemgam maHbere-sebnan baHilnan.)

Scene 11 of 25

[PICTURE: Isaiah on his knees looking up at the blazing throne with tears and awe on his face. His hands are raised partially as if both shielding himself and reaching toward the divine presence. Light overwhelms him. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"My eyes have seen the King, the Lord Almighty," Isaiah whispered in terrified wonder. In ancient belief, to see God was to die—no mortal could survive the full weight of divine glory. Isaiah understood he was standing on the thin edge between life and death, between blessing and destruction. Yet even in his terror, there was something magnetic about this vision—he could not look away, could not wish himself elsewhere. To see God truly is both the most dangerous and the most desirable experience any human can have. Isaiah was simultaneously being destroyed and being made more alive than he had ever been.

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(A'intey niniguus, niIgzi'abHer goyta serawit ri'iyen" Isaiyyas bizifirHe te'amir bihide'at tezerebe. Ab tintawi imnet, Amlak miri'ay mimwat malet nebere—manim sigawi nimluE kibdet Amlakhawi kibri kiTsawer aykhilin. Isaiyyas ab qeTin deret hiyiwetin motin, berekhatin Tifi'atin ziqome mikwanu teredeO. Gin ab firHatu'wun, abzi ra'iy zisiHib neger nebere—kirHiQ ayke'alen, ab kali'e bota kikewin aytemeneyen. Amlak

biHaqi miri'ay niseb zile'ale Hadegennin zile'ale zidlen temekro iyu. Isaiyyas ab Hade gize yiTefi'in kab zinebere nila'ili hiyaw yikewinin nebere.)

Scene 12 of 25

[PICTURE: A magnificent seraph flying swiftly toward Isaiah, holding a glowing red-hot coal with golden tongs. The coal radiates intense heat and light. The seraph's six wings are spread in motion. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Then one of the seraphim flew to Isaiah—not slowly, not hesitantly, but with the swiftness of grace rushing toward the broken. In his hand was a live coal, taken with tongs from the altar of God. This was not any fire—this was sacred fire, the fire that consumed sacrifices, the fire that represented God's purifying judgment. The seraph did not wait for Isaiah to clean himself up, did not demand that he first prove himself worthy. Grace always moves toward us before we can move toward it. The coal from the altar meant that atonement—not human effort—would be the answer to Isaiah's desperate need.

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niHna nab'u minqisqasna nabana yinqesaqes. Kab mesew'i zimiTse feHam irqi—nay seb Tsa'iri zeykone—niTsinuE dilet Isaiyyas melsi kikewin mikwanu Habere.)

Scene 13 of 25

[PICTURE: The burning coal touching Isaiah's lips. His face shows a mix of pain and relief. Golden light emanates from the point of contact. The seraph gently holds the coal to his mouth. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The seraph touched the burning coal to Isaiah's lips—the very place of his confessed sin. There was pain in this purification; grace is free but it is never cheap. The coal burned away what was unclean, but it also healed what was broken. This is the paradox of God's purifying work: it hurts and it heals simultaneously. Isaiah's lips—the source of his shame—became the very place where God's transforming power was applied. God does not avoid our areas of greatest failure; He targets them with precision, because that is where His grace does its deepest work. The pain was momentary, but the cleansing was eternal.

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(Surafel neti nedadi feHam ab kenafir Isaiyyas tenkeyoo—abti bi'aynu HaTi'atu zi'amenelu bota. Abzi miTsray qanza nebere; tsega bine Tsa iyu gin rit'iE aykonen. FeHam niirkhus andede, gin nizitesebire'wun fewese. Izi nay zeTsriy siraH Amlak misitir iyu: ab Hade gize yeqenziwun yifiwsin. Kenafir Isaiyyas—nay Hifretu minchi—ziqeyer Hayli Amlak ziteTeqemelu bota kone. Amlak zi'abeye widqetna aykiwinin;

biTinqaqe yiweq'o, mikiniyatu tsega'u zi'ameqe siraH zigebrelu ab'u sile zikhone. Qanza nigi'zeEu nebere, gin miTsray zeli'alemawi nebere.)

Scene 14 of 25

[PICTURE: Isaiah rising from his knees with a transformed expression - peace replacing terror, light replacing shadow on his face. The seraph hovers nearby. A golden glow surrounds Isaiah's lips where they were touched. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The seraph spoke words of absolute authority: "See, this has touched your lips; your guilt is taken away and your sin atoned for." Not reduced, not managed, not covered temporarily—taken away completely, atoned for fully. The weight that had crushed Isaiah moments before was lifted entirely. This is the gospel in miniature: we cannot cleanse ourselves, but God provides the means of purification through sacrifice. Isaiah did nothing to earn this cleansing—he simply confessed his need, and grace met him there. The one who moments before was "ruined" was now restored, forgiven, and made ready for whatever God would ask next.

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kirekhbo gele aygeberen—diletu tiray amenke, tsega dima ab'u rekhebo. Qidmi HaTsir gize "ziTef'a" Hiji zitemelise, ziteHadge, Amlak ziHato kiqbel diluE kone.)

Scene 15 of 25

[PICTURE: A powerful voice emanating from the throne, depicted as waves of golden light spreading outward. The question "Whom shall I send?" seems to fill the entire space. Isaiah stands attentively, now cleansed and ready. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Then Isaiah heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" The question hung in the air like a divine invitation wrapped in urgency. God was not commanding—He was asking. The Creator of the universe was looking for a willing volunteer, someone who would carry His message to a rebellious people. Notice the shift from "I" to "us"—a mysterious hint at the triune nature of God, Father, Son, and Spirit deliberating together. God does not force anyone into service; He seeks those whose hearts have been broken and remade by His grace, those who respond from gratitude rather than obligation.

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(DiHrieu Isaiyyas dimTsi Igzi'abHer kibil semi'e: "Nimen kisedid? Men dima kikeydilna?" HiTo ab ayer kemo Amlakhawi idme biHiTsuTsnet ziteshefene tentilTele. Amlak ay'azezen—yiHatit nebere. FeTari alem fiqadenna welentenna yideli nebere, nab alawi hizbi mel'ikhtu ziwesid seb. Kab "ane" nab "niHna" ziteqeyere astebhil—silaseyawi bahri Amlak, Abo, Weldun Menfes Qidusn biHabar zizerarebuu mistirawi

milikiti. Amlak nimanim ab agelgilot aygidin; bitsega'u libom zitesebirenin ziteHadeseen, bigideta zeykone bimisigana zimelisu yideli.)

Scene 16 of 25

[PICTURE: Isaiah standing tall with his hand raised toward heaven, mouth open speaking boldly. His face radiates confidence and surrender. The throne room glows around him. His posture shows complete willingness. East African/Eritrean features. Warm watercolor children's Bible illustration.]

And Isaiah said, "Here am I. Send me!" These five words are among the most powerful in all of Scripture. There was no bargaining, no asking for details first, no negotiating conditions or guarantees. Isaiah did not ask where he would go, what he would say, or what it would cost him. Having been broken by God's holiness, cleansed by God's grace, and now hearing God's need, there was only one possible response—total availability. "Here am I" is not merely a statement of location; it is a declaration of surrender, of readiness, of a life placed entirely at God's disposal. This is what grace produces in a willing heart.

ኢሳይያስ ድማ "ኣነኸ ሰዲደኒ!" ብሉ ። ኢዝ'ኣተን ሓሙሽተ ቃላት ኣብ ኩሉ ቅዱስ ጽሕፍ ክብ ዝዓበዩ ። ኣብ ምድርዳር ኣይነበሮ ። ቅዲም ዝሪዝር ኣይነበሮ ። ኣብ ምሕታት ኣይነበሮ ። ኢሳይያስ ኣብ ዝኸዶ ። ዝብሎ ። ዝኸፍሎ ኣይነበሮ ። ኢሳይያስ ኣብ ዝኸዶ ። ዝብሎ ። ዝኸፍሎ ኣይነበሮ ። ኣብ ምሕታት ኣይነበሮ ። ኣብ ምድርዳር

"Inekhu" nay bota Habereta tiray aykonen; nay miwfay, nay dilwinet, bimlu'u ni'Amlak zitewHabe hiyiwet awaj iyu. Tsega ab fiqadenna libi zifeTiro izi iyu.)

Scene 17 of 25

[PICTURE: God's hand extending from the throne toward Isaiah, as if commissioning him. Isaiah receives scrolls or words of fire. His expression shows solemn acceptance of a heavy responsibility. East African/Eritrean features. Warm watercolor children's Bible illustration.]

God's commission to Isaiah was not a comfortable one. He was not sent to deliver good news to grateful listeners. Instead, God told him: "Go and tell this people..." The message would be one of judgment, of warning, of calling a stubborn nation back from the brink of destruction. Isaiah was being sent as a surgeon, not a comforter—to cut before healing could begin. True prophetic calling has never been popular; it requires speaking uncomfortable truths to people who would rather hear pleasant lies. Isaiah accepted this commission knowing it would bring him rejection, suffering, and loneliness.

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kisem'u nzidelyu sebat zeymchu'e Haqi mizrab yiTelbi. Isaiyyas neTsiget, siqiyatn niTsilnan kemo zemTs'alu feliTu nezi ti'izaz teqebele.)

Scene 18 of 25

[PICTURE: Isaiah speaking to a crowd of people who turn away from him, covering their ears and closing their eyes. Some mock him, others look angry. Isaiah persists with tears in his eyes. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The message God gave was devastating in its irony: "Be ever hearing, but never understanding; be ever seeing, but never perceiving. Make the heart of this people calloused; make their ears dull and close their eyes." The people would hear Isaiah's words but refuse to let them penetrate their hearts. They would see God's works but refuse to acknowledge His hand. This is the most terrifying judgment of all—not fire from heaven, but God allowing people to have exactly what they want: a life deaf to truth and blind to reality. When people persistently reject God's voice, eventually they lose the ability to hear it at all.

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(Amlak ziHabo mel'ikhti bimiqrita zeHzin nebere: "Semi'ikum sim'u gin aytirid'u; Temitikum Temtu gin aytfileTu. Libi izi hizbi adinidinuu; a'izanom abrizun a'intom Tsememun." Hizbi qalat Isaiyyas kisem'u gin ab libom ki'atu ki'abiyu neberon. SiraH Amlak kiri'iyu gin idu kifelTu ki'abiyu neberon. Izi zi'abeye zefrih firdi iyu—kab semay ziwerd Hawi zeykone, gin Amlak sebat zidelyuwo kirkhbu zifaqid: niHaqi Tsemam

niHaqi'wun iwir hiyiwet. Sebat dimTsi Amlak biqeTsali mis zineTsigu, ab meweda'ita kisem'iwo zikhilulu aqimi yisi'inu.)

Scene 19 of 25

[PICTURE: Isaiah looking upward with a pained expression, arms spread questioningly. The words "How long, Lord?" seem to rise from his lips. Behind him stretches a long, difficult road. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Isaiah asked the hardest question any servant of God can ask: "How long, Lord?" How long must I preach to deaf ears? How long must I pour out my heart to people who will not respond? How long must I endure rejection for the sake of truth? This question reveals Isaiah's honest struggle—he did not pretend the cost did not matter. Obedience to God does not eliminate pain; sometimes it increases it. Yet Isaiah did not ask "Can I stop?" or "Is there someone else?" He asked "How long?"—accepting the mission while honestly acknowledging its weight. This is mature faith: full obedience with honest emotion.

ኢሳይያስ ክህበዲ ሕቶ ኣግልጋሊ ኣምላኽ ክሕቲት ዝኽእል ሓቲት ዝኾነ "ክሳብ መዓስ ጎይታይ?" ክሳብ መዓስ ክፍጽመ ኣለኒ ክሳብ መዓስ? ክሳብ መዓስ ክሰብኽ ክሳብ መዓስ ክፍጽሕ ክሳብ መዓስ? ክሳብ መዓስ ክሳብ ክፍጽሕ ክሳብ መዓስ? ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ—ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ "ክሳብ መዓስ ክሳብ?" ክሳብ "ክሳብ ክሳብ ክሳብ ክሳብ?" ክሳብ ክሳብ "ክሳብ ክሳብ?" ክሳብ—ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ ክሳብ

(Isaiyyas zikhebede HiTo agelgali Amlak kiHatit zikhiEl Hatete: "Kisab me'as, goytay?" Kisab me'as niTsemam a'izan kisebikh? Kisab me'as nizeymelsu sebat libey kikheft? Kisab me'as mi'inti Haqi neTsiget kiTsawer? Izi HiTo qinuE qalsi Isaiyyas yigelTs—waga kemo zeyegedso aymeselen. Ni'Amlak mi'izaz qanza ayewegidin; Hade Hade gize yiwsikho. Gin Isaiyyas "kiwdiE yikhiEl diye?" wey "kali'e seb alo diyu?" aybelen.

"Kisab me'as?" bele—tel'ikho bimiQbal kibdetu biqin'ina bimi'iman. Izi bisul imnet iyu: mluE mi'izaz mis qinuE smi'it.)

Scene 20 of 25

[PICTURE: A vision of cities in ruins, empty fields, and abandoned houses stretching into the distance. Isaiah watches this prophetic vision with somber acceptance. Dark clouds gather over the desolate landscape. East African/Eritrean features. Warm watercolor children's Bible illustration.]

God's answer was unflinching: "Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged." The cost of obedience would be a lifetime of apparent failure. Isaiah would preach, and the nation would fall anyway. He would warn, and judgment would still come. This is perhaps the hardest lesson for any servant of God: faithfulness is not measured by visible results. God does not promise success as the world defines it—He promises His presence and His ultimate vindication. Isaiah would spend decades speaking truth that his generation refused to receive.

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kemo tigelTso awet aymiHadirin—hilawie'un nay meweda'ita fitHun yimeHadir.
Isaiyyas ni'asertetat ametat weledou kiqibelo zi'abeye Haqi kizereb nebero.)

Scene 21 of 25

[PICTURE: A small green shoot growing from a massive fallen tree stump. A few faithful people kneel in prayer nearby while ruins surround them. A ray of sunlight breaks through dark clouds onto the shoot. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Yet even in this devastating prophecy of judgment, God planted a seed of hope: a remnant would remain. Like a great oak cut down to its stump, life would persist in what appeared to be death. God never abandons His purposes entirely; even in the darkest judgment, He preserves a faithful few through whom His promises continue. This remnant theology runs throughout all of Scripture—Noah's family, Abraham's descendants, the faithful seven thousand in Elijah's day. God's plans cannot be defeated by human rebellion. Where sin abounds, grace abounds even more, and God always keeps a people for Himself.

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(Gin abzi zesindemim tinbit firdi'wun Amlak zeri'i tesfa tekele: teref kitirf nebera. Kemo abay ok nab gundi ziteqorTset, ab zimesil mot hiyiwet kiqTsil nebero. Amlak ilamatatu bimluE feTsimu ayeqwariTsin; ab zitselmeete firdi'wun tesfatatu ziqiTslulu zi'aminu wiHudat yiHiluw. Izi nay teref sine-melekot ab mluE qidus tsiHuf yirkeb—sidra NoH, zeri'i AbirHam, ab zemen Eliyas zineberu amneti shew'ate shiH. Ilamatat

Amlak bi'ilwet seb kisi'aru aykhilun. HaTi'at ab zibezH tsega azyu yibezH, Amlak dima kulu gize nigeza'e ri'isu hizbi yiHlu.)

Scene 22 of 25

[PICTURE: A beautiful tree growing from the stump, now bearing fruit abundantly. Children of various ages gather around it in wonder. The tree represents God's preserved holy seed through generations. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"The holy seed is its stump," God declared—the remnant itself would become the foundation for future restoration. From apparent death would come resurrection; from the ashes of judgment would grow something more beautiful than what was lost. This "holy seed" pointed forward through centuries to Jesus Christ Himself—the ultimate remnant of one, through whom all of God's promises find their "yes." God's economy is different from ours: He specializes in bringing life from death, beauty from ashes, hope from despair. No situation is too ruined for God to redeem, no stump too dead to sprout again.

"ቅዱስ ዘሪ'ኢ ንዱ ኢዩ" ኣምላክ ኣዌጀ—ፍሉይ ዝበሃሎ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ኣብ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ኣብ "ቅዱስ ዘሪ'ኢ" ዝተፈጥሐ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ—ኣብ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ "ኢ" ዝተፈጥሐ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ኣብ ኣብ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ኣብ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ ዝተፈጥሐ

(Qidus zeri'i gundu iyu" Amlak aweje—teref ba'ila nimeTsa'i miHidas meseret kitikewin nebera. Kab zimesil mot tinsa'e kimiTsE nebero; kab Hamud firdi kab ziTef'a zitsibiQ neger ki'abi nebero. Izi "qidus zeri'i" nizemenat qidim nab Yesus Kristos ba'ilu amelkete—nay meweda'ita teref Hade, bi'u kulu tesfatat Amlak "iwe" zirekhbu. Amlak kab natna zitefeleye agebab alewo: kab mot hiyiwet, kab Hamud tsibaqe, kab tesfa miqrats tesfa mimTsa'e yifeliT. Zikhone kunetat Amlak kedHino zeykhiEl azyu

zibalashewe aykonen, zikhone gundi kemo biHadish kibqul zeykhiEl azyu zimote aykonen.)

Scene 23 of 25

[PICTURE: An older Isaiah with grey hair and weathered face still speaking boldly to kings and commoners alike through many seasons of life. Scrolls surround him. His eyes still burn with the fire of his original calling. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Isaiah's ministry spanned over forty years, through the reigns of multiple kings, through national crises and foreign invasions. He never wavered from his calling, never softened his message to gain popularity, never compromised truth for comfort. He spoke against injustice, defended the poor, challenged corrupt leaders, and proclaimed God's sovereignty over all nations. His faithfulness was not dependent on results—it was rooted in that throne room encounter, in the memory of God's holiness, the seraph's coal, and his own irrevocable "Here am I." Once you have truly seen God, you cannot un-see Him; the vision sustains you through decades of difficulty.

ዓጌልጊሎት ኢሳይያስ ፡ ዓሊ'ኢሊ ፡ ኣርባዕ ፡ ኣመት ፡ ቀጺሎ ፡ ብዝተፈላለዩ ፡ ነገስታት ፡ ብሓጋራዊ ፡ ቅልውልዋል ፡ ዝራር ፡ ፡ ፡

sedede. Ni'Amlak biHaqi mis tiri'iyo, kitris'o aytikhilin; ra'iy ni'asertetat ametat Tsegem yidigfeka.)

Scene 24 of 25

[PICTURE: Isaiah writing on a scroll by lamplight, prophetic words about a suffering servant. A faint image of Jesus on the cross appears in the background like a distant vision. Isaiah writes with tears and hope. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Among Isaiah's greatest prophecies was the vision of the Suffering Servant in chapter 53—a man despised and rejected, pierced for our transgressions, crushed for our iniquities. Seven hundred years before Jesus walked the earth, Isaiah described the cross with stunning precision. The same God who called Isaiah in the throne room was revealing His ultimate plan: that He Himself would become the burning coal, the sacrifice on the altar, the means of purification for all humanity. Isaiah's personal experience of cleansing pointed to a universal cleansing that would come through Christ. The prophet who cried "Woe to me!" was foretelling the One who would take all our "woe" upon Himself.

ኣብ ዝተጠቐሰ ክፍሊ ኢሳይያስ ኣብ ምዕራፍ 53 ዝተገልጸ ዝኸበረ ኣገልጋሊ ዝተሰቐየ ዝተሰዋዕ ሰብ—ዝተሓሰ ዝተሓሰ ክንዲ ሓጢኣትና ዝተሰብረ ክንዲ ኣበሳና ዝተሓሰ ክንዲ ሓጢኣትና ዝተሰብረ ዝተሰቐየ ዝተሰዋዕ ሰብ ኣብ ዝተሓሰ ዝተሓሰ ዝተሓሰ

miTsray mengedi kikewin mikwanu. Wilqawi temekro miTsray Isaiyyas nab biKristos zimiTsE alemlekhawi miTsray amelkete. "Weyley!" zibele nebiy nikulu "weyley" natna ab ri'isu ziwesid Hade yinbe nebere.)

Scene 25 of 25

[PICTURE: A modern young person of East African features standing in a beam of golden light, looking upward with hands open in surrender, mirroring Isaiah's posture. Behind them, the faint outline of the throne room vision. A question mark and exclamation mark float in the light. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Isaiah's story asks you a direct question today: What is YOUR response? When you encounter the holiness of God—through Scripture, through worship, through the conviction of the Holy Spirit—do you run, or do you stay? When God reveals your sin, do you make excuses, or do you confess honestly? When grace cleanses you, do you hoard it selfishly, or do you let it propel you into service? And when God asks "Whom shall I send?"—what do you say? You may not hear an audible voice or see seraphim, but the same God who called Isaiah is calling you. He is still asking, still seeking willing hearts. Here am I—will those be your words too?

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(Zanta Isaiyyas lomi qetita HiTo yiHateka: nay niskha melsi intay iyu? Qidisna Amlak mis terakhbo—biqidus tsiHuf, bi'amlkho, bi'imnet Menfes Qidus—tihadem diyu weyis titsenH? Amlak HaTi'atka mis zigelTselka, mikinyat tigeber diyu weyis biqin'ina ti'amin? Tsega mis ziTseriyeka, biHasadnet tiHizo diyu weyis nab agelgilot kidifeAka tifaqid? Amlak "nimen kisedid?" mis zibil—intay tibil? Zisma'e dimTsi wey Surafel kitri'i

tikhiEl aytikewinun, gin ni'Isaiyyas zitsew'e Amlak ni'akha yitsiw'iE alo. Gena yiHatit alo, gena fiqadenna libi yideli alo. Inekhu—natka qalat'wun kikonu diyom?)

Key Verse

"Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'"

— Isaiah 6:8

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What We Learn

Isaiah's vision teaches us that encountering God's holiness changes everything. When we truly see who God is—infinitely holy, utterly pure, completely sovereign—we cannot remain the same. His holiness exposes our sin, but His grace provides cleansing. And once we have been forgiven, the natural response is availability: "Here am I, send me!" God does not call the perfect; He calls the willing. He does not demand perfection before service; He provides purification that enables service. Our job is simply to be honest about our need, receive His grace, and respond with our whole lives.

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Discussion Questions

1. When have you felt overwhelmed by God's greatness or holiness? How did that experience change you, and what did it reveal about yourself that you hadn't seen before?
2. Isaiah immediately confessed his specific sin—"unclean lips." Why is it important to be specific rather than vague when we confess our failures to God? What does honest confession require of us?
3. The burning coal brought both pain and healing simultaneously. Can you think of times when God's grace felt uncomfortable or painful before it brought restoration? Why does true cleansing sometimes hurt?
4. Isaiah said "Here am I, send me!" without knowing where he would go or what it would cost. What makes it difficult to offer God this kind of unconditional availability? What fears hold you back from saying "send me"?
5. Isaiah was called to speak truth that people didn't want to hear. When is it hardest for you to speak truth? How do you balance faithfulness to God's message with compassion for those who may reject it?

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Let Us Pray

Holy, holy, holy Lord God Almighty—we come before You with trembling and with hope. Like Isaiah, we confess that we are people of unclean lips living among people of unclean lips. We have spoken when we should have been silent, and been silent when we should have spoken. We have used our words for selfish gain and withheld truth out of fear.

Yet we ask You, Lord, to send Your burning coal—Your purifying grace—to touch us and make us clean. Not because we deserve it, but because You are merciful. Forgive our sins, take away our guilt, and make us ready for Your service.

And Lord, we hear Your question still echoing through the ages: "Whom shall I send?" Give us the courage to answer as Isaiah did: "Here am I. Send me!" Send us to speak truth in love, to serve the broken, to proclaim Your holiness and Your grace wherever You lead. May our lives be our answer to Your call. In Jesus' name, Amen.

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