

The Dew of Heaven

by Edgar D. Trollip



Introduction

Have you ever wondered what the resurrection of the righteous would be like? I am coming to the conclusion that the resurrection of the righteous will be or was (depending on your eschatological outlook) like a beautiful summer morning at sunrise.

*But while I (Joseph) was standing at prayer in the middle of the night, the house was surrounded with four angels; and **I saw Jesus as the brightness of the sun, and fell down upon the earth for fear.***

But Jesus laying hold on my hand, lifted me from the ground, and the dew was then sprinkled upon me; but he, wiping my face, kissed me, and said unto me, Fear not, Joseph; look upon me, for it is I.

Then I looked upon him, and said, Rabboni Elias! He answered me, I am not Elias, but Jesus of Nazareth, whose body thou didst bury.

Gospel of Nikodemus 11:20-22

The Crack of Dawn and the Resurrection

Did you notice that some dew was sprinkled on Joseph with this documented post-resurrection account of the Messiah? Now, it could be the normal dew of the morning but I will be making a much more significant connection today.

I'd like to invite you to imagine something more sacred. Picture yourself surrounded by the sweet scent of blooming flowers, the cool crispness of the morning air, and the birds joyfully announcing the new day with their songs.

At that moment, the Sons of Elohim are revealed. The world feels like it's holding its breath, waiting for the glorious burst of light that will flood the sky. Suddenly, you feel a gentle, warm glow on your face, and the cool, refreshing dew of heaven touches your skin, as if it's cleansing you, renewing you, reminding you of the promise of new life. The horizon is about to reveal the first light of sunrise, you arise from the ground as the rays of Messiah touch you through the dust of the earth. You revive. You open your eyes. You realise it's Resurrection Day!

This is no ordinary morning—it's a divine embrace, a touch of grace, a whisper of hope that everything is being made new. The resurrection isn't just an event from history—it's the daily invitation to be renewed, refreshed, and resurrected in our own hearts.

*“But for you who fear My name, **the sun of righteousness will rise with healing in its wings, and you will go out and leap like calves from the stall. Then you will trample the wicked,** for they will be ashes under the soles of your feet on the day I am preparing,” says the LORD of Hosts.*

Malachi 4: 2-3 (Berean Study Bible)

Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness.

*For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but **joy shall be in the morning.***

Psalm 30:5 (Brenton's Septuagint)

*Rabbi Tanchum said: On account of the seed of the earth, when it is commanded, (it) discharges **the dew for the resurrection of the dead.** From what place does it descend? From the head of the Holy One, blessed be He; **for the head of the Holy One, blessed be He, is full of the reviving dew.** In the future life the Holy One, blessed be He, **will shake His head and cause the quickening dew to descend,** as it is said, "I was asleep," but my heart waked. . . **for my head is filled with dew, my locks with the drops of the night"***

Pirke De Rabbi Eliezer on the Resurrection of the Dead

With sunrise every morning we are reminded of the promise of the resurrection. Just like the morning dew brings forth life and the sunrise brings forth light, we will be filled with life and light of our Creator, come

Resurrection Day. A day filled with joy and healing and beauty. For the righteous that is - not so much for the unrighteous.



What is Dew?

Dew is **water droplets that form on objects like grass and leaves when water vapor in the air condenses on cool surfaces.** Dew forms when the

air cools or when the surface cools.

Dew forms when dew point is reached. The dew point is the temperature at which water vapor condenses. The dew point varies by location, weather, and time of day. Dew can also be drawn from the ground.



I am sure we have all seen fresh dew on the grass in the morning. Consider what the scripture says about us and that our lives are compared to the grass of the field.

*A voice says, "Cry out!"
And I asked, "What should I cry out?"*

***"All flesh is like grass,
and all its glory like the flowers of the field.
The grass withers and the flowers fall
when the breath of the LORD blows on them;
indeed, the people are grass.
The grass withers and the flowers fall,
but the word of our God stands forever."***
Isaiah 40:6-8 (Berean Study Bible)

Isaiah clearly is talking about mortality and that we all shall perish. Just like grass or flowers in a field. However, there is a hope and promise of becoming alive again. When the breath of Yahuah or the dew of heaven touches we will come alive again. The dew precedes our resurrection.

*The king's wrath is as the roaring of a lion;
but his favour is as dew upon the grass.*

Proverbs 19:12 (KJV)

Yes, of course this can mean that when we receive favour from a king that is like dew. It is a blessing and there is growth or abundance and so on and so forth. However, on an esoteric level, when we receive favour from THE King we will receive the promise of the resurrection. Not convinced yet?

In Hebrew the word is *tal*. According to Strong's definition it can mean dew or night-mist. While in the Ancient Hebrew Lexicon it relates more to the covering nature of the dew.

Lexicon :: Strong's H2919 - טל	
טל	
Transliteration	Pronunciation
tal	tal 
Part of Speech	Root Word (Etymology)
masculine noun	From טלל (H2926)
Dictionary Aids	
TWOT Reference: 807a	
KJV Translation Count — Total: 31x	
The KJV translates Strong's H2919 in the following manner: dew (31x).	
Outline of Biblical Usage [?]	
I. dew, night mist	
Strong's Definitions [?] (Strong's Definitions Legend)	
טל tal, tal; from H2926; dew (as covering vegetation);—dew.	

1196) **טל** (**טל** ThL) ac: **Scatter** co: **Dew**
ab: ? : A covering over of a large area.

A) **טל** (**טל** ThL) ac: **Scatter** co:
Dew ab: ?

N^m) **טל** (**טל** ThL) — **I. Dew:**
[Hebrew and Aramaic] **II. Ruin:**
A city that is covered over and
made into a mound. [df: **טל**]
[freq. 41] |kjb: dew, heap,
strength| {str: 2919, 2920, 8510}
Iⁿ) **טלל** (**טלל** ThL-Th-
LH) — **Scattering:** As covering
a large area. [freq. 1] |kjb:
captivity| {str: 2925}

There is no surprise that the descent of dew is linked with the coming of the manna – **“When the dew fell upon the camp in the night the manna fell with it”**. It is like the Word that endures forever upon the mortal grass.

In John 6 we are given the explanation of the bread from heaven. The manna that was given to Israel in the wilderness was a foreshadowing of the coming son of Elohim. Yahusha was the true bread of heaven or dew of heaven in this case - the living bread. We also know that He is the resurrection and the life and no one can come to the Father except through Him.

The Origins of Dew

Astonishingly enough, dew along with all the other forms of water were always there if you reread Genesis 1. The creation account tells you it was present even though the earth was void and desolate. In the book of Job we read the following in regards to the origins of water:

Who hath divided a watercourse for the overflowing of waters,

*or a way for the lightning of thunder;
To cause it to rain on the earth, where no man is;
on the wilderness, wherein there is no man;
To satisfy the desolate and waste ground;
and to cause the bud of the tender herb to spring forth?*

Hath the rain a father? or who hath begotten the drops of dew?

Out of whose womb came the ice?

And the hoary frost of heaven, who hath gendered it?

The waters are hid as with a stone, and the face of the deep is frozen.

Job 38:25-30 (KJV)

Such a profound statement! Have you ever noticed in the creation account we are seeing that water is just present. It was not created or has a point of origin that we can find in the scripture. Yahuah never lets water gush from His mouth to create it or anything of that nature. The creation starts with a covering of water. Just like the dew is a covering of water. It helps to germinate the dormant seed in due time.

*And the angel said, Listen, Baruch : The plain which contains in it the pool and other wonders **is the place where the souls of the righteous come**, when they hold converse, **living together in choirs**. But the water is that which the clouds receive, and rain upon the earth, and the fruits increase. And I said again to the angel of the Lord, But (what) are these birds? And he said to me, They are those which continually sing praise to the Lord. And I said, Lord, and how do men say that the water which descends in rain is from the sea?*

*And the angel said, The water which descends in rain-this also is from the sea, and from the waters upon earth; **but that which stimulates the fruits is (only) from the latter source. Know therefore henceforth that from this source is what is called the dew of heaven.***

3 Baruch 10:5-10

I hope you have a singing voice because if you want to meet up in the fourth heaven we are meeting up in choirs. I thought that was interesting. Back to the dew from heaven. The dew from heaven comes from a special place - the fourth heaven. According to Baruch's account it is this water source that brings forth fruit.

Dew of Heaven & the Resurrection

Typically, many theologians have gone with the explanation that the dew from heaven means blessing or favour of Yahuah. For instance when Isaac blesses his younger son Jacob, the first thing mentioned is: **"God give you of the dew of heaven,"** Following his younger brother's blessing, Esau arrives from the hunt. Part of Esau's 'blessing' or rather prophetic future according to his father, Isaac is that he will be **"Away from the dew of heaven"**.

Jacob's Blessing	Esau's 'Blessing'
<i>So he came near and kissed him. When Isaac smelled his clothing, he blessed him and said:</i>	<i>His father Isaac answered him: "Behold, your dwelling place shall be away from the richness of the land,</i>

<i>“Ah, the smell of my son is like the smell of a field that the LORD has blessed.</i> <i>May God give to you the dew of heaven</i> and the richness of the earth— an abundance of grain and new wine. May peoples serve you and nations bow down to you. May you be the master of your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed, and those who bless you be blessed.” Genesis 27:27-29 (BSB)	<i>away from the dew of heaven above.</i> <i>You shall live by the sword and serve your brother. But when you rebel, you will tear his yoke from your neck.”</i> Genesis 27:39-40 (BSB)
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I do not think that there is anything wrong with that explanation, I just think there is more to it than simply meaning favour or blessing or abundance.

We need to be born of Spirit and Water to come into the Spiritual family - John 3. John 3 is also about the resurrection when we are again restored to our former state in heavenly places.

*Jesus answered and said to him, “Truly, truly, I say to you, **unless one is born again he cannot see the kingdom of God.**”*

*Nicodemus said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” Jesus answered, “Truly, truly, I say to you, unless one is born of **water** and **the Spirit** he cannot enter into the kingdom of God. “**That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.**” “Do not be amazed that I said to you, ‘You must be born again.’ “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”*

John 3:3-7 (NASB1995)

This waterbirth that Yahusha is referring to, in my opinion, does not mean your mother’s amniotic-fluid. Amniotic fluid is a water-like substance that surrounds and protects a fetus during pregnancy. I can see how many people think that it could be that water. Although that case is far from compelling and I for one am not convinced. I am thinking this *water* could rather be talking about the Dew of Heaven. And the whole passage is referring to the resurrection and it would contextually add up.

Now, if you are wondering if the dew of heaven has any other resurrection connections you have come to the right place. You will need to allow me some time and scriptures to set this up for you, but I am sure I can make a solid case that the water referred to in John 3 is in fact the Dew of Heaven.

I will be as the dew unto Israel: *he shall grow as the lily,*
and cast forth his roots as Lebanon.

His branches shall spread, and his beauty shall be as the olive tree,
and his smell as Lebanon.

*They that dwell under his shadow shall return; they shall revive as the corn,
and grow as the vine: the scent thereof shall be as the wine of Lebanon.
Ephraim shall say, What have I to do any more with idols? I have heard him,
and observed him: I am like a green fir tree. From me is thy fruit found.
Who is wise, and he shall understand these things? prudent, and he shall know
them? **for the ways of the LORD are right, and the just shall walk in
them: but the transgressors shall fall therein.***

Hosea 14:5-9 (Brenton's Septuagint)

Yah will be the dew to Israel. Not to anybody else. Remember what Jacob's (or Israel's) blessing was, **he will receive the dew from heaven**. It will be important as we move along. This is not merely a promise of providence and favour but in fact a promise of eternal life.

This is a promise specifically to the righteous if you keep on reading. Just like any seed that bears fruit according to its kind, once the righteous is sown in righteousness they will yield a righteous reward through the covenant promises that include the resurrection.

***Thy dead men shall live, together with my dead body shall they arise.
Awake and sing, ye that dwell in dust: for thy dew is as the dew of
herbs, and the earth shall cast out the dead.***

*Come, my people, enter thou into thy chambers, and shut thy doors about thee:
hide thyself as it were for a little moment, until the indignation be overpast.
For, behold, the LORD cometh out of his place to punish the inhabitants of the
earth for their iniquity: the earth also shall disclose her blood, and shall no
more cover her slain.*

Isaiah 26:19-21 (Brenton's Septuagint)

What a precious promise of resurrection life! The dust of death is overcome by the dew of heaven. When sin entered into the world, death entered – “For dust you are and to dust you shall return.” However, this is where the promise for the righteous comes in. The dew of heaven is released and brings forth the dead from the earth. Like seeds that were sown in the ground they will rise up once more on the day of the resurrection of the righteous. That is why we need to make sure in this life that we obtain the eternal seed of life.

Rabbi Pirke De Eliezer has commented on these verses and arrives at a similar conclusion:

*In the future life the Holy One, blessed be He, will cause the **reviving dew to descend, and He will quicken the dead and renew all things, as it is said, “Thy dead shall live”.***

They are the Israelites, who died trusting in His name.

“My dead bodies shall arise”. They are the heathens, who are like the carcase of the beast : they shall arise for the day of judgment, but they shall not live.

“Awake and sing, ye that dwell in the dust”. They are the righteous, for they dwell in the dust. ‘For thy dew is as the dew of light’. The dew of the righteous is not the dew of darkness, but (it is) the dew of light, as it is said,

“For thy dew is as the dew of light”; and it gives healing to the earth, as it is said, “And the earth shall cast forth the dead”...

Pirke De Rabbi Eliezer on the Resurrection of the Dead

With Yahuah's glorious light and life He will animate and glorify the righteous dead. Pirke De Rabbi Eliezer refers to the Dew of Heaven as the Dew of Light. Again you get the impression of a crisp and fresh summer morning at sunrise. That is what the resurrection will be like.

Now, Ginzberg continues to expand on the idea that the Dew of Heaven has been reserved for the resurrection.

The seventh heaven, on the other hand, contains naught but what is good and beautiful: right, justice, and mercy, the storehouses of life, peace, and blessing, the souls of the pious, the souls and ***spirits of unborn generations***, ***the dew with which God will revive the dead on the resurrection day***, and, above all, the Divine Throne, surrounded by the seraphim, the ofanim, the holy Hayyot, and the ministering angels.

Legends of the Jews, by Louis Ginzberg, The First Day

Here it seems to be originating from the seventh heaven. That would make sense. Earlier we read that in the fourth heaven there is a pool in the fourth heaven where the Dew of Heaven is gathered. We know it has to make its way down to the earth somehow. So the fourth heaven dew pool that Baruch is describing could still slot in nicely if you know your Biblical Cosmology.

Like we mentioned in the origins of the dew section, it was already present in the creation account. Ginzberg elaborates and states it is reserved for the resurrection in the seventh heaven during the first day of creation.

This is exactly what happened when Yahusha went to empty out She'ol. In the Gospel of Nikodemus we read the following account:

The dead men shall live, and they shall rise again who are in their graves, and they shall rejoice who are in earth; for the dew which is from the Lord shall bring deliverance to them.

*And I said in another place, O death, where is thy victory?
O death, where is thy sting? When all the saints heard these things spoken by
Isaiah, they said to the prince of hell, open now thy gates,
and take away thine iron bars; for thou wilt now be bound, and have no power.*

Gospel of Nikodemus 16:10-12

The Dew of Heaven & The Odes of Solomon

If you are new to the Odes of Solomon, they are a poetic treasure trove of 42 odes or hymns. Most agree they probably date back to somewhere between AD 70 and 125. It is said to be penned by King Solomon himself—though we can't be 100% sure. Others argue it was possibly penned down by former members of the then Essene community, of which John the Baptist and Yahusha were most likely part of.

And I highly doubt both cases. If you would read the context, the *Odes of Solomon* were probably penned by various authors including Messiah and some resurrected saints.

So what do these odes have to say on the Dew of Heaven?

And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption; and I became like the land which blossoms and rejoices in its fruits: and the Lord was like the sun shining on the face of the land;

He lightened my eyes, and my face received the dew; and my nostrils enjoyed the pleasant odour of the Lord; And He carried me to His Paradise; where is the abundance of the pleasure of the Lord; and I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in thy land! and those who have a place in thy Paradise.

Odes of Solmon 11:10-15

We have been over this before, but once more we see how the resurrection will be like a land that is bursting with new life (from the ground). The light and the dew are two elements that are always present in the resurrection accounts in these ancient texts. Here we see another element added - a raiment. This is probably the wedding garment that Yahusha speaks of and the same garments of light that Adam & Eve used to wear. It is in this resurrected state that the author is chaperoned to Paradise with Messiah.

But wait, there's more.

The dew of the Lord in quietness He distilled upon me: And the cloud of peace He caused to rise over my head, which guarded me continually; It was to me for salvation: everything was shaken and they

*were affrighted; And there came forth from them a smoke and a judgment;
and I was keeping quiet in the order of the Lord: more than shelter was He to
me, and more than foundation.*

***And I was carried like a child by his mother: and He gave me milk,
the dew of the Lord: And I grew great by His bounty, and rested in
His perfection, And I spread out my hands in the lifting up of my
soul: and I was made right with the Most High, and I was redeemed
with Him. Hallelujah.***

Ode 35

This has to be one of the most beautiful passages ever written. If this does not get you amped up for the resurrection and excited about eternity with Yahuah I am not sure what will. Being made right and perfected by the Messiah sure sounds wonderful. Here the Dew of Heaven is also referred to as milk. Enoch expands on the idea of the milk we will receive at the resurrection:

*And in those days shall the earth also give back that which has
been entrusted to it,
And Sheol also shall give back that which it has received,
And hell shall give back that which it owes.
For in those days the Elect One shall arise,
And he shall choose the righteous and holy from among them:
For the day has drawn nigh that they should be saved.
And the Elect One shall in those days sit on My throne,
And his mouth shall pour forth all the secrets of wisdom and counsel:*

For the Lord of Spirits hath given (them) to him and hath glorified him.

And in those days shall the mountains leap like rams,

And the hills also shall skip like lambs satisfied with milk,

And the faces of [all] the angels in heaven shall be lighted up with joy.

And the earth shall rejoice, and the righteous shall dwell upon it,

and the elect shall walk thereon.

Enoch 51 (R.H. Charles Version)

If you remember Malachi 4 we quoted earlier, you would notice many similarities once more. Milk or dew or sometimes honey is often a substance that is consumed by the resurrected. Both honey, dew and manna are often talked about in the same vein. All point to the Word of Elohim being consumed.

Dew and honey connection

I read Joseph and Asenath about a year ago and saved this passage over here for some reason. Today, while I am writing this article I realise how profound it is:

*The divine angel saith to her (Asenath): "Enter thy storehouse and thou wilt find a **bee's comb** lying upon the table; take it up and bring it hither."*

*And she said, "Lord, there is no **bee's comb** in my storehouse."*

And he said, "Go and thou wilt find."

*And Asenath entered her storehouse and found an **honeycomb** lying*

*upon the table ; and the comb was great and **white like snow and full of honey, and that honey was as the dew of heaven**, and the odour thereof as the **odour of life**. Then Asenath wondered and said in herself: "*

Is this comb from the mouth of this man himself?"

Joseph & Asenath 16

Yummy! This honeycomb sounds delicious. The honey is compared with the Dew of Heaven. We have already imagined arguing with an angel. Asenath did. It was like she was used to conversing with them or very self confident or ignorant - I'm not sure. Maybe a mixture. How would you have responded? The passage goes on...

*"You are blessed, Aseneth, for the indescribable things of God have been revealed to you; and blessed too are those who give their allegiance to the Lord God in penitence, for **they shall eat of this comb**. The bees of the Paradise of Delight have made this honey, and **the angels of God eat of it**, and **no one who eats of it shall ever die**. And the man stretched his right hand out and broke off a piece of the comb and ate it; and he put a piece of it unto Aseneth's mouth.*

Joseph & Asenath 16

I wonder if this is the same as the bread of angels mentioned in 2 Esdras. Very well could be, although that would lead to plenty more discussions and more digging. For now all I wanted to connect the dots for you pertaining to Resurrection Day. Both honey (consumption) and dew (covering) are mentioned in the context of resurrection or eternal life. Both can be traced back to manna and the bread of heaven, and therefore Yahusha.

Can we connect the dew, honey and milk together in the same passage? Yes, we sure can.

Distill thy dews upon us and open thy rich fountains that pour forth to us milk and honey: *For there is no repentance with thee that thou shouldest repent of anything that thou hast promised: And the end was revealed before thee: for what thou gavest, thou gavest freely: So that thou mayest, not draw them back and take them again: For all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things.*

Hallelujah.

Odes of Solomon 4:10-14



The land of milk and honey was never meant to be something physical. Well, not merely physical I should say. The land of milk and honey was the Land of the Living, the New Earth. That is the inheritance of the faithful. Paradise,

the land flowing with milk and honey can only truly be inherited by those in a redeemed state and resurrected bodies.

There is a very good reason that honey came forth from the rock that followed Israel in the wilderness. Maybe one day I will do a full study on that. From what I can tell honey, again, is related to the resurrection. That is why the manna tasted like honey as well.

Conclusion

In conclusion, the Dew of Heaven offers a profound insight into the nature of resurrection, complete healing, and divine restoration. Just as the morning dew revives the earth and nurtures life, the dew from heaven will one day bring life to the dead, raising the righteous to new, eternal existence. The promise of resurrection is woven throughout the scriptures, and the imagery of dew as a divine gift encapsulates Yahuah's grace and power to restore life.

It serves as a powerful reminder that, while death may claim our bodies, it is through the resurrection—empowered by the dew of heaven—that we are transformed and made whole again. This spiritual rebirth, foreshadowed through many ancient texts, not only offers hope for the future but also calls us to live in the light of Yahuah's favour and promise today, knowing that He will renew and revive all who are faithful to Him. The dew of heaven, then, is not just a symbol of God's blessing, but a living promise that one day, through His grace, we will rise again. May Yahuah give you the dew of heaven. That is the promise to all Israel.