

Satan New Testament

Gospels, Acts, and epistles

The three Synoptic Gospels all describe the [temptation of Christ](#) by Satan in the desert ([Matthew 4:1-11](#), [Mark 1:12-13](#), and [Luke 4:1-13](#)). Satan first shows Jesus a stone and tells him to turn it into bread. He also takes him to the pinnacle of the [Temple](#) in Jerusalem and commands Jesus to throw himself down so that the angels will catch him. Satan takes Jesus to the top of a tall mountain as well; there, he shows him the kingdoms of the earth and promises to give them all to him if he will bow down and worship him.

Each time Jesus rebukes Satan and, after the third temptation, he is administered by the angels. Satan's promise in [Matthew 4:8-9](#) and [Luke 4:6-7](#) to give Jesus all the kingdoms of the earth implies that all those kingdoms belong to him. The fact that Jesus does not dispute Satan's promise indicates that the authors of those gospels believed this to be true.

Satan plays a role in some of the [parables of Jesus](#), namely the [Parable of the Sower](#), the [Parable of the Weeds](#), [Parable of the Sheep and the Goats](#), and the [Parable of the Strong Man](#).

According to the [Parable of the Sower](#), Satan "profoundly influences" those who fail to understand the gospel. The latter two parables say that Satan's followers will be punished on [Judgement Day](#), with the [Parable of the Sheep and the Goats](#) stating that the Devil, his angels, and the people who follow him will be consigned to "eternal fire".

When the [Pharisees](#) accused Jesus of exorcising demons through the power of Beelzebub, Jesus responds by telling the [Parable of the Strongman](#), saying: "how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house" ([Matthew 12:29](#)). The strong man in this parable represents Satan.

The Synoptic Gospels identify Satan and his demons as the causes of illness, including [fever](#) ([Luke 4:39](#)), [leprosy](#) ([Luke 5:13](#)), and [arthritis](#) ([Luke 13:11-16](#)),^[70] while the [Epistle to the Hebrews](#) describes the Devil as "him who holds the power of death" ([Hebrews 2:14](#)).

The author of [Luke-Acts](#) attributes more power to Satan than both Matthew and Mark. In [Luke 22:31](#), Jesus grants Satan the authority to test [Peter](#) and the other [apostles](#). [Luke 22:3-6](#) states that [Judas Iscariot](#) betrayed Jesus because "Satan entered" him^[77] and, in [Acts 5:3](#), Peter describes Satan as "filling" [Ananias](#)'s heart and causing him to sin. The [Gospel of John](#) only uses the name *Satan* three times.^[80] In [John 8:44](#), Jesus says that his Jewish or Judean enemies are the children of the Devil rather than the children of Abraham.

The same verse describes the Devil as "a man-killer from the beginning"^[80] and "a liar and the father of lying." [John 13:2](#) describes the Devil as inspiring Judas to betray Jesus and [John 12:31-32](#) identifies Satan as "the [Archon](#) of this Cosmos", who is destined to be overthrown through Jesus's death and resurrection.

[John 16:7-8](#) promises that the [Holy Spirit](#) will "accuse the World concerning sin, justice, and judgement", a role resembling that of the satan in the Old Testament.^[84]

[Jude 1:9](#) refers to a dispute between [Michael the Archangel](#) and the Devil over the body of [Moses](#).^{[85][86][87]} Some interpreters understand this reference to be an allusion to the events described in [Zechariah 3:1-2](#).

The classical theologian [Origen](#) attributes this reference to the non-canonical [Assumption of Moses](#). According to [James H. Charlesworth](#), there is no evidence the surviving book of this name ever contained any such content.^[90] Others believe it to be in the lost ending of the book.^{[90][91]}

The second chapter of the [Second Epistle of Peter](#), a pseudepigraphical letter which falsely claims to have been written by Peter,^[92] copies much of the content of the Epistle of Jude, but omits the specifics of the example regarding

Michael and Satan, with [2 Peter 2:10–11](#) instead mentioning only an ambiguous dispute between "Angels" and "Glories". Throughout the New Testament, Satan is referred to as a "tempter" ([Matthew 4:3](#)), "the ruler of the demons" ([Matthew 12:24](#)), "the God of this Age" ([2 Corinthians 4:4](#)), "the evil one" ([1 John 5:18](#)),^[10] and "a roaring lion" ([1 Peter 5:8](#)).