

1. introductory vision phraseology (Dan. 7:9 [cf. Dan. 7:2, 6–7]; Rev. 4:1)
2. a throne(s) set in heaven (Dan. 7:9a; Rev. 4:2a, [9] [cf. 4:4a])
3. God sitting on a throne (Dan. 7:9b; Rev. 4:2b)
4. God's appearance on the throne (Dan. 7:9c; Rev. 4:3a)
5. fire before the throne (Dan. 7:9d–10a; Rev. 4:5)
6. heavenly servants surrounding the throne (Dan. 7:10b; Rev. 4:4b; 6b–10; 5:8, 11, 14)
7. *[the image of a sea (Dan. 7:2–3; Rev. 4:6)]*
8. book(s) before the throne (Dan. 7:10; Rev. 5:1ff)
9. the book(s) opened (Dan. 7:10c; Rev. 5:2–5, 9)
10. a divine (messianic) figure approaching God's throne to receive authority to reign forever over a kingdom (Dan. 7:13–14a; Rev. 5:5b–7, 9a, 12–13)
11. the kingdom's scope: "all peoples, nations, and tongues" (Dan. 7:14a [MT]; Rev. 5:9b)
12. the seer's emotional distress on account of the vision (Dan. 7:15; Rev. 5:4)
13. the seer's reception of heavenly counsel concerning the vision from one of the heavenly throne servants (Dan. 7:16; Rev. 5:5a)
14. the saints given divine authority to reign over a kingdom (Dan. 7:18, 22, 27a; Rev. 5:10)
15. concluding mention of God's eternal reign (Dan. 7:27b; Rev. 5:13–14).¹

In all of this, John portrays Christ as the One who, in fulfillment of Daniel's prophecy, receives the kingdom and gives it to the saints. As we will see, John shows how all of this occurs in the liturgy.

In addition to Daniel, John's experience is foreshadowed by the visions of other prophets. Isaiah and Ezekiel were also given a vision of God's throne room in heaven (Is. 6; Ezek. 1–2). Isaiah and Ezekiel both saw God's glory when they were commissioned to prophesy about the coming destruction of the Jerusalem temple in 586 BC. God allowed these prophets to see His glory in heaven so that they would know that the temple on earth was only penultimate. The true temple is in the heavenly city above. As we shall see, John's vision is meant to reveal this to us.

In fact, the Book of Revelation closely follows the pattern in the Book of Ezekiel. David Chilton points out the following similarities:

1. The Throne-Vision (Rev. 4 / Ezek. 1)
2. The Book (Rev. 5 / Ezek. 2–3)
3. The Flour Plagues (Rev. 6:1–8 / Ezek. 5)
4. The Slain under the Altar (Rev. 6:9–11 / Ezek. 6)
5. The Wrath of God (Rev. 6:12–17 / Ezek. 7)
6. The Seal on the Saints' Foreheads (Rev. 7 / Ezek. 9)
7. The Coals from the Altar (Rev. 8 / Ezek. 10)
8. No More Delay (Rev. 10:1–7 / Ezek. 12)
9. The Eating of the Book (Rev. 10:8–11 / Ezek. 2)
10. The Measuring of the Temple (Rev. 11:1–2 / Ezek. 40–43)
11. Jerusalem and Sodom (Rev. 11:8 / Ezek. 16)
12. The Cup of Wrath (Rev. 14 / Ezek. 23)
13. The Vine of the Land (Rev. 14:18–20 / Ezek. 15)
14. The Great Harlot (Rev. 17–18 / Ezek. 16, 23)
15. The Lament over the City (Rev. 18 / Ezek. 27)
16. The Scavengers' Feast (Rev. 19 / Ezek. 39)
17. The First Resurrection (Rev. 20:4–6 / Ezek. 37)
18. The Battle with Gog and Magog (Rev. 20:7–9 / Ezek. 38–39)
19. The New Jerusalem (Rev. 21 / Ezek. 40–48)
20. The River of Life (Rev. 22 / Ezek. 47)²

Ezekiel, like John, had foreseen the fall of Jerusalem and the establishment of the "new" Jerusalem. It makes sense, then, that John would draw on the Book of Ezekiel so heavily, since John also prophesies concerning the destruction of the temple and the coming of the heavenly city.

The Throne of God

Rev. 4:2–3. 2 At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! 3 And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald.

4:2–3. John sees God's throne similarly to how Ezekiel had seen it in his day (Ezek. 1:26–28). The stones of "jasper" and