

The Mystery of Passover and the New Covenant

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From the Earthly Temple to the Heavenly Jerusalem

Passover was never only about deliverance from Egypt. From the beginning, it prophetically pointed to Jesus Christ, the Lamb of God, and to the transition from the Old Covenant to the New Covenant. What was once written in symbols, shadows, and sacrifices has now been fulfilled in Christ.

Under the covenant given to Moses, the presence of the Almighty Father dwelt in a specific place. First, it was in the Tabernacle in the wilderness, and later in the Temple in Jerusalem. The most sacred location was the Holy of Holies, where God's glory rested above the mercy seat, and where only the high priest could enter once a year with blood.

"Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle." (Exodus 40:34)

Access to God required blood sacrifice, priestly cleansing, and strict obedience to the Law. Without the temple and the shedding of blood, there was no forgiveness under the Law of Moses.

The Limitation of the Old Covenant

The Law was holy and good, yet it revealed humanity's inability to fulfill it. Scripture tells us plainly:

"For the letter kills, but the Spirit gives life." (2 Corinthians 3:6)

The written Law brought conviction, condemnation, and death, not because the Law was evil, but because human hearts were unable to obey it perfectly. The sacrifices had to be repeated continually, proving they could never fully remove sin.

The Ten Commandments still serve a purpose for those who are not born again: they convict of sin and stand as God's righteous standard for judgment. But they were never meant to produce a new life.

Jesus and the Destruction of the Old Temple Covenant

During His trial, false witnesses accused Jesus with these words:

“We heard Him say, ‘I will destroy this temple made with hands, and within three days I will build another made without hands.’” (Mark 14:57–58)

Though spoken as an accusation, these words carried deep truth. Jesus was not speaking of stone and mortar—He was speaking of His body and of a new, heavenly Temple.

When Jesus was crucified, He cried out with authority:

“It is finished.” (John 19:30)

At that moment, the creation itself responded. Scripture records that the earth shook, darkness covered the land, and most importantly:

“The curtain of the temple was torn in two from top to bottom.” (Matthew 27:51)

This was not an accident. The veil that separated humanity from the Holy of Holies was torn by God Himself, from top to bottom. The powerful presence, glory, and holiness of the Almighty Father left the earthly temple.

From that moment on, God declared that He would no longer dwell in buildings made by human hands.

The Release of the Holy Spirit and the New Temple

Jesus was in the grave for three days and three nights, and then He was raised by the almighty power of the Holy Spirit. Through His obedience and self-sacrifice, He established the New Covenant.

This new covenant is not based on animal blood, ritual cleansing, or man-made religious regulations—whether temple rituals, priestly systems, or human traditions added to the Torah.

Instead, the New Covenant is spiritual, eternal, and alive.

“But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem... to Jesus the mediator of a new covenant.”
(Hebrews 12:22–24)

Living Stones in the New Temple

Jesus did not rebuild a physical structure. He is rebuilding His temple with people.

“As you come to Him, the living Stone... you also, like living stones, are being built into a spiritual house.” (1 Peter 2:4–5)

Jesus is the foundation and the cornerstone. We are not visitors to the temple—we are the temple.

Many prayer movements focus on rebuilding the walls of earthly Jerusalem or standing on physical walls. But the revelation of the New Covenant declares something far greater:

- We are the walls.
- We are the temple.
- We are the dwelling place of God.

“Do you not know that you are God’s temple and that God’s Spirit dwells in you?” (1 Corinthians 3:16)

Within us is the Holy of Holies, because the Father, the Son, and the Holy Spirit now dwell in those who are born again.

The Bride and the New Jerusalem

Jesus is not only building a temple—He is preparing a Bride.

“In My Father’s house are many rooms.” (John 14:2)

The New Jerusalem is not merely a future city; it is a living, spiritual reality. Each believer is a “room” in the Father’s house, joined together in Christ.

“I saw the Holy City, the new Jerusalem, coming down out of heaven fro...

Conclusion: Living in the Reality of the Finished Work

The mystery of Passover finds its fulfillment not in rituals, buildings, or earthly systems, but in Jesus Christ Himself. What was once hidden behind a veil has now been revealed through the cross. The old covenant, with its temple made by human hands, has passed away. The New Covenant stands forever—sealed by the blood of Jesus and empowered by the Holy Spirit.

God no longer dwells in stone temples or behind curtains. He dwells in His people. The tearing of the veil declared that access to the Father is now open, not through sacrifice after sacrifice, but through a living relationship with Christ. The Law that once condemned has been fulfilled, and the Spirit now gives life.

We are not waiting for God to come down—He already has.
We are not striving to enter His presence—His presence lives within us.
We are not rebuilding walls of stone—we are being built together as living stones.

- Jesus is the foundation.
- We are the temple.

- We are the dwelling place of the Father, the Son, and the Holy Spirit.

And as the Bride of Christ, we do not look backward to shadows, but forward in faith—living as citizens of the New Jerusalem, carrying His glory, His holiness, and His love into the world.

“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.” (2 Corinthians 5:17)

This is the reality of Passover.

This is the power of the New Covenant.

This is the finished work of Jesus Christ.