

6589U

SILVER STAR BIBLE SCHOOL - 1988

SISTER'S TEA CLASS

Speaker: Bro. Michael Ashton

Study: Dew in Scripture

Reading: Isaiah 55

Brethren and sisters, we'll commence now with a word of prayer, if you'll please stand with me.

Our thoughts this evening are from the prophecy of Isaiah chapter 55, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat'. Well, that's a chapter that's well known to us, there is in that second part of the chapter, quite an incredible analogy being drawn between observable facets of God's creation, and God's own special ways. Look at the rain, look at the snow which comes from heaven, it comes for a particular reason, it's there in order that the earth will bring forth and bud. It comes for a purpose, it's not purposeless, it's there for a specific purpose. In the same way, God's word is there for a specific purpose, it is not purposeless, it's in fact, purpose full, and it goes forth from Him and it's going to return to Him with benefit; that's the point of the rain, you see, the rain returns because He's provided a benefit in the purpose. So it's in this great water cycle of the earth which we know exists. We're taught it at school and we observe it ourselves. The rain falls on the hills, runs down into the valleys, gradually the moisture is picked up from the sea in clouds, and the clouds are carried back to the mountain tops and the whole cycle starts again; and in the process of it then, the trees are fruitful and fertile. That's how God's word is! it's sent for a particular purpose.

Now we think, 'well, if only we could have thought of an analogy just as perfect as that one is'; if we're trying to explain something to someone and we say, 'we're just going to use an analogy to help explain it'. We try to think of the one that is most fitting, and we can never find one quite as fitting as this one is. But this is not just a fitting analogy even though it is one that is extremely fitting and perfect. Come to Romans 1, now we saw these verses this morning, but just read them again now bearing in mind what we've seen in Isaiah 55. It's just this one verse, verse 20 of Romans 1, 'For the invisible things of God from the creation of the world are clearly seen; being understood (being perceived) by the things that are

made, are the invisible things of God which we can see, even His eternal power and Godhead'. So that which we have in Isaiah 55 wasn't just a very neat analogy, it was an absolutely essential truth, and I don't intend this as a pun here, but God has planted in creation, things which can teach us about Him and about His ways. They're there for a reason, don't mistake this as haphazard speaking of ideas for us to find, to find and to tickle our ears and our senses; it's not that! they're there to teach us.

Let me just present another to you which exists in the scriptures as well, everything in God's creation are very much part of the Word of God, God's word is not just the black printing on white paper; God's word is His power expressed in all that He has done. Think of the transformation from caterpillar to butterfly; now we know that well, it's something that we talk about; the caterpillar enters a chrysalis, it comes out of the chrysalis into a butterfly. Now why on earth should butterflies be formed in that way and other animals are not formed in that way at all, what's the point of forming a butterfly like that? because the more we think about this (I'm sorry but I like caterpillars) and we're all a little bit like caterpillars at the moment. Then we all enter (and this is what happens when we fall on sleep and enter the ground) we become entombed or incarcerated, there's the chrysalis. What we're waiting for is the breaking forth of the chrysalis. You remember the question that was asked in 1 Corinthians 15, and 'with what sort of body shall it come as?' it's a foolish question the apostle said, 'God is going to clothe us with the body sensible to our needs'. It's not for us to question the mind of God except that just as the change from caterpillar to butterfly, there's going to be a difference from earthbound to something that is Spirit motivated. How more close could we get to a Spirit motivated being than a butterfly, and that's an analogy of freedom, isn't it? a butterfly there, unshackled in God's air.

So it seems that if we look at this verse 20 of Romans 1 carefully what it's telling us is, we ought to be opening our eyes a little bit more to the things that God has made, because they're going to teach us more about Him, more about His wonders, and it shouldn't surprise us, should it? it's going to be fully in harmony with His writ from the word, you can't separate it, it won't go! The things that God has made, He breathed and it happened, the same thing, the same God. The eternal Source of all!

Now of all the things that we could look at, I've just selected this little one, it's very difficult to say 'dew' let's look at that, shall we? as we come across it in scripture. Perhaps we'll start in the prophets, Zechariah 8, and there we may feel we know what this symbol stands for in scripture; let's just take it step by step, shall we? Zechariah 8, and we certainly haven't got time to look at all the passages which relate to 'dew' and if I miss out some of your favourite ones then

apology before hand but perhaps your minds will be running along some of those tracks as we look at other verses. Verse 11, remember Zechariah was prophesying at the time of the return from captivity, 'Now. God said, I will not be to the residue of this people as in the former days; For the seed shall be prosperous, the vine shall give her fruit, the ground shall give her increase, and the heavens shall give their **dew**, and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I save you, and ye shall be a blessing'. Now that word 'blessing' in verse 13, we must now relate back into verse 12, and say, all of these things are blessings from God, prosper seed, a fruitful vine, a ground that brings increase and heavens which send dew'. So initially we must equate with the 'dew' a blessing from God, that's its initial meaning. But there's another side to the coin which helps us to understand that, and it's in a companion prophet to Zechariah and just move one book back to Haggai and in the first chapter and this just reinforces what we learnt from Zechariah. We read this, speaking about the nation in verse 9, 'Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. That was just an indication of how impoverished they were, they were just cradling in their hands a small amount, it was so little that you could blow upon it and it would be all gone. 'Why? saith Yahweh of hosts, because of mine house that is waste, and ye run every man unto his own house. Therefore, (because you've turned your back on the LORD God) therefore, the heaven over you is stayed from **dew**, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.' So when God turns His back upon His people and removes His blessings, then one of those blessings that He removes is the dew from heaven. You see, we've somehow have to get ourselves to understand how important a commodity like **dew** was in the Middle East.

In that very hot country, much heavier dews than perhaps we may be used to. Certainly more heavier dews than I'm used to, in the country I come from; but there are certain parts of Britain, where because of the substructure of the soil, the farmers build what they call 'dew ponds' and the dew is just collected there and then flocks later on can feed from them. Not in the land of Israel it was much more important even than that! So the dew became exceptionally important; there might not be rainfall during great periods of the year, but there would be dew which would provide the necessary moisture for the land. So if that was removed, we might say, 'it doesn't matter, if there's no dew, we'll just wait for the rain to come'. Well, as far as the Middle East is concerned you couldn't do that, the dew was vitally important, and so to remove the dew would be to remove a blessing

from God.

So we've now established two matters, haven't we? that when the dew comes, it's a blessing from God; when the dew is withheld then it's because God is cursing His people for their disobedience, and for their rejection of Him. So let's just test that out now, shall we? in a few more passages. Let's go to the book of Genesis 27 (we're going to look at a lot of scripture tonight, and no apologies for that! and we then may learn more of the mind of God on this matter). Genesis 27 and here we have the aged and blind Isaac and it's Jacob pretending to be Esau that comes to him, and here he is, in verse 27, 'And he came near, and kissed his father Isaac; Isaac smelt the smell of his raiment and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD blessed. Therefore, (that's the important word) therefore, God give thee (first of all) of the **dew** of heaven'. So if this is one that the LORD has blessed, then as surely as night follows day, then the dew from heaven, and all the others things; notice we saw them before in Zechariah, the fatness of the earth, plenty of corn and wine and so forth. And it doesn't just stop there, it's not just the things of the earth, it's the things of the nation as well which would flow from this one, 'that people serve thee, nations bow down to thee and be ye lord over them. Let thy mother's sons bow down to thee and cursed be everyone that curseth thee, and blessed be he that blesseth thee'. The blessing of God, that's the first one that went to Abraham you may remember, 'in thee shall all nations of the earth be blessed', now it's to be passed to this one because he was 'as one which the LORD hath blessed', and amongst those things, the dew of heaven.

The book of Deuteronomy and chapter 33 and we're in the chapter of blessings as verse 1 tells us, 'this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death'. Let's go in, shall we? at verse 13 speaking of Joseph. And of Joseph he said, 'Blessed of the LORD be his land, for (notice this) the precious things of heaven; for the **dew** and for the deep that coucheth beneath. For the precious fruits brought forth by the sun'. So these are, we could say, the top of the list, couldn't we? this is what the dew is standing for in the blessings of God, it's there, almost first in every occasion where we're told about God's blessings. Just to follow that up, there's another verse in Deuteronomy 33 and it's verse 28 where we're told at the end of this chapter of blessings, 'Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down **dew**'. You see, whereas Jacob (that stands for the land of Israel and the people of Israel), once the people of Israel then, bent themselves towards God and served Him, well from them would flow blessings to other people. That's a remarkable thing! Those that received blessings from God, then they could pass them on to others and so verse 29, 'Happy art thou, O Israel: who is like unto thee, O people saved by the LORD;

thine enemies shall be found liars unto thee; and thou shalt tread upon their high places'. That's the way in which now Jewry is going to be spread abroad, the effects are going to be spread abroad and it's going to be Jacob's (Israel's) pleasure.

Now to the previous chapter, Deuteronomy 32, and here you'll notice there is a connection which probably has been in our mind anyways since we read Isaiah 55, the beginning of the chapter: 'Give ear, O ye heavens, and I will speak; hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass'. The greatest blessing of all, did we say? well, here it is! it's the teaching of the LORD God Himself, coming down ever so gently upon the land and if we would allow it, upon the hearts of people who wish to praise God. So that's the doctrine of God, you may remember that we read, don't we, in scripture, 'here a little, there a little; line upon line, precept upon precept'; it's drop by drop, we cannot assimilate the doctrine of God in buckets full, but instead it's like the dew, it will have an effect upon us and it will bring forth its fruit. We don't want the thunder storms of the doctrine of God because that's His judgment, instead you want the gentleness of His teaching so that we'll be able to say, with that great man of God, 'thy gentleness has made me great'. That seems to be the message of the dew.

Let's take it a bit farther, shall we, the book of Exodus and chapter 16, remembering what we learnt from Isaiah 55, that God does not set in motion all this condition of moisture in the air for no purpose, nor has God submitted His word to men and women for no purpose, but instead it is there in order that it might teach them and it might prepare them, to meet with Him. Then in Exodus 16 verse 11, 'The LORD spake to Moses saying, because the people have been murmuring yet again, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host'. A blessing from God is what it was, they had asked for bread and here it was! 'and when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground'. They didn't know what it was! Oh it's Nehemiah that tells us first of all, 'bread from heaven' and it's the Lord who picks it up in the gospel of John and says, 'that they despised bread from heaven' and turned their backs upon it because there was going to be a true bread from heaven; the greatest blessing of all from the LORD God Himself, and here it was food that could be assimilated into their bodies, that they could grow in stature as a result of it. What a blessing God gave to them!

Now let's look at the other side, shall we? the other side which was introduced to us by that passage in Haggai, that when the dew is removed, then it is because God is removing His blessings, His hand of comfort from His people, 2 Samuel 1, because so far what we initially discovered, we've proved to be true from these other passages and the understanding is perhaps been extended a little as we've looked at each passage of scripture. Is the same going to be true of the reverse of the picture? 2 Samuel 1, and you'll remember verse 17 where David lamented with this lamentation over Saul and over Jonathan; then to verse 19: 'how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be **no dew**, neither let there be rain upon you, nor fields of offerings, for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil'. It's as if the very land hath lifted up its hand against the LORD'S anointed, and David was saying, for that God will withhold His blessing even upon the land, and of course, upon the people who lived upon that land - no dew!

In 1 Kings 17, the time when Elijah had been sent in order to call the people to return to their God, to see Him as their King and their Saviour; and almost as a final plea to them, Elijah was inspired to say this; 'Elijah the Tishbite who was of the inhabitants of Gilead said unto Ahab, As the LORD God of Israel liveth before whom I stand, there shall not be **dew** nor rain these years, but according to my word.' What effect would it have upon them? would they turn to Him or would they not? Well, we know what happened at the end, a great confrontation on Carmel; so it was necessary then for them to say verse 39, 'The LORD He is the God, the LORD He is the God'. So for a time at least, the recalling of the blessing did teach them that the One who controls sea and wind, could be their Saviour!

So what we said originally, we've been testing it out against those verses, seems to be the case, doesn't it? but it's not all of the picture. The book of Job and chapter 29, because we've certainly not yet plummed the depths of this symbol of 'dew', Job 29, and just notice in verse 1 because it helps us, I think, with the language of Job which sometimes we find difficult: 'Moreover Job continued his parable, and said'. So he was speaking about spiritual things in parabolic and poetic language. Now if we take that thought now and apply it a little later in the chapter, verse 14, you see, the complaint that had been made about Job was that it was all very well for Job, he had had life easy, and he puts on a facade of godliness, but when we scratch that facade we discover really what sort of man he was, and according to his critics he was a dreadful man. This then is his answer, you see, (I've segregated verse 14, let's look at it a bit later, shall we?) He says in verse 7, 'When I went out to the gate through the city, I prepared my seat in the street, the young men saw me and hid themselves;' (as a judge in the

city he was looked up to!) 'The princes refrained talking and laid their hand on their mouth. The nobles held their peace and their tongue cleaved to the roof of their mouth; when the ear heard me then it blessed me; (when people heard what I'd done), they blessed me for that I'd done. When the eye saw it gave witness that what I'd done was right; for this reason I delivered the poor when they cried; the fatherless and him that had none to help him; the blessings of him that was ready to perish came upon me, because we took up the cause of the underdog! 'He caused the widow's heart to sing for joy. Now verse 14: 'I put on righteousness and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet to the lame. A father to the poor; the cause which I knew not I searched out. I break the jaws of the wicked and collect the spoil out of his teeth', and this is how he felt before all the calamities fell upon him. Verse 18, 'I shall die in my nest', because life in that sense was so comfortable it was like a nest with a little bird resting in it. 'I shall multiply my days as the sand. My root was spread out by the waters, and **the dew** lay all night upon my branch'. That was the way in which Job expressed his comfort, his prosperity and the fact that to him, the face of God had always been turned in blessings. That's why he found it so hard to understand the things that occurred in his life, and as we go through the book, we see how he grappled with it.

Perhaps Job 38, and in here we have the words of Job, and it's not the words of any of his three friends, and it's not the words of Elihu, that young man, but instead out of the whirlwind of His might, it's the words of the LORD God Himself. Here is His great plea to Job, 'Can you answer this, Job?', verse 25, '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'. How do you answer that one, Job? if Isaiah 55 is right, and the rain was sent for a purpose, that it was to bring forth fruit then why on earth does God send rain in areas where there is no man? where there is no need for it? Verse 27, 'Is it to satisfy the desolate and waste ground? and to cause the bud of the tender herb to spring forth?' You see, the clouds don't come out in all their glory only when a man or woman passes by, just so they can look at it and say, 'well, there is a God in the earth! The flowers are there blooming in the wilderness and they express to anyone who may be there and whether they are there or not, that there is a God! 'Who knew to question Job about the way in which I do things?' That's what God was saying!

Verse 28, '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?' It's all from God and it is not ours to question the way in which He does it; God blesses whom He will and curses whom He will curse! It was a hard lesson for Job to learn, and it is as hard for us when things occur in our lives, for which we

can see no purpose whatsoever, until possibly years afterwards we can see how in those circumstances of life, we were being directed. Sometimes we are not nudged quickly enough, we need a sledge hammer to nudge us, and perhaps we need to use such hammers a little bit more, but our lives will gradually move and be moulded if we understand that these things occur through the loving Father chastising His children.

Well, the book of Hosea and chapter 6, where the symbol of **dew** is used in a radically different way from the ways we've seen so far. Verse 1, 'Come and let us return unto the LORD; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, as the **early dew** it goeth away'. So 'dew' is used there as a symbol of something that is fleeting and passing, here a moment and then gone. That's how their goodness was, it just came in fits and starts, when they wanted it to happen and not when anyone else; here for a moment and then their goodness had passed completely.

The interesting things though about Hosea 6, apart from the fact that it uses 'dew' in this different form, is the association with those first 3 verses in the 6th chapter. Just look at them again. 'Come, and let us return unto the LORD, the LORD who has torn and will heal, who has smitten and will bind. After two days He will revive us, and in the third day He will raise us up'. There is now being forged, a link between the symbol of 'dew' and an idea of 'revival' of **newness**. We'll find as we look at some other passages that that link is strengthened. Just before we do, just think about these verses at the beginning of Hosea and I don't think I know the answer to them! so let me just pose the question and perhaps you can think about them and perhaps you may have the answer. After two days He'll revive us, in the third day He will raise us up! now the third day we'd probably naturally think of the resurrection of the Lord Jesus Christ. Now if that's what it's talking about, it is a prophecy in advance of the resurrection of the Lord; but He's speaking to the nation, thinking of the nation, so may it possibly be a prophecy which is saying that 'well, after two long periods of Gentile times that say (1,000 years are as a day with the LORD); 2,000 years of scattering before returning, and in the 3rd, a resurrection for the nation; and the 1,000 years then for the nation in the sight of God. Now is that what Hosea is saying? It's got nothing to do with 'dew', but it's fascinating, isn't it? and we find it alongside of prophecies that deals with 'dew', and is maybe something that we want to think about!

Or Hosea 14, where there are echoes of Job here and echoes of Jacob's

blessing upon Joseph, because this is the end of the prophecy where a little bit earlier in that 4th chapter of Hosea, we read that Israel was described as a backsliding heifer; then in chapter 14 verse 4 we read, 'I will heal their backsliding, I will love them freely for mine anger is turned away from him'. Alright, so God has previously been angry, He is now healing their backsliding, the one who was torn He'd heal; He'd love them freely and therefore, because He was turning to them again, verse 5, '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 (here again, revival) they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon'. Job had said his **dew** lay on his branch all night, alright! his branches shall spread, I will be as the **dew** unto Israel; they shall revive the nation as the corn, of course they will! when God's favour and blessing rests upon them, what else could happen other than the nation revive and be fruitful?

Now let's go to the Psalms, shall we, Psalm 110, and let's look at this idea of revival which has now just been introduced to us in Hosea a little bit more, if you ever forget things, the primary meaning of the symbol of '**dew**' is it's a **blessing from God**. Psalm 110, a well known psalm often quoted in the New Testament, 'The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast **the dew** of thy youth'. Now there's everything all brought together - it's a blessing from God, it's renewal, it's revival, it's renewing youth! 'The LORD hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek', and at the end of the psalm, 'He shall drink of the brook in the way: therefore shall he lift up the head'. We come to drink of the brook when we are in the way, and that makes us lift up our heads and rejoice, doesn't it?

So **revival and renewal**, and it's 'the LORD who said unto my Lord, sit thou at my right hand', the One who is a priest forever after the order of Melchizedek, and sandwiched between those two points, we find 'thy people shall be willing in the day of thy power; thou hast the **dew** of thy youth'. So the Lord brings with Him, something for renewal and revival, a new and fresh start from the womb of the morning. So the day's far spent, the night is past and the morning gone, now that's what Psalm 110 is talking about.

Well, Isaiah 26, and in one of the very few Old Testament passages that openly speaks about resurrection; oh, it's there inferred in so many places, emphasized in figure that is here openly spoken about in Isaiah 26. Verse 16, 'LORD, in

trouble have they visited thee; they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. It's really got to be of God, man has not been able to work out his own salvation and so, thy dead men shall live (God's dead men) 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'.

Keep your finger in Isaiah 26 and just go back to chapter 18 where we read this in verse 4, 'For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like **a cloud of dew** in the heat of harvest.' That's what God is going to do, 'consider my dwelling place like a clear heat upon herbs, (clear heat and sunshine), and like a cloud of dew in the heat of harvest; that's what he's speaking about if you go back into Isaiah 26. But notice as well in this verse 19 there are more than echoes of the early chapters of Genesis in Isaiah 26 verse 19. Well, we know what happened; the LORD God formed man of **dust** of the ground. Alright? 'Awake and sing ye that dwell in dust' and first of all, the body was lifeless; 'thy dead men shall live together with My dead body shall they arise; thy dew is as the dew of herbs', now you may know as well that that word 'herbs' could just as well be translated 'lights'; thy dew is as the dew of lights, so it's speaking of a shining and a glistening. But just look back to Genesis 2 because I think this verse in Isaiah teaches us something about Genesis that we might not otherwise have perceived. Genesis 2 reading from verse 5, where we're told that the LORD God made the heavens and the earth, at the end of verse 4. 'He made every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground; and the LORD God formed man'; did you notice? everything else had been created; everything else had be created with the exception of man, and before man could be created we're told that there went up a mist from the earth and watered the whole face of the ground. Now feed that back into Isaiah 26 verse 19, 'Awake and sing, ye that dwell in dust. For thy dew is as the dew of herbs, this is going to be like a recreation, alright? So it's not just a blessing from God, what it's speaking about is renewal and it's not just speaking that 'our youth will be renewed as the eagles', it's just that that passage takes us straight to resurrection and that's what this is speaking about. So when we come across these passages which speak to us about **dew**, defined within the figure is the idea of resurrection.

Let me just read to you, if I may, a passage from Anastasia, brother Thomas's treatise on resurrection. He wrote this, 'The sleepers in the dust, are styled dew because of the resemblance subsisting between the process of nature in the formation of dew, and the operation of the Eternal Spirit, in the generation of living beings from the dust. In comprehending the formation of dew, we are enabled to form some idea of the evolution of a living body from dust. A dewdrop is a sparkling drop of water secretly and silently deposited upon the leaves of plants; the elements of which it is composed exist previously to its formation, free or uncombined in the air of night. These are the invisible gases termed oxygen and hydrogen. But besides these there is the indispensable formative agent we style 'electricity'. Without this there could be no dewdrop visible or invisible. The gases may be mechanically mixed; but without the invisible and silent operation of the electricity they would not be chemically combined, in the manifested product called a dewdrop. According to the electrical law of its formation, it is globular and light-reflecting or sparkling in the open brightness of the dawn. These refractions are the brilliancies, splendours or glorious vestments of the 'dew'. Before the dawn, the dewdrops are all in the womb of night; from which both they and the dawn receive their birth, begotten by the orb of day. No figure can be more beautiful, no resemblance more complete'.

Now we can tell by the way, brother Thomas was writing, that electricity was the wonder of his day. We might not perhaps use the words in quite the way in which he did, but the point is there, isn't it? that **dew** couldn't be a more fitting figure because it comes after the darkness of night, at the dawning of the day. The dew is there, and that's how God's dead men will rise and be there at that time. Then when we suddenly think about that, now just let our minds roam on to other passages! If we think about the clouds which are always associated with the resurrection of the Lord Jesus Christ, and 'the clouds of witnesses' who are going to be with Him at His coming; think of the mountain of transfiguration where there was a cloud; the mount of ascension where a cloud covered Him from sight, all of these things are then involved with the multitudes that will be associated with the Lord Jesus Christ, because they are living 'in Him' now and will be born again 'in Him', brought again from the dead at His coming.

Finally, let's just look, shall we? at Psalm 133. What a wonderful little psalm this is, so short! 'Behold, how good and how pleasant it is for brethren (and that means 'and sisters' as you always know when you read 'brethren') to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the **dew** of Hermon and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore'. This is the message, two examples brought before us here; one, **the oil of Aaron**,

alright? first upon the head then upon the body. Then the example of **the land of Israel itself**, first upon the head (the mount of Hermon in the north) and then upon the body of the land. How do we apply it to ourselves? first the blessing flows on the head, and the Head is Christ and then upon the body, and of course, we glory that we can be part of the body of the Lord Jesus Christ. The great blessing of all? Well, Christ was the first fruits of the resurrection and 'if Christ be not risen, then is our preaching vain, our faith is vain, we are yet in our sins. But now is Christ risen from the dead and become the first fruits of them that sleep'. So the blessing, yes, first upon the Head and we now wait for the time when it will also be showered in all the fullness of God upon the body; because just as God's Word, it has gone forth for a purpose, and the purpose is to bring forth a people who will praise and glorify the name of God!