



L-APOKALISSI (3)

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

Proposti ta' simmetrija konċentrika fl-Apokalissi.

Bħala ordni u unita' fl-istruttura l-Apokalissi naraw: il-Prologu (1:1-8); introduzzjoni u s-seba' knejjes (1:9-3:22); introduzzjoni u s-seba' sigilli (4:1-8:1); introduzzjoni u s-seba' trombi (8:2-11:18); introduzzjoni u l-korla tan-nazzjonijiet (11:19-15:4); introduzzjoni u l-korla ta' Alla (15:5-18:24); introduzzjoni u l-ġudizzju finali (19:1-20:15); introduzzjoni u Ġerusalemm l-Ġdida (21:1-22:5) u

l-Epilogu (22:6-21). It-terminu ta' 'ekklesija' (insibuh 20 darba fl-Apokalissi, 19-il darba f'Apok 1-3 u darba oħra f'Apok 22:16) jifforma 'inclusio' f'1:4 ma' 22:16, hekk ukoll it-tema tal-profetija tifforma 'inclusio' f'1:1 ma' 22:6, l-istess ukoll it-tema tal-Eżodu tifforma 'inclusio' f'1:6 ma' 20:6; u Alpha u Omega f'1:18 ma' 21:6-7 (riferenza għal-Liturgija tal-blandun ta' Sibt il-Għid).

K.A. Strand jitellem minn struttura ta' tmien vizjonijiet fil-ktieb bi: A -

Prologu (1:11), B - Il-Knisja Militanti (1:12-3:22), C - Is-Salvazzjoni minn Alla (4:1-8:1), D1 - It-trombi (8:2-11:8), D2 - Il-qawwiet tal-Ħażen (11:9-14:20); D1' - Il-Pjagi (15:1-16:21), D2' - Il-Ġudizzju (17:1-18:24), C' - Is-Salvazzjoni mwettqa (19:1-21:4), B' - Il-Knisja Trijonfanti (21:5-22:5), A' - Epilogu (22:6-21). R.M. Davidson u J. Paulien jitekellmu minn struttura ta' seba' diviżjonijiet bi prologu u epilogu: 1:9-3 (dinja); 4-8:1 (ġenna); 8:2-11:18 (ġenna); 11:19-15:4 (ġenna); 15:5 - 18 (ġenna); 19:1-21:1 (ġenna); 21:2-22:5 (dinja). Hawnhekk għandna rabta mal-liturgija ta' kuljum fit-tempju lhudi (is-servizz tat-'tamid'). Fl-analisi rettorika bibblika l-istruttura b'seba diviżjonijiet hija marbuta fuq kollox mal-menorah tat-tempju. Fis-sena 70 A.D., ġie meqrud it-tempju ta' Ġerusalemm (tas-sagrificċju u tal-kelma), issa s-sinagoga ('sun' 'ma' xulxin, 'age' - tmexxi) hija simbolu tal-Iskrittura u tat-Torah, issa fl-Apokalissi għandna t-tempju tas-sema (ara 1 Rejiet 6:23-30, ara ukoll b'kuntrast il-Paraboli ta' Enok - 1 Enok 37-71). Skond Beale ukoll: "The seven-branched lampstand, made to resemble a plant or tree, and which always burned in the holy place of the Temple, approximates the earlier bush that blazed, but was not burnt up (Exod 3:2), which occurred in an





area of Sinai described as ‘holy ground’ (Exod 3:5); an expression used elsewhere in the Old Testament only in connection with the holy place of the sanctuary (Lev 7:6; 10:17; 14:13; 24:9) or the Temple in general (Ezra 9:8, Ps 24:3).”

Skond E. Muller, fl-
Apokalissi għandna seba’
xeni li jintroduċu dejjem
xi aspett partikulari: 1:1-8
(prologu); 1:9-20 l-ewwel
xena tas-seba’ knejjes (2:1-
3:22); 4:1-5:14 it-tieni xena
tas-seba’ sigilli (6:1-8:1);
8:2-6 it-tielet xena tas-seba’
trombi (8:7-11:18); 11:19
ir-raba’ xena tal-korla tan-
nazzjonijiet (12:1-15:4);
15:5-8, il-ħames xena tal-
korla ta’ Alla (16:1-18:24);
19:1-10 is-sitt xena tal-

gudizzju finali (19:11-20:15);
21:1-8 is-seba’ xena ta’
Ġerusalem il-ġdida (21:9-
22:55); u 22:6-21 l-epilogu.
E. Schussler Fiorenza
għandha din il-proposta
ta’ struttura kġastika (A-B-
C...X...A’-B’-C’), fejn 1:1-8
jikkorrespondi għal 22:10-
21; 1:9-3:22 jikkorrespondi
ma’ 19:11-22:9; 4:1-9:21 ma’
15:5-19:10, biċ-ċentru jkun
10:1-15:4: “chiasmus may
often supply the needed
element of order, or coherent
structure, which draws to
one’s attention the central
meaning and fundamental
artistry of the writing being
studied. Such benefits which,
when found, cannot and will
not be ignored.”

Skond Bandy it-trombi
(simboli tal-gudizzji

eskatologiċi) u l-bwieqi
jiffurmaw ‘inclusio’ fl-
istruttura tal-Apokalissi fejn
għandna 1:1-8 il-prologu
li jikkorrespondi ma’
22:6-21 l-epilogu; 1:9-
3:22 il-messaġġi lis-seba’
knejjes li jikkorrespondu
għal 21:1-22:5 Ġerusalem
il-ġdida u t-tkomplija tal-
wegħdiet lis-seba’ knejjes;
4:1-5:14 ix-xena tat-tron li
tikkorrespondi ma’ 19:1-
20:15 it-tieni miġja, l-elf
sena u l-ġudizzju finali;
6:1-8:1 is-seba’ sigilli li
jikkorrespondu ma’ 17:1-
18:24 il-waqgħa ta’ Babilonja
(ara Imħallfin 7:16-22 u
Ġożwe’ 6:15-20, il-waqgħa
ta’ Ġeriko); 8:2-11:19 is-seba’
trombi li jikkorrespondu ma’
15:1-16:21 is-seba’ bwieqi u
s-sezzjoni ċentrali ta’ 12:1-
14:20 il-viżjoni ċentrali.
L-erba’ sezzjonijiet: 2:1-3:22
(tas-seba’ ittri); 4:1-8:1 (tas-
seba’ rombli); 8:2-11:19 (tas-
seba’ trombi) u 15:1-16:21
(tas-seba’ bwieqi tal-korla
ta’ Alla) huma maqsumin
f’seba’ partijiet. Minn barra
dan it-tliet sezzjonijiet 4:1-
8:1; 8:2-11:9 u 15:1-16:21
għandhom sitt partijiet
oħra fejn kull parti terġa’
tinqasam fi tlieta.

L-Apokalissi bhala l-aħħar
ktieb tal-bibbja joħloq
‘inclusio’ mal-ewwel ktieb
tal-bibbja l-ktieb tal-Ġenesi
fejn insibu lill-ewwel Adam
u martu Eva fil-ġnien
tal-eden f’1:27-28 u fl-
Apokalissi għandna l-aħħar
Adam u martu l-knisja
f’21:9. Fil-Ġenesi 1:10 naraw

l-ilmijiet jingabru fil-baħar u fl-Apokalissi naraw li l-baħar jispicċa f'21:1. F'Ġenesi 1:5-6 Alla johloq ix-xemx u l-qamar u l-jum u l-lejl ('hemeras kai nuktos', ara 14:11) u fl-Apokalissi f'21:23 naraw id-dawl jiddi ta' Alla fuq il-belt. F'Ġenesi 3:22, is-sigra tal-ħajja twassal għad-dnub u f'22:2 naraw is-sigra tal-ħajja ('to ksynton tes zoes') tagħti l-frott kull xahar: "Imbagħad l-anġlu wrieni x-xmara tal-ilma tal-Ħajja, ċara daqs il-kristall, tgelgel mit-tron ta' Alla u tal-Ħaruf. F'nofs il-pjazza tal-Belt, fuq naħa u oħra tax-xmara, hemm sigra tal-Ħajja tagħmel frott ta' tnax-il xorta, trodd il-frott tagħha darba fix-xahar; il-weraq tas-sigra huma duwa tajba għall-ġnus" (22:1-2).

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