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“Li Hu, u li Kien, u li ghad irid Jiġi” (Apokalissi 4:8)

Is-Simboliżmu Bibliku tal-Apokalissi

Skont Grabiner: “The Book of Revelation is like no other in the New Testament, because it impacts all the senses of the reader in a forceful and distinctive way that the epistles and the gospels do not. Imagery, symbolism and metaphor are brought together in a profound contrast of images and intertextual references to generate constant provocations on the reader’s mind”. Rigward id-diversi tipi ta’ simboliżmu li naraw fil-Ktieb tal-Apokalissi, fil-bidu tal-Knisja, Dijonisju Isqof ta’ Lixandra skont Ewsebjū jikteb dan: “But I could not venture to reject the book, as many brethren hold it in high esteem. But I suppose that it is beyond my comprehension, and that there is a certain concealed and more wonderful learning in every part. For if I do not understand I suspect that a deeper sense lies beneath the words. I do not measure and judge them by my own reason, but leaving the more to faith I regard them as too high for me to grasp. And I do not reject what I cannot comprehend, but rather wonder because I do not understand it.” Għalhekk mela l-Apokalissi m’huwiex xi ‘scary book’ jew “the curious record of the visions of a drug addict, imma li l-awtur



Carl Jung

qiegħed iwassal il-messaġġ teoloġiku tiegħu permezz ma’ immaġni, viżjonijiet u fuq kollox permezz ta’ hafna simboliżmi. Hawnhekk Carl Jung jgħid: “We constantly use symbolic terms to represent concepts that we cannot define or fully comprehend.” Biex ngħid hekk l-Apokalissi jonfoħ lil Kristu permezz tal-immaġni.

Il-‘Kosmos’

M’hemmx dubju li l-ktieb tal-Apokalissi mill-kapitli 4 sa 21 huwa mimli simboliżmu għad-differenza tal-ħsieb astratt li nsibu fil-kapitli 2 u 3. Il-ktieb fih simboliżmu kozmiku li jittratta s-sema, il-kwiekeb, ix-xemx, il-qamar, il-beraq,

ir-ragħad (għal-lehen), is-smewwiet u l-baħar trasparenti tal-kristall (4:6): “Madwar it-tron, erbgha u għoxrin sigġu, u fuqhom, bilqiegħda, erbgha u għoxrin Xih, lebsin l-abjad, b’kuruna tad-deheb fuq rashom. Mit-tron rajt ħerġin beraq u ħsejjes u ragħad, u seba’ torċi mixgħula quddiemu, li huma s-seba’ spirti ta’ Alla. Quddiem it-tron rajt ukoll bħal baħar tal-ħġieġ, qisu kristall, u f’nofs it-tron u madwaru erba’ Ħlejjaq Ħajjin, kollhom għajnejn minn quddiem u minn wara” (4:4-6). Għandna simboliżmu ieħor, dak ta’ taqlib kozmiku fejn naraw ix-xemx tiskura: “ix-xemx swiedet bħal xoqqa tax-xagħar”; u f’21:23, il-qamar jihmar: “sar kollu qisu demm” f’6:12; is-sema



għaddi u jerga' lura "għab bħal ktieb li jitkebbeb" (6:14) sabiex jagħti spazju għas-smewwiet godda f'21:1, u l-art imharbta u maħruqa f'8:7. Hemm min jitkellem hawnhekk minn xi 'horror symbolism'. Is-sema (bil-grieg: 'ouranos') huwa l-isfera tat-traxxendenza ta' Alla, waqt li l-bhima toħroġ mill-baħar simbolu tal-ħażen fil-kapitlu 13. Il-kwiekeb li huma fis-sema kif naraw f'6:13, parti minnhom jiġu mtajra mis-sema lejn l-art mid-dragun u jaqgħu fuq l-art: "bħalma tina tobżoq il-karmus meta tixxejjer minn riħ qawwi" (6:13). L-art ukoll tiġi milquta minn kull xorta ta' flaġelli sabiex titneħħa u tiġi hija ukoll mġedda. Hawnhekk naraw il-baħar ('thalassa') marbut mal-ħażen u huwa f'konfront ma' Alla (ara Salm 74:13), fejn qatt ma jissemma bħala ġdid ('kaine') bħalma naraw fis-sema ('ouranos') u l-art ('ge') ġdida. Is-sema, l-art u l-baħar jissemmew ma' xulxin sitt darbiet fil-ktieb, waqt li s-sema u l-art ma' xulxin huma msemija

tlett darbiet fil-ktieb u l-baħar u l-art insibuhom ma' xulxin seba' darbiet. Dawn it-tliet livelli tal-ħolqien jissemmew fl-Antik Testament kif naraw f'Eżodu 20:4.

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