

Types of People in the Bible: A Clear Guide to 13 Identities

I. Identity / Standing (Fixed by God)

1. Saved
2. Unsaved

II. Spiritual Condition / Walk (Changeable)

3. Weak in the faith
4. Carnal / walking after the flesh
5. Sound in the faith

III. Doctrinal Condition (Changeable)

6. Erring concerning the truth
7. False teachers

IV. God's Response / Discipline

8. Chastened of the Lord
9. Hardened of heart

V. Service / Usefulness

10. Approved workmen
11. Unprofitable servants
12. Faithful servants

VI. Final / Explicitly Stated by Scripture

13. Reprobate (only where Scripture explicitly says so)

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Introduction: Purpose and Scope of This Study

The Bible speaks often and clearly about people, yet it does not speak about people in only one way. Scripture describes individuals according to **who they are before God, how they are living, what they believe, how they respond to truth, and what role they are functioning in at a given time**. Because of this, the same individual may be described differently in different passages without contradiction.

This study examines the **types of people in the Bible**, not as human labels or personality traits, but as Scripture-defined descriptions. The purpose is to understand **how the Bible itself describes people**, and to avoid placing people into categories that Scripture itself does not establish.

This paper does not attempt to judge eternal destiny where God has not spoken. Instead, it seeks to describe people **only as the Bible describes them**, using the Bible's own words, patterns, and examples.

Why the Study of People in Scripture Is Necessary

Many doctrinal errors arise not from denying Scripture, but from **misapplying descriptions meant for behavior to questions of salvation**, or from turning warnings into verdicts. When this happens, passages meant to correct believers are used to condemn them, and passages meant to expose false teachers are used to unsettle sincere Christians.

Scripture itself warns against mishandling the Word of God.

""2 Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

To "rightly divide" the word of truth includes recognizing **what kind of statement Scripture is making**:

- Is it describing identity?
- Is it describing conduct?
- Is it describing belief?
- Is it describing danger?
- Is it describing judgment?

Failing to make these distinctions leads to confusion.



The Bible Describes the Same People in Different Ways

Scripture does not flatten people into one unchanging description. Instead, it often describes **the same person or group differently depending on context**.

For example, Scripture can affirm a believer's standing before God while rebuking their behavior at the same time.

""1 Corinthians 1:2

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:""

Later, the same people are described very differently.

""1 Corinthians 3:1

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.""

Both statements are true. The Corinthians were **saints by calling**, yet **carnal in conduct**. Scripture does not treat this as a contradiction because it distinguishes **who they are** from **how they are living**.

Understanding this distinction is essential when studying the types of people in the Bible.

Identity Before God Versus Daily Walk

One of the most important distinctions in Scripture is the difference between a person's **standing before God** and their **daily walk**.

Standing before God is established by faith, not by performance.

""Romans 5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:""

Daily walk, however, is something believers are repeatedly instructed to guard, correct, and improve.

""Galatians 5:16

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.""

A believer may possess peace with God while still failing to walk consistently in obedience. Scripture addresses both realities without confusing them.

The Danger of Treating All Descriptions as Identity

When identity, behavior, and belief are collapsed into a single category, several serious errors follow:

1. Believers are judged as lost because of sin or weakness
2. Warnings meant to correct are turned into threats of damnation
3. Assurance is replaced with fear
4. Discipline is misunderstood
5. Scripture is forced to contradict itself

The Bible warns against judging eternal standing by outward appearance.

""1 Samuel 16:7

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

This principle governs the entire study.

Scripture Alone Defines the Categories

This study does not create categories based on theology systems, church tradition, or human reasoning. Every category discussed will be supported by **clear Scripture** and **biblical examples**.

""Isaiah 8:20

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Where Scripture speaks clearly, conclusions will be stated plainly. Where Scripture is silent, restraint will be practiced.

The Use of Biblical Examples

The Bible often teaches truth through real people. Kings, prophets, apostles, believers, unbelievers, those who resist the truth, and false teachers are presented as examples for instruction.

""1 Corinthians 10:11

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

For this reason, this study will consistently use named individuals and groups, allowing Scripture to interpret itself through its own examples.

Method Used in This Study

This paper follows these rules throughout:

1. King James Version only
2. Entire Scripture quotations
3. No shortened verses
4. No ellipses
5. Scripture placed above commentary
6. No assignment of eternal categories unless Scripture explicitly does so

""Psalm 119:160

Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever."

How This Study Organizes the Types of People in the Bible

Before examining each category in detail, it is important to clearly explain **how this study organizes the types of people in the Bible**. Scripture describes people in different ways depending on **who they are, how they are walking, what they are teaching, and how God is responding to them**. Not every description refers to the same level or type of classification.

For clarity, this study groups the types of people in the Bible into **six major areas**. Some of these categories are **fixed**, meaning Scripture does not present them as changeable. Others are **changeable**, meaning Scripture shows people moving in and out of these conditions over time.

This structure allows the Bible to speak for itself without forcing every person into a single category or confusing eternal standing with daily conduct.

I. Identity / Standing (Fixed by God)

These categories describe a person's **standing before God**. Scripture presents these as fixed unless God Himself states otherwise.

- Saved
- Unsaved

A person does not move back and forth between these categories in Scripture. Salvation and unbelief are treated as matters of standing, not behavior.

II. Spiritual Condition / Walk (Changeable)

These categories describe **how a person is walking**, not who they are eternally. Scripture repeatedly shows movement within these categories.

- Weak in the faith
- Carnal (walking after the flesh)
- Sound in the faith

A saved person may be strong at one time and weak at another. These descriptions address spiritual condition, not salvation.

III. Doctrinal Condition (Changeable)

These categories describe a person's **relationship to truth and teaching**. Scripture shows that doctrinal condition can change, for better or worse.

- Erring concerning the truth
- False teachers

The Bible distinguishes between those who are confused or in error and those who actively teach false doctrine.

IV. God's Response / Discipline

These categories describe **how God responds** to people based on their actions and resistance.

- Chastened of the Lord
- Hardened of heart

Chastening is corrective and applies to God's people. Hardness develops through resistance to correction and warning.

V. Service / Usefulness

These categories describe **faithfulness and usefulness in service**, not eternal life.

- Approved workmen
- Unprofitable servants
- Faithful servants

Scripture clearly separates salvation from service, reward, and usefulness.



VI. Final Categories (Only Where Scripture Explicitly States)

This category is used **sparingly** and **only where Scripture itself applies it**.

- **Reprobate (only where Scripture explicitly says so)**

This study does not assign this label by assumption, severity of sin, or personal judgment. It is used only where the Bible itself does.

Why This Structure Matters

This framework allows Scripture to describe people **accurately and consistently** without collapsing different biblical categories into one. It prevents common errors such as:

- Treating chastening as condemnation
- Treating unfaithfulness as loss of salvation
- Treating doctrinal error as immediate reprobation

By following the Bible's own distinctions, this study aims to let Scripture define the **types of people in the Bible** clearly, carefully, and honestly.

Transition to the Main Body

With these principles established, the remainder of this paper will examine **fifteen major types of people in the Bible**, organized according to identity, behavior, belief, response to correction, and usefulness in God's work.

Each section will be treated with **full Scripture support, careful explanation, and clear limits**, allowing Scripture—not opinion—to lead.

Section 1: Saved People (Those Who Are in Christ)

Saved People as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture consistently identifies one group as those who are **saved, in Christ**, and in possession of **everlasting life**. This category is not defined by obedience, maturity, emotional consistency, or success, but by **belief**. Understanding this is essential for correctly explaining how the Bible describes people.

Saved people are not described as sinless people, but as forgiven people. They are not described as those who never fail, but as those who have believed the truth and are accepted by God on that basis alone.

""John 6:47

Verily, verily, I say unto you, He that believeth on me hath everlasting life. ""

This verse establishes that salvation is:

- Received by believing
- Possessed in the present ("hath")
- Everlasting by definition

Among the different kinds of people in the Bible, this group is uniquely defined by faith rather than works.

Saved People Are Justified by Faith, Not by Works

One of the clearest ways Scripture explains saved people is through the doctrine of **justification by faith**. This truth governs how the Bible describes people and prevents confusion between identity and behavior.

""Romans 4:5

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ""

This verse is foundational when studying the **types of people in the Bible**. God justifies the ungodly, not the obedient, and counts righteousness without works. Saved people may later obey, but obedience is never the basis of their standing.

""Romans 5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ""

Peace with God is presented as a settled condition, not a fluctuating one. Scripture does not describe saved and unsaved in the Bible as people who move in and out of justification, but as people who either have peace with God or do not.

Saved People Are Described as "In Christ"

One of the most common biblical phrases used to describe saved people is "**in Christ**." This phrase explains position, not performance.

""2 Corinthians 5:17

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ""



When Scripture uses the phrase “in Christ,” it is explaining **who a person is before God**, not how consistently they are walking. This distinction is critical when explaining the different types of people in the Bible.

Saved People Are Sealed by God

Scripture repeatedly teaches that saved people are **kept and secured by God**, not by their own ability to remain faithful. This is a defining feature of this biblical category.

""Ephesians 1:13

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ""

The sealing takes place **after believing**, not after proving faithfulness.

""Ephesians 4:30

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ""

The phrase “unto the day of redemption” establishes duration. Among the biblical categories of people, saved people are those whom God Himself secures.

Saved People May Still Sin

A common error when discussing the **types of people in the Bible** is assuming that saved people no longer sin. Scripture explicitly rejects this idea.

""1 John 1:8

If we say that we have no sin, we deceive ourselves, and the truth is not in us. ""

The apostle John includes himself in this statement, demonstrating that saved people still possess a sinful flesh.

""Romans 7:18

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. ""

Paul speaks as a saved man, yet acknowledges ongoing struggle. This is how the Bible describes people honestly, without redefining salvation.

Biblical Examples of Saved People Within This Category

Scripture teaches doctrine through real people. These examples are essential when explaining the **types of people in the Bible**.



Example: David

David committed grievous sins, yet Scripture presents him as a saved man justified by faith.

""Psalm 32:1-2

Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.("")

The apostle Paul uses David as an example of justification apart from works.

""Romans 4:6-8

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,("")

David's failures did not redefine his identity. This is a key principle when explaining the different kinds of people in the Bible.

Example: Peter

Peter denied Christ publicly, yet Jesus addressed Peter's faith, not his salvation.

""Luke 22:32

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.("")

Peter's denial demonstrates that saved people may fall seriously, yet remain saved.

Example: Corinthian believers

The Corinthian believers are one of the clearest examples of how the Bible describes people in more than one way.

""1 Corinthians 1:2

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints,("")

Yet the same group is rebuked sharply.

""1 Corinthians 3:1

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.("")

They are saints by calling and carnal by conduct. Scripture sees no contradiction.



Example: Saul

King Saul is a crucial example when studying the **types of people in the Bible**, because his life shows a good beginning followed by serious failure.

Saul was chosen and anointed by God.

""1 Samuel 9:17

And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.""

""1 Samuel 10:1

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?""

The Spirit of God came upon Saul.

""1 Samuel 10:6

And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.""

""1 Samuel 10:10

And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.""

Saul obeyed God at first and credited the LORD.

""1 Samuel 11:13

And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.""

Later, Saul disobeyed knowingly.

""1 Samuel 15:24

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.""

Scripture records discipline and loss of kingship, but **never states that Saul became unsaved**. This restraint is deliberate and instructive when explaining saved and unsaved in the Bible.



Summary of This Category Using Biblical Language

When Scripture explains this category among the **types of people in the Bible**, saved people are described as those who:

- Believe
- Are in Christ
- Are justified
- Are sealed
- Have everlasting life
- Are kept by God

They may be weak, carnal, fearful, ignorant, or disobedient, yet Scripture does not redefine them as unsaved unless it explicitly says so.

Transition to the Next Section

Having established how Scripture describes saved people, the next section will examine those who are **not in Christ**, again using **only biblical words, full Scripture, and careful distinctions**, so that the **types of people in the Bible** are explained accurately and without confusion.

Section 2: Those Who Believe Not (Those Who Are Not in Christ)

Those Who Believe Not as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture consistently distinguishes between those who **believe** and those who **believe not**. This distinction is not based on morality, religious activity, knowledge, or sincerity, but on whether a person has believed the truth of the gospel.

Those who believe not are described throughout Scripture using clear, repeated language. They are not described as people who are “almost saved,” “partially saved,” or “on probation,” but as people who **remain without life** because they have not believed.

”John 3:18

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.””



This verse establishes two and only two categories among the different kinds of people in the Bible:

- Those who believe and are not condemned
- Those who believe not and are condemned already

Condemnation is not caused by later rejection; it is the present condition of unbelief. If someone believes, there is a new man that never stops believing. But the flesh, the old man, is still present and is unbelieving.

Those Who Believe Not Are Described as Spiritually Dead

One of the clearest biblical descriptions of those who believe not is **spiritual death**. This does not mean physical death, but separation from God.

""Ephesians 2:1

And you hath he quickened, who were dead in trespasses and sins;""

Before believing, all people share this condition. Scripture does not describe unbelievers as spiritually sick, wounded, or incomplete, but as **dead**.

""Colossians 2:13

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;""

This distinction is essential when explaining the **types of people in the Bible**, because it shows that life comes only after belief, not before.

Those Who Believe Not May Be Religious and Knowledgeable

A major source of confusion in how the Bible describes people is the assumption that religious activity equals faith. Scripture directly rejects this idea.

""Romans 10:2

For I bear them record that they have a zeal of God, but not according to knowledge.""

Religious zeal without belief does not result in salvation.

""Matthew 23:27–28

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.



28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.***

This passage explains why Scripture cannot be interpreted by outward appearance alone. When studying the **types of people in the Bible**, belief must always be the deciding factor.

Those Who Believe Not Are Described as Being “In the Flesh”

Scripture frequently contrasts those who are **in Christ** with those who are **in the flesh**.

***Romans 8:8

So then they that are in the flesh cannot please God.***

This does not mean that unbelievers never do good deeds outwardly. It means they cannot please God **in a saving sense**, because they are not acting from faith.

***Hebrews 11:6

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.***

Faith, not effort, is the dividing line among the saved and unsaved in the Bible.

Those Who Believe Not Are Under the Wrath of God

Scripture does not soften this description.

***John 3:36

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.***

The word *abideth* indicates a present, continuing condition. This is why Scripture urges belief urgently and repeatedly.

Biblical Examples of Those Who Believe Not

To understand how the Bible describes people, Scripture provides real individuals who illustrate unbelief clearly.



Example: Pharisees

The Pharisees (as a group) were highly religious, knowledgeable in Scripture, and outwardly moral, yet consistently described as unbelieving. Not all Pharisees were unbelieving, though, they are consistently described as unbelieving.

""John 5:39-40

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. ""

Their problem was not lack of Scripture, but refusal to believe.

Example: Judas Iscariot

Judas walked with Jesus, heard His teaching, and participated in ministry, yet never believed.

""John 6:64

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. ""

Judas is a clear example among the **types of people in the Bible** showing that proximity to truth is not the same as belief. Someone can understand the Gospel and preach the Gospel yet not truly believe the Gospel themselves.

Example: Felix

Felix heard the gospel clearly and was convicted, yet did not believe. This doesn't mean he didn't believe later. He just didn't believe at that time.

""Acts 24:25

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. ""

Conviction without belief left Felix unchanged.

Those Who Believe Not May Resist the Truth

Scripture also describes unbelievers as people who actively resist truth.

""Romans 1:18

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ""



Holding the truth in unrighteousness means suppressing what is known, not lacking information.

""2 Thessalonians 2:10

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.""

This language explains why belief is not merely intellectual agreement, but reception of truth.

Those Who Believe Not Are Invited to Believe

Even while describing condemnation, Scripture repeatedly extends invitation.

""John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.""

This invitation remains open as long as life remains.

""Acts 16:31

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.""

This invitation defines the dividing line among the **types of people in the Bible** more clearly than any human category ever could.

Summary of This Category Using Biblical Language

When Scripture describes those who believe not, it calls them:

- Those who believe not
- Dead in sins
- In the flesh
- Under condemnation
- Under wrath
- Without life

These descriptions explain condition, not insult character. Scripture speaks plainly because the issue is eternal.

Transition to the Next Section

Having established how Scripture describes those who believe not, the next section will examine **saved people who do not walk faithfully**, again using **only biblical language** and **full**

Scripture, to show how the Bible distinguishes **belief** from **behavior** when describing the **types of people in the Bible**.

Section 3: Weak in the Faith

Weak in the Faith as a Distinct Type of People in the Bible

When studying the **types of people in the Bible**, Scripture makes an important distinction between **those who believe** and **the strength with which they believe**. A person may truly believe and yet be described as **weak in the faith**. This category does not describe unbelief, loss of salvation, or rejection of Christ. It describes **believers whose confidence, understanding, or courage is fragile**.

This distinction is essential for understanding how the Bible describes people accurately, without turning exhortations into condemnations.

Scripture Explicitly Uses the Phrase “Weak in the Faith”

The Bible itself uses this exact phrase, making it a legitimate and precise biblical category.

""Romans 14:1

Him that is weak in the faith receive ye, but not to doubtful disputations.""

Several truths are immediately clear:

1. The person is **in the faith**, not outside it
2. The weakness concerns faith, not salvation
3. The command is to **receive**, not reject

Among the different kinds of people in the Bible, this group is recognized, addressed, and instructed—not cast out.

Weakness of Faith Is Not the Same as Unbelief

Scripture consistently distinguishes between **unbelief** and **weak faith**. Weak faith still believes; it simply struggles to trust fully, consistently, or confidently.

""Matthew 8:26

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.""

Jesus did not say the disciples had no faith. He said they had **little faith**.



""Matthew 14:31

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?""

Peter believed enough to step out of the boat, yet doubted when fear overcame him. Scripture presents this honestly, showing how the Bible describes people without redefining their identity.

Fear Is a Common Mark of Weak Faith

One of the most frequent characteristics of those weak in the faith is **fear**. Fear does not cancel belief, but it does hinder confidence.

""2 Timothy 1:7

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."""

Fear is described as something believers may experience, not something that proves they are unsaved.

""Psalm 56:3

What time I am afraid, I will trust in thee."""

The psalmist does not deny fear; he responds to it with trust. This balance is crucial when explaining the **types of people in the Bible**.

Weak in the Faith May Struggle with Conscience and Understanding

In Romans 14, Paul explains that those weak in the faith may struggle with liberty, conscience, and discernment.

""Romans 14:2

For one believeth that he may eat all things: another, who is weak, eateth herbs."""

""Romans 14:3

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him."""

The weak believer is still **received by God**. Scripture emphasizes acceptance, not exclusion.

Weak Faith Can Be Strengthened

The Bible does not treat weakness of faith as a permanent condition. Growth is expected.



""Romans 4:20

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;""

This verse shows contrast. Faith can be weak or strong. Growth is possible. A decrease in faith is possible. Faith is more like a roller coaster through life. Sometimes it can hit rock bottom. Sometimes it can be at its peak.

""Luke 17:5

And the apostles said unto the Lord, Increase our faith.""

Even apostles acknowledged weakness and sought growth.

Biblical Examples of Those Weak in the Faith

Scripture provides real people who illustrate this category clearly. These examples help explain the **types of people in the Bible** in practical terms.

Example: Elijah

Elijah trusted God boldly on Mount Carmel, yet later collapsed in fear and despair.

""1 Kings 19:3–4

And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.""

Elijah's fear did not erase his faith. God corrected, strengthened, and continued to use him.

Example: Peter

Peter repeatedly demonstrated genuine faith mixed with fear.

""Matthew 26:69–70

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest.""

Peter's denial showed weakness, not unbelief. Scripture later records his restoration and usefulness.

Example: The Disciples After the Resurrection

Even after hearing testimony of the resurrection, the disciples struggled to believe fully.



""Luke 24:37-38

But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?""

Fear and doubt existed alongside genuine belief.

Weak in the Faith Must Be Treated with Care

Scripture gives explicit instructions on how believers are to treat those weak in the faith.

""Romans 15:1

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.""

The strong are commanded to support, not condemn. This instruction protects against mislabeling believers when studying the **types of people in the Bible**.

Summary of This Category Using Biblical Language

Those weak in the faith are described in Scripture as people who:

- Believe
- Are in the faith
- Struggle with fear or doubt
- Lack confidence or understanding
- Need strengthening and patience

They are never described as unbelievers, lost, or rejected by God.

Transition to the Next Section

Having established that weakness of faith does not equal unbelief, the next section will examine believers who are described not merely as weak, but as **walking after the flesh**, showing another way the Bible distinguishes belief from behavior when describing the **types of people in the Bible**.

Section 4: Carnal (Walking After the Flesh)

Carnal Believers as a Distinct Type of People in the Bible

When studying the **types of people in the Bible**, Scripture identifies a category of people who are **saved**, yet described as **carnal**. This description does not deny their faith, cancel their salvation, or redefine their identity in Christ. Instead, it explains **how they are walking**.



The word *carnal* is a biblical word. It describes believers who are dominated by the flesh rather than walking in the Spirit. Understanding this category is essential for correctly explaining how the Bible describes people without confusing conduct with salvation.

Scripture Explicitly Uses the Word “Carnal” for Believers

The clearest teaching on this subject comes from the apostle Paul.

""1 Corinthians 3:1

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.””

Several critical truths are established in this verse:

1. Paul calls them **brethren**
2. He says they are **in Christ**
3. He still calls them **carnal**

This proves that among the different kinds of people in the Bible, a person may be both **saved** and **carnal** at the same time.

Carnality Is Defined by Walking After the Flesh

Carnality is not defined by a single failure, but by a pattern of walking according to the flesh.

""Romans 8:5

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.””

The phrase *after the flesh* describes direction and mindset, not a momentary lapse.

""Galatians 5:16

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.””

This command is written to believers, showing that walking after the flesh is a real possibility for saved people.

Carnal Believers Are Not Described as Unbelievers

Scripture carefully distinguishes between carnality and unbelief.

""Romans 7:14

For we know that the law is spiritual: but I am carnal, sold under sin.””



Paul speaks in the first person as a saved man, yet openly describes himself as carnal in relation to the flesh. This honesty is essential when explaining the **types of people in the Bible**.

""Romans 8:1

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Condemnation is not applied to those in Christ, even when warnings are given about fleshly living.

Works of the Flesh Identify Carnal Living

Scripture lists behaviors that characterize walking after the flesh.

""Galatians 5:19–21

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

This passage warns believers about consequences and loss of inheritance, not loss of salvation. Scripture elsewhere makes clear that inheritance and salvation are not identical concepts.

Carnal Believers Are Subject to Chastening

God does not ignore carnality in His children. Scripture teaches correction, not condemnation.

""Hebrews 12:6

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Chastening is proof of sonship, not proof of unbelief of an unsaved person. God is not chastening an unsaved person.

""1 Corinthians 11:30–32

For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

This passage shows discipline occurring **so that believers are not condemned with the world.**

Biblical Examples of Carnal Believers

Scripture provides clear examples that help explain the **types of people in the Bible** in real terms.

Example: Lot

Lot is one of the strongest examples of a saved man walking after the flesh.

""2 Peter 2:7-8

And delivered just Lot, vexed with the filthy conversation of the wicked: 8 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;""

Lot is explicitly called **just** and **righteous**, yet his choices were consistently fleshly.

Example: The Corinthian Believers

The Corinthian church demonstrates prolonged carnality among saved people.

""1 Corinthians 3:3

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?""

They were saved, gifted, and indwelt by the Spirit, yet walked after the flesh.

Example: David (During His Sin)

David's adultery and murder were acts of carnality as a believer.

""2 Samuel 11:2-4

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. 3 And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? 4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.""

Scripture condemns the sin, but does not revoke David's standing before God.

Carnality Has Consequences but Is Not Final Condemnation

Carnal living results in loss, discipline, and damage, but Scripture never teaches that carnality alone proves unbelief.

""1 Corinthians 3:15

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

This verse clearly distinguishes **loss of reward** from **loss of salvation**.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes carnal believers as those who:

- Are brethren
- Are in Christ
- Walk after the flesh
- Produce works of the flesh
- Are chastened by God
- May suffer loss

They are never described as unbelievers unless Scripture explicitly says so.

Transition to the Next Section

Having established that saved people may walk after the flesh, the next section will examine believers who are described as **sound in the faith and doctrine**, showing how Scripture also identifies growth and stability among the **types of people in the Bible**.

Section 5: Sound in the Faith

Sound in the Faith as a Distinct Type of People in the Bible

When studying the **types of people in the Bible**, Scripture does not only describe believers who are weak or carnal. It also describes believers who are **sound in the faith**. This category refers to saved people whose belief is **stable**, **well-grounded**, and **consistent with truth**.



Being sound in the faith does not mean sinless perfection. It means a person believes rightly, holds fast to sound doctrine, and is not easily moved by error. This is an important distinction in how the Bible describes people, because Scripture expects growth after belief.

Scripture Explicitly Uses the Word “Sound”

The Bible repeatedly uses the word **sound** when speaking about faith and doctrine.

””Titus 1:13

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;””

This verse shows:

1. Soundness is something believers may need to grow into
2. Soundness concerns faith, not salvation
3. Correction may be used to produce soundness

Among the different kinds of people in the Bible, those who are sound in the faith are marked by stability rather than confusion.

Sound Faith Is Connected to Sound Doctrine

Scripture closely links being sound in the faith with holding **sound doctrine**.

””Titus 2:1

But speak thou the things which become sound doctrine:””

””2 Timothy 1:13

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.””

Soundness involves both **what is believed** and **how firmly it is held**. This is why doctrine matters when explaining the **types of people in the Bible**.

Sound in the Faith Are Not Easily Moved

One defining mark of sound faith is stability. Scripture contrasts sound believers with those who are easily carried away.

””Ephesians 4:14

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;””



Sound believers are not immune to deception, but they are **less easily shaken**, because they are grounded in truth.

Sound Faith Comes Through the Word of God

Scripture teaches that soundness grows through continued exposure to God's word.

""Romans 10:17

So then faith cometh by hearing, and hearing by the word of God. ""

""Acts 20:32

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. ""

Soundness is produced by Scripture, not by experience or emotion. This principle governs how the Bible explains people who mature in the faith.

Sound in the Faith May Teach Others

Those who are sound in the faith are often described as able to help, teach, or strengthen others.

""Titus 1:9

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. ""

This does not mean every sound believer teaches publicly, but it does mean their understanding is stable enough to benefit others.

Biblical Examples of Those Sound in the Faith

Scripture gives clear examples of believers whose faith and doctrine were stable and reliable. These examples help explain the **types of people in the Bible** with real lives.

Example: Paul

Paul consistently demonstrated sound faith and sound doctrine.

""2 Timothy 4:7

I have fought a good fight, I have finished my course, I have kept the faith. ""

Paul's confidence was rooted in truth, not circumstance.

Example: Timothy

Timothy was instructed to guard sound doctrine and maintain stability.

""2 Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Timothy's role highlights how sound faith is cultivated through careful handling of Scripture.

Example: Apollos

Apollos grew into soundness through instruction.

""Acts 18:24–26

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

Apollos was already saved and gifted, yet grew into greater soundness through correction.

Sound Faith Does Not Mean a Person Cannot Fail

Scripture never teaches that those sound in the faith are immune to temptation. Soundness refers to **grounding**, not perfection.

""1 Corinthians 10:12

Wherefore let him that thinketh he standeth take heed lest he fall."

This warning is addressed to believers who are standing, reminding them to remain humble and watchful.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes those sound in the faith as people who:

- Believe
- Hold fast sound words
- Are stable in doctrine
- Are not easily moved

- Grow through the word of God
- May strengthen others

They are not elevated above other believers, but they are described as **mature and grounded**.

Transition to the Next Section

Having examined believers who are sound in the faith, the next section will address believers who are **not sound**, but are described as **erring concerning the truth**, showing how Scripture explains doctrinal instability among the **types of people in the Bible**.

Section 6: Erring Concerning the Truth

Erring Concerning the Truth as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture identifies a category of people who are described as **erring concerning the truth**. This phrase does not describe unbelief in every case, nor does it automatically describe reprobation. Instead, it describes people who have **departed from correct doctrine**, whether through misunderstanding, deception, neglect, or willful error.

This category is especially important because doctrinal error can exist **inside the believing community**, and Scripture often addresses it as a serious but correctable condition.

Scripture Explicitly Uses the Phrase “Erring Concerning the Truth”

The Bible itself uses this exact language.

”2 Timothy 2:18

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.””

Several critical observations must be made:

1. The error is **doctrinal**, not moral
2. The error concerns **what is taught and believed**
3. The result is damage to others (“overthrow the faith of some”)

Scripture focuses on **the harm caused**, not immediately on the eternal status of the teachers. This precision matters greatly when explaining the **types of people in the Bible**. I have heard people teach that these subject people were evil reprobates. But the Bible doesn't say that.

Erring Is Not the Same as Unbelief

To err concerning the truth does not automatically mean a person never believed or was never saved. If that were true, we would all be reprobates because we have all erred from the truth even after salvation! Scripture carefully distinguishes between **false belief, doctrinal error, and unbelief**.

""James 5:19

Brethren, if any of you do err from the truth, and one convert him;""

James addresses **brethren**, not unbelievers. This proves that erring from the truth can occur among saved people.

""James 5:20

Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.""

The goal is restoration, not condemnation. This passage is essential for understanding how the Bible describes people who err.

Erring Concerning the Truth Can Involve Serious Doctrinal Error

Scripture does not minimize doctrinal error. Some errors strike at foundational truths.

""1 Corinthians 15:12

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?""

Paul addresses this error **within a church**, among people he already called brethren.

""1 Corinthians 15:17

And if Christ be not raised, your faith is vain; ye are yet in your sins.""

The error was dangerous, yet Paul does not conclude they were unsaved. Instead, he **corrects** them.

Erring Teachers Can Damage the Faith of Others

Scripture warns that doctrinal error can harm believers who hear it.



""2 Timothy 2:16-17

But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;""

The danger lies not only in personal error, but in **spreading error**. This explains why Scripture sometimes speaks sharply when describing this type of person among the **types of people in the Bible**.

Biblical Examples of Those Erring Concerning the Truth

Scripture names individuals to show that doctrinal error is real and damaging, yet still treated carefully.

Example: Hymenaeus and Philetus

These men taught a false doctrine regarding the resurrection.

""2 Timothy 2:17-18

And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.""

Scripture:

- Names the men
- Names the error
- Names the damage

Scripture **does not explicitly state** their salvation status. The focus is on **their teaching and its effects**. This restraint is deliberate and instructive.

Example: The Galatian Believers

Entire churches may err doctrinally without being unsaved.

""Galatians 1:6

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel;""

Paul expresses alarm, not disbelief in their salvation.

""Galatians 3:1

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?""



They were deceived, not declared lost.

Erring Believers Must Be Corrected, Not Excused

Scripture commands correction when truth is distorted.

""2 Timothy 4:2

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. ""

Correction is an act of love and responsibility, not judgment.

Erring Concerning the Truth Can Lead to Severe Consequences

While erring is not automatically final, Scripture warns that continued resistance to truth can harden a person.

""1 Timothy 1:19–20

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. ""

Discipline aims at learning, not immediate condemnation.

The delivering to Satan is similar to 1 Corinthians 5 here. That man in 1 Corinthians 5 was a saved man.

""1 Corinthians 5:5

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. ""

Key Churches That Fit Section VI

1. The Church at Pergamos — False Doctrine Tolerated

""Revelation 2:12

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; ""

Jesus explicitly calls them a **church**.



""Revelation 2:13

I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. ""

Notice:

- They held fast His name
- They had not denied the faith

Yet doctrine was wrong inside the church.

""Revelation 2:14

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. ""

This is **false doctrine being tolerated**, not unbelief of an unsaved person.

""Revelation 2:15

So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. ""

Christ hates the doctrine — yet still addresses them as His church.

""Revelation 2:16

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. ""

The command is **repent**, not **believe again**. Or not to kick them out of the church. It is to restore them to sound doctrine.

2. The Church at Thyatira — False Teaching Allowed

""Revelation 2:18

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; ""

Again, explicitly **a church**.

""Revelation 2:19

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. ""

This church had:



- Works
- Charity
- Faith
- Growth

Yet false doctrine was present.

""Revelation 2:20

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. ""

Key observations:

- She **called herself** a prophetess
- She was **teaching**
- She was **seducing servants**
- This happened **inside a church**

""Revelation 2:21

And I gave her space to repent of her fornication; and she repented not. ""

False doctrine persisted — but still, the church is addressed as God's. And God gave her space to repent! Was she an evil reprobate? Or was she saved and doing very wrong within God's church?

His penalty to saved people teaching false doctrine is very serious. You can read more about her in Revelation 2. Why would God give an evil reprobate a chance to repent? Maybe it's because she wasn't a reprobate!

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes those erring concerning the truth as people who:

- Depart from correct doctrine
- Teach or believe error
- May damage the faith of others
- Require correction and rebuke
- Are sometimes disciplined
- Are not immediately labeled unsaved unless Scripture says so

This category demands seriousness, restraint, and fidelity to Scripture. We cannot call people out as reprobates when the Scriptures do not say those things specifically. It's a very serious thing to call someone a reprobate as we do not know.

Transition to the Next Section

Having examined those who err concerning the truth, the next section will address people who are described as **false teachers**, showing how Scripture distinguishes between **error**, **deception**, and **intentional falsehood** among the **types of people in the Bible**.

Section 7: False Teachers

False Teachers as a Distinct Type of People in the Bible

When studying the **types of people in the Bible**, Scripture clearly identifies **false teachers** as a distinct and dangerous category. Unlike those who are weak in the faith or err concerning the truth, false teachers are described as people who **actively teach error**, **lead others astray**, and **damage the faith of hearers**.

Scripture treats false teaching as a serious matter because teaching influences others. For this reason, the Bible often speaks more sharply about teachers than about ordinary believers who are confused or immature.

Scripture Explicitly Uses the Concept of False Teachers

The Bible directly warns believers that false teachers will arise.

""Matthew 7:15

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. ""

This warning establishes several truths:

1. False teachers appear **among God's people**
2. They are **deceptive in appearance**
3. Their danger is internal, not external

This is a critical principle when explaining how the Bible describes people.

False Teachers Are Known by What They Teach

Scripture consistently identifies false teachers by **their doctrine**, not merely by personality or morality.

""2 John 1:9

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ""



Doctrine is the dividing line. Teaching outside the doctrine of Christ is treated seriously because it misrepresents God.

""1 Timothy 6:3–5

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.""

Here Scripture commands **separation**, not dialogue.

False Teachers May Exist Among Believers

One of the most sobering truths when studying the **types of people in the Bible** is that false teachers can arise **from within**.

""Acts 20:29–30

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.""

These men arise:

- Among believers
- From leadership
- With the goal of gaining followers

Scripture does not minimize this danger.

False Teachers Are Often Motivated by Gain or Power

The Bible repeatedly warns that false teachers are driven by selfish motives.

""2 Peter 2:1–3

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.""

This passage emphasizes:



- Secret introduction of heresy
- Harm to others
- Self-interest
- Certain judgment

Scripture's focus is on **what they teach and what they do**, not speculation beyond what is written.

False Teachers May Appear Righteous Outwardly

False teachers are often convincing because they appear sincere.

""Romans 16:17–18

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. ""

This deception targets the **simple**, meaning those who are untaught or trusting. I've seen a pastor teach, with my own eyes in person, that Jesus Christ could have been corrupted by Mary Magdalene. He would not repent of his error.

I left that church for many reasons, and when I left, that same pastor attempted to use Romans 16:17-18 against me because I left his church. He said that was causing division simply because I left and said goodbye to a "friend" before we left, but the Scriptures actually applied to him. I do not believe that man is a reprobate false teacher, but he was teaching false doctrine in that matter.

Biblical Examples of False Teachers

Scripture names individuals and groups to help explain this category among the **types of people in the Bible**.

Example: False prophets of Israel

""Jeremiah 23:16

Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD. ""

These prophets spoke confidently, yet without divine authority.



Example: Jezebel (Revelation)

""Revelation 2:20

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. ""

This shows false teaching **inside a church**, tolerated rather than immediately removed.

Example: Simon the sorcerer

""Acts 8:18–20

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ""

Scripture records strong rebuke without immediately declaring final destiny. Simon believed even after being a false teacher and leading people astray.

""Acts 8:9–13

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ""

False Teachers Are to Be Marked and Avoided

Unlike the weak or erring, Scripture commands clear separation from false teachers.

""Titus 3:10

A man that is an heretick after the first and second admonition reject; ""

The goal is protection of the flock, not debate. We are not to allow false teaching to continue within a church. But we do give people chances to repent of the false doctrine.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes false teachers as those who:

- Teach doctrine contrary to Christ
- Introduce heresy secretly
- Deceive others
- Seek followers or gain
- Damage the faith of hearers
- Are to be marked and avoided

Scripture speaks with clarity and firmness here because the danger is real.

Transition to the Next Section

Having established how Scripture identifies false teachers, the next section will address those whom Scripture describes as **being corrected or chastened**, showing how God responds to sin and error **within His people** when explaining the **types of people in the Bible**.

Section 8: Chastened of the Lord

Chastened of the Lord as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture identifies a category of people who are described as being **chastened of the Lord**. This description does not refer to unbelievers being judged for their sins, but to **believers being corrected by God** because they belong to Him.

Chastening is not a mark of rejection. It is a mark of **relationship**. Scripture consistently presents chastening as God's response to His own people when they walk contrary to His will.

Understanding this category is essential for explaining how the Bible describes people without confusing discipline with damnation.

Scripture Explicitly Teaches That God Chastens His Children

The clearest teaching on this subject is found in Hebrews.

Hebrews 12:6

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

This verse establishes three critical truths:

1. Chastening flows from God's love

2. Chastening is directed toward **sons**
3. Chastening confirms reception, not rejection

Among the different kinds of people in the Bible, only God's children are described this way.

Chastening Is Distinguished from Condemnation

Scripture carefully distinguishes between **God's discipline of His people** and **His condemnation of the world**.

""1 Corinthians 11:32

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."""

This verse explicitly contrasts:

- Being chastened by the Lord
- Being condemned with the world

Chastening protects believers from condemnation rather than proving it.

Chastening Is Given for Correction and Growth

Scripture explains that the purpose of chastening is not punishment alone, but **correction and profit**.

""Hebrews 12:10–11

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."""

Chastening is painful, but it is purposeful. This truth is crucial when explaining the **types of people in the Bible** honestly and carefully.

Chastening Does Not Require the Loss of Salvation

Scripture never teaches that chastening results in loss of sonship. Instead, chastening assumes sonship already exists.

""Hebrews 12:7–8

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?



8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ¹¹

The absence of chastening—not its presence—is what Scripture uses as a warning sign.

Chastening May Involve Severe Consequences

Chastening may be mild or severe, depending on God's purpose.

""1 Corinthians 11:30

For this cause many are weak and sickly among you, and many sleep. ¹¹

Physical weakness, sickness, and even death are described here as **chastening**, not condemnation.

""1 Corinthians 11:31

For if we would judge ourselves, we should not be judged. ¹¹

Self-judgment can reduce or prevent divine chastening.

Biblical Examples of Those Chastened of the Lord

Scripture provides real people and groups to explain this category among the **types of people in the Bible**.

Example: David

David experienced severe chastening for his sin, yet remained God's servant.

""2 Samuel 12:10

Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. ¹¹

David confessed and was forgiven, but consequences remained.

""Psalm 51:12

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. ¹¹

David did not ask to be saved again; he asked for restored joy.

Example: The Corinthian Church

The Corinthian believers provide a clear and important example of **corporate chastening** among God's people. Paul addresses the church as believers throughout the epistle, yet he also



rebukes them for abusing the Lord's Supper. The judgment described in this passage must be understood in light of Paul's own explanation.

""1 Corinthians 11:29

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."""

At first glance, the word *damnation* may appear to refer to eternal judgment. However, Scripture itself immediately explains the nature and purpose of this judgment in the verses that follow.

""1 Corinthians 11:30

For this cause many are weak and sickly among you, and many sleep."""

Paul identifies the results of this judgment as **weakness, sickness, and death**. These are temporal and physical consequences occurring **within the church**, not descriptions of eternal condemnation.

Paul then explicitly clarifies the meaning and purpose of this judgment.

""1 Corinthians 11:31

For if we would judge ourselves, we should not be judged."""

""1 Corinthians 11:32

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."""

This statement removes all doubt. Paul explains that the judgment described is **chastening of the Lord**, and he contrasts it directly with **condemnation with the world**. The purpose of this judgment is corrective, not punitive unto eternal loss.

Therefore, the "damnation" of verse 29 refers to **divine judgment in the form of discipline**, administered to believers for correction, so that they are **not condemned** in the same manner as unbelievers.

This passage demonstrates how Scripture can use strong judgment language while still clearly distinguishing **discipline within God's people** from **eternal condemnation**.

Example: Israel as God's People

Israel was repeatedly chastened, yet still called God's people.

""Deuteronomy 8:5

Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee."""

Chastening proved relationship, not abandonment.

Chastening Calls for Repentance and Obedience

Scripture consistently calls chastened believers to respond rightly.

""Revelation 3:19

As many as I love, I rebuke and chasten: be zealous therefore, and repent."""

Christ addresses His own church and connects chastening with love and repentance.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes those chastened of the Lord as people who:

- Are loved by God
- Are called sons
- Are corrected for profit
- May experience severe discipline
- Are not condemned with the world
- Are called to repent and grow

Chastening is a sign of God's fatherly care, not His rejection.

Transition to the Next Section

Having established how Scripture describes those chastened of the Lord, the next section will examine people who are described as **hardened**, showing how continued resistance to correction can change a person's condition among the **types of people in the Bible**.

Section 9: Hardened of Heart

Hardened of Heart as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture identifies a category of people described as **hardened of heart**. This condition refers to a person who **resists correction, rejects reproof, or continues in disobedience** despite repeated warning. Hardness of heart is not defined by a single act of sin, but by a **settled resistance to truth**.



This category must be handled carefully. Scripture speaks of hardness both **temporarily** and **progressively**, and it does not always equate hardness of heart with final rejection unless God explicitly declares it.

Understanding this distinction is essential for explaining how the Bible describes people without going beyond what is written.

Scripture Explicitly Uses the Language of Hardness

The Bible repeatedly uses the language of **hardening**, **hardness**, and **stiffness of heart**.

""Hebrews 3:8

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:""

This command is directed toward people who are being warned, not people already judged. The warning itself assumes the possibility of response. It is a command to saved people to not harden their hearts.

""Hebrews 3:12

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."""

The audience is **brethren**, showing that hardness can threaten believers if warnings are ignored. There are so many like warnings throughout the Bible that prove this is a possibility for saved people.

Hardness of Heart Develops Over Time

Scripture teaches that hardness is often **progressive**, developing through repeated resistance.

""Hebrews 3:13

But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."""

Sin is described as **deceitful**, and hardness is described as a result of continued exposure to that deceit without correction.

This is a critical principle when studying the **types of people in the Bible**, because it shows that hardness is not instantaneous.

Hardness of Heart Is Distinguished from Weakness

Scripture carefully distinguishes between those who are **weak** and those who are **hardened**. Weakness responds to encouragement; hardness resists it.



""Psalm 95:8-9

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:
9 When your fathers tempted me, proved me, and saw my work."

Israel saw God's works repeatedly, yet hardened their hearts. The issue was not ignorance, but resistance.

Hardness of Heart Can Exist Among God's People

One of the most important truths in understanding the **types of people in the Bible** is that hardness of heart can occur **among those who belong to God**.

""Isaiah 63:17

O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear?
Return for thy servants' sake, the tribes of thine inheritance."

Israel is still called **God's inheritance**, yet hardness is acknowledged.

""Mark 6:52

For they considered not the miracle of the loaves: for their heart was hardened."

This verse speaks of the disciples, showing that hardness can be present even where belief exists.

God May Give People Over to Hardness

Scripture teaches that continued resistance may result in God **giving a person over** to hardness. This is always presented as **judicial**, not arbitrary.

""Romans 1:24

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:"

""Romans 1:28

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;"

This giving over follows persistent rejection of truth. Scripture does not describe it as sudden or unexplained.

Biblical Examples of Hardened Hearts

Scripture provides concrete examples to explain this category among the **types of people in the Bible**.



Example: Pharaoh

Pharaoh repeatedly resisted God's command despite clear signs.

""Exodus 8:15

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said."

At other times, Scripture states that God hardened Pharaoh's heart.

""Exodus 9:12

And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses."

The text shows both **self-hardening** and **judicial hardening**.

Example: Israel in the Wilderness

Israel repeatedly resisted God despite provision and deliverance.

""Hebrews 3:16–17

For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?"

Their hardness resulted in loss of rest and blessing.

Example: Religious Leaders in Jesus' Day

The leaders who opposed Christ are described as hardened.

""John 12:40

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

This hardness followed sustained rejection of Christ's works and words.

Hardness of Heart Brings Serious Consequences

Scripture consistently warns that hardness leads to loss, blindness, and judgment.

""Proverbs 29:1

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."



This warning emphasizes persistence in resistance, not isolated failure.

Hardness Is Addressed with Warning and Call to Repentance

Even when hardness is present, Scripture often issues warning and calls for repentance.

""Revelation 3:19

As many as I love, I rebuke and chasten: be zealous therefore, and repent.""

The call to repent shows that hardness is not always final. Believers can harden their heart against the truth.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes those hardened of heart as people who:

- Resist correction
- Continue in sin despite warning
- Become dull to truth
- May experience judicial hardening
- Face serious consequences
- Are repeatedly warned before final judgment

Hardness of heart is a **dangerous condition**, but Scripture distinguishes it from immediate final condemnation unless God explicitly declares otherwise.

Transition to the Next Section

Having examined hardness of heart, the next section will address those whom Scripture describes as **useful or approved servants**, showing how God also identifies faithfulness and usefulness among the **types of people in the Bible**.

Section 10: Approved Workmen

Approved Workmen as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture identifies a category of believers described as **approved workmen**. This description does not refer to how a person becomes



saved, but to how a saved person is found **useful, faithful, and trustworthy** in handling the word of God and serving the Lord.

Approval in Scripture is not automatic for every believer. While salvation is received by faith, approval relates to **faithfulness, diligence, and accuracy** in God's work. This distinction is essential for understanding how the Bible describes people without confusing eternal life with service and reward.

Scripture Explicitly Uses the Language of Approval

The defining passage for this category is clear and direct.

""2 Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Several truths are established:

1. Approval is **unto God**, not men
2. Approval concerns a **workman**, not an unbeliever
3. Approval is connected to **rightly dividing the word of truth**

Among the different kinds of people in the Bible, approved workmen are those who handle God's word carefully and faithfully.

Approved Workmen Are Made, Not Assumed

Scripture never teaches that every believer automatically functions as an approved workman. Growth and discipline are required.

""1 Corinthians 9:27

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Paul does not fear loss of salvation, but loss of **approval and usefulness**. This distinction is critical when explaining the **types of people in the Bible** accurately.

Approved Workmen Are Faithful Stewards

Scripture emphasizes faithfulness rather than talent.

""1 Corinthians 4:2

Moreover it is required in stewards, that a man be found faithful."

Faithfulness is the measure of approval, not outward success.

""Luke 16:10

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. ""

Approved Workmen Handle God's Word Carefully

Accuracy in teaching is repeatedly emphasized.

""James 3:1

My brethren, be not many masters, knowing that we shall receive the greater condemnation. ""

This warning explains why Scripture holds teachers to a higher standard.

""Titus 2:7-8

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. ""

Approved workmen are careful not only in belief, but in speech and conduct.

Approval Is Tested Through Fire

Scripture teaches that the work of believers will be tested.

""1 Corinthians 3:13

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ""

""1 Corinthians 3:14

If any man's work abide which he hath built thereupon, he shall receive a reward. ""

Approval is connected to **reward**, not salvation.

Biblical Examples of Approved Workmen

Scripture provides clear examples that help explain this category among the **types of people in the Bible**.

Example: Paul

Paul consistently described himself as a servant approved through faithfulness and suffering.

""2 Timothy 4:7

I have fought a good fight, I have finished my course, I have kept the faith. ""

Example: Timothy

Timothy was exhorted to grow into approval through diligence.

""1 Timothy 4:16

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. ""

This speaks of **preservation and usefulness**, not justification.

Example: Ezra

Ezra prepared himself carefully for God's work.

""Ezra 7:10

For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments. ""

Ezra exemplifies preparation, obedience, and faithful teaching.

Approved Workmen Are Not Above Failure

Scripture warns that even faithful servants must remain watchful.

""1 Corinthians 10:12

Wherefore let him that thinketh he standeth take heed lest he fall. ""

Approval can be lost in terms of **usefulness and reward**, though salvation remains secure.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes approved workmen as those who:

- Are saved
- Are diligent
- Handle God's word accurately
- Are faithful stewards
- Are not ashamed
- Are rewarded for faithful service

Approval concerns **service**, not **salvation**.

Transition to the Next Section

Having examined approved workmen, the next section will address believers who are described as **unprofitable or set aside**, showing how Scripture explains loss of usefulness without loss of salvation among the **types of people in the Bible**.

Section 11: Unprofitable Servants

Unprofitable Servants as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture identifies a category of people described as **unprofitable servants**. This description does **not** refer to unbelievers in general, nor does it describe people who have lost salvation. Instead, it refers to **servants who belong to their master but fail to produce fruit or fulfill their responsibility**.

The language of unprofitableness in Scripture is consistently connected to **service, stewardship, and accountability**, not to justification or eternal life. This distinction is essential for explaining how the Bible describes people accurately and without contradiction.

Scripture Explicitly Uses the Language of “Unprofitable”

Jesus Himself uses this exact language.

'''Luke 17:10

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.'''

This verse establishes that:

- Servants belong to the master
- Unprofitableness concerns usefulness, not ownership
- Even obedience does not place God in debt to man

Among the different kinds of people in the Bible, unprofitableness describes **function**, not **identity**.

Unprofitableness Is About Stewardship, Not Sonship

Scripture consistently connects profit and loss to **stewardship**.

""Matthew 25:14–15

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. ""

The servants already belong to the master. The issue that follows is **what they do with what they are given.**

The Unprofitable Servant in the Parable of the Talents

Jesus describes a servant who fails to use what he was given.

""Matthew 25:24–25

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. ""

Fear, not unbelief, is the motive given.

""Matthew 25:26–27

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. ""

The servant is rebuked for failure, not accused of being an impostor.

""Matthew 25:30

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. ""

This verse describes **loss and exclusion from joy**, not a redefinition of ownership. Scripture uses strong language to emphasize accountability, but the context remains one of **servants judged for service**.

Loss Without Loss of Salvation

Scripture elsewhere explains that a believer's work may be rejected while the person remains saved.

""1 Corinthians 3:15

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. ""

This verse is critical when explaining the **types of people in the Bible**, because it separates:

- Loss of reward
- Loss of usefulness
- Loss of salvation

Only the first two are in view.

Unprofitable Servants May Be Set Aside

Scripture gives real examples of servants who were sidelined due to failure.

Example: Demas

Demas is described as having abandoned faithful service.

""2 Timothy 4:10

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. ""

Scripture does not say Demas was unsaved. It says he **forsook service**.

Example: The Unfaithful Steward

Jesus warns that servants who neglect their duties face consequences.

""Luke 12:47

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. ""

Knowledge increases accountability. The servant is punished, not disowned.

Fear and Sloth Are Common Causes of Unprofitableness

Scripture frequently identifies fear and sloth as reasons for unfruitfulness.

""Proverbs 26:13

The slothful man saith, There is a lion in the way; a lion is in the streets. ""

""2 Timothy 1:7

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. ""

Fear leads to inaction, which leads to unprofitableness.

God Desires Fruitfulness, Not Fear

God's desire for His servants is fruitfulness.

""John 15:8

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ""

Fruitfulness glorifies God, but failure to bear fruit results in loss, not loss of life.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes unprofitable servants as those who:

- Belong to their master
- Are entrusted with responsibility
- Fail to produce fruit
- May be rebuked or disciplined
- May suffer loss
- Are not described as unsaved unless Scripture explicitly says so

Unprofitableness concerns **service and stewardship**, not **eternal standing**.

Transition to the Next Section

Having examined unprofitable servants, the next section will address people whom Scripture describes as **faithful and fruitful**, showing the contrast God Himself makes among the **types of people in the Bible**.

Section 12: Faithful Servants

Faithful Servants as a Distinct Type of People in the Bible

When examining the **types of people in the Bible**, Scripture identifies a category of believers described as **faithful servants**. This description does not define how a person becomes saved, but how a saved person **walks, serves, and handles responsibility** entrusted to them by God.

Faithfulness in Scripture is measured by **obedience, consistency, trustworthiness, and perseverance**, not by popularity, visibility, or outward success. This distinction is essential for



understanding how the Bible describes people without confusing eternal life with reward or usefulness.

Scripture Explicitly Uses the Language of Faithfulness

The Bible repeatedly commends faithfulness as a virtue God recognizes and rewards.

""1 Corinthians 4:2

Moreover it is required in stewards, that a man be found faithful.""

Faithfulness is not optional for service; it is required. This verse establishes faithfulness as the primary measure of stewardship among the different kinds of people in the Bible.

""Matthew 25:21

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.""

This commendation is based on **faithfulness**, not on perfection.

Faithful Servants Persevere Over Time

Scripture consistently connects faithfulness with endurance.

""Luke 16:10

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.""

Faithfulness is proven in small responsibilities before greater ones are entrusted.

""Revelation 2:10

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.""

This passage shows that faithfulness may involve suffering, yet is still rewarded by God.

Faithful Servants Are Trusted With Greater Responsibility

Scripture teaches that faithfulness results in increased trust.



""Luke 19:17

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. ""

Authority follows faithfulness, not ambition.

Faithful Servants Are Often Quiet and Steady

The Bible often highlights servants whose faithfulness was steady rather than dramatic.

Example: Joseph

Joseph remained faithful in private trials before public honor.

""Genesis 39:9

There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? ""

Joseph's faithfulness was shown in restraint, not recognition.

Example: Daniel

Daniel consistently remained faithful despite pressure.

""Daniel 6:4

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. ""

Daniel's faithfulness made him trustworthy even in hostile environments.

Example: Epaphras

Epaphras is described as faithful through prayer and labor.

""Colossians 4:12

Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. ""

Faithfulness is often expressed through unseen labor.

Faithful Servants May Still Fail at Times

Scripture never teaches that faithful servants are flawless.

""Proverbs 24:16

For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.("")

Faithfulness is not the absence of failure, but perseverance after failure.

Faithful Servants Will Be Rewarded by God

Scripture consistently teaches that God rewards faithfulness.

""Hebrews 6:10

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.("")

God sees faithfulness even when others do not.

""2 Timothy 4:8

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.("")

Reward is connected to faithfulness, not to the earning of salvation.

Faithful Servants Contrast With Unprofitable Servants

Faithful servants use what they are given, while unprofitable servants hide or neglect it.

Scripture presents both to teach accountability among the **types of people in the Bible**.

""Matthew 25:23

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.("")

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes faithful servants as those who:

- Belong to the Lord
- Are trustworthy stewards
- Persevere in obedience
- Serve consistently
- Are commended by God
- Are rewarded for faithfulness

Faithfulness concerns **service and reward**, not **justification or eternal life**.

Transition to the Next Section

Having examined faithful servants, the next section will address people whom Scripture describes as **rejected or reprobate**, emphasizing that this category is **rare, serious**, and **only applied where Scripture explicitly does so** when examining the **types of people in the Bible**.

Section 13: Reprobate (Where Scripture Explicitly Says So)

Reprobate as a Rare and Final Type of People in the Bible

When studying the **types of people in the Bible**, the category **reprobate** is one of the most serious and most misunderstood. Scripture does not apply this label broadly, casually, or frequently. Instead, it is used **sparingly, carefully**, and only in situations where God Himself declares a person or group to be rejected after persistent resistance to truth.

A reprobate is not merely someone who sins, doubts, errs in doctrine, or walks in the flesh. Scripture reserves this category for those who have **rejected truth to the point of divine rejection**, where God no longer strives with them unto repentance.

Because of its gravity, this category must only be used **where Scripture explicitly uses the language of rejection**.

Scripture Explicitly Uses the Word “Reprobate”

The Bible itself defines the term.

""Romans 1:28

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;""

This verse establishes key truths:

1. Reprobation follows rejection of knowledge
2. God's action is judicial, not arbitrary
3. It is described as being given over

Reprobation is the result of sustained refusal, not a single failure.



Reprobation Is God's Act, Not Man's Label

Scripture makes clear that **God** is the one who rejects.

""Jeremiah 6:30

Reprobate silver shall men call them, because the LORD hath rejected them. ""

The reason is not opinion, but divine action: "**because the LORD hath rejected them.**" A pastor is not the LORD. A church is not the LORD. A denomination is not the LORD. A Baptist "movement" is not the LORD.

This principle is essential when explaining the **types of people in the Bible**, because it forbids believers from assigning this label lightly.

Reprobation Is Distinguished from Chastening and Hardness

Scripture clearly distinguishes reprobation from correction.

""Hebrews 12:8

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ""

Chastening applies to sons. Reprobation does not.

""Proverbs 29:1

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. ""

This verse shows a transition:

- Often reproved
- Hardened
- Suddenly destroyed
- Without remedy

Reprobation marks the **end of remedy**, not the beginning of warning.

Biblical Examples Where Scripture Explicitly Marks Reprobation

The Bible names very few individuals or groups in this category. Where it does, the language is unmistakable.



Example: Judas Iscariot

""John 17:12

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. ""

Judas is explicitly distinguished from the rest and given a title of destruction.

""Acts 1:25

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. ""

Scripture speaks of Judas with finality, not warning.

Example: Korah

""Numbers 16:32–33

And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. 33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. ""

Korah's rebellion was met with immediate and irreversible judgment.

""Jude 1:11

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. ""

The New Testament confirms the finality of Korah's judgment.

Example: Jannes and Jambres

""2 Timothy 3:8

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. ""

This verse explicitly uses the word **reprobate**, leaving no ambiguity.

Example: Esau

Esau is one of the clearest biblical examples of **final rejection** where Scripture itself uses **explicit, irreversible language**. Unlike cases of chastening, weakness, or temporary hardness, Esau is presented as a **warning example**, not a recoverable one. Both the Old



Testament and the New Testament speak of Esau in terms of **despising, profaneness, and rejection.**

The foundational event occurs early in Genesis.

""Genesis 25:34

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. ""

Scripture does not describe Esau as confused or deceived. The text explicitly states that he **despised** his birthright. The birthright represented covenant privilege, inheritance, and responsibility. Esau knowingly treated it as worthless in exchange for immediate satisfaction.

Later, Esau sought to reverse the consequences of his action.

""Genesis 27:34

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. ""

Esau's response is emotional and intense. However, Scripture presents his sorrow as **after-the-fact**, not as repentance that restores what was lost.

The New Testament provides the authoritative interpretation of Esau's condition.

""Hebrews 12:16

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. ""

Esau is explicitly called **profane**. This is not language of weakness or immaturity, but of **contempt for holy things**. He is presented as a warning example, not as a brother under discipline.

The following verse establishes finality.

""Hebrews 12:17

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. ""

Several critical truths are stated plainly:

- Esau was **rejected**
- The rejection occurred **afterward**
- He **sought it carefully with tears**
- He **found no place of repentance**



This passage does not describe temporary chastening or loss of reward. Scripture explicitly states that the outcome could not be reversed. His tears did not change the result. The opportunity was gone.

The Old Testament later confirms God's settled disposition toward Esau.

""Malachi 1:3

And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

This is not corrective language. It is declarative. God speaks of Esau and his heritage as rejected and laid waste.

The New Testament affirms this declaration without qualification.

""Romans 9:13

As it is written, Jacob have I loved, but Esau have I hated."

Paul presents this statement as settled Scripture, not as an unresolved warning. Esau is used to illustrate rejection following despising what God had given.

It is important to note what Scripture does **not** say. The Bible does not say that Esau was weak in faith, temporarily deceived, or merely chastened. It does not describe restoration or repentance afterward. Instead, Esau is consistently used as an example of **irreversible loss** and **rejection**.

Therefore, Esau stands as one of the clearest examples in Scripture where rejection is stated plainly and final language is used. For this reason, Esau is an appropriate and biblically grounded example within the category **Reprobate (Where Scripture Explicitly Says So)**, without the need for speculation or inference beyond the text.

Reprobation Is Not Applied to Churches as a Whole

Even when churches err severely, Scripture does not call them reprobate.

""Revelation 2:21

And I gave her space to repent of her fornication; and she repented not."

Space to repent means reprobation has **not yet been declared**.

This distinction is vital when explaining how the Bible describes people.

Self-Examination Is Commanded, Not Accusation

Scripture turns this category inward, not outward.

""2 Corinthians 13:5

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?""

This verse commands **self-examination**, not labeling others.

Summary of This Category Using Biblical Language

When explaining this category among the **types of people in the Bible**, Scripture describes reprobates as those who:

- Reject truth persistently
- Are given over by God
- Are explicitly said to be rejected
- Are described with final language
- Are named sparingly and deliberately
- Are never assigned by speculation

Reprobation is **God's declaration**, not man's accusation.

Closing Transition

With this final category established, the paper has now covered the full range of **types of people in the Bible**, from believers walking faithfully, to believers under correction, to those erring, to false teachers, and finally to those whom Scripture itself declares rejected.

Conclusion: How Scripture Describes the Types of People in the Bible

This study has shown that the Bible does not describe people using a single, flat category. Instead, Scripture speaks about people in **different ways**, depending on **standing, walk, doctrine, discipline, service**, and, in rare cases, **final rejection**. Understanding the **types of people in the Bible** requires recognizing these distinctions rather than collapsing them into one idea.

When these biblical distinctions are ignored, confusion follows. Salvation is mistaken for service. Chastening is mistaken for condemnation. Doctrinal error is mistaken for unbelief.



Severe judgment is mistaken for eternal rejection. Scripture itself avoids these errors by speaking carefully and specifically—and this study has sought to follow that same pattern.

Scripture Uses Multiple Descriptions Without Contradiction

One of the clearest lessons from Scripture is that **a single person may fit multiple descriptions at different times**, but not all descriptions are interchangeable.

A person may be:

- Saved, yet weak in the faith
- Saved, yet carnal
- Saved, yet erring concerning the truth
- Saved, yet chastened of the Lord
- Saved, yet unprofitable in service

At the same time, Scripture does not present people as moving freely between every category. A saved person is never described as becoming unsaved. A person explicitly declared reprobate is never shown being restored. The Bible allows movement where it shows movement, and finality where it declares finality.

This balance is essential for accurately understanding the **types of people in the Bible**.

Why Standing Must Not Be Confused With Walk

Throughout Scripture, **standing before God** and **daily walk with God** are treated as distinct issues. Salvation is presented as a matter of belief and justification. Walk is presented as obedience, growth, discipline, and faithfulness.

This is why Scripture can speak of believers as:

- Carnal
- Weak
- Chastened
- Erring
- Unprofitable

without ever implying loss of salvation.

Failing to maintain this distinction leads to doctrinal error and misinterpretation. Scripture does not blur these lines, and neither should the reader.

Why Doctrinal Error Is Treated Seriously—but Not Carelessly

Scripture takes false doctrine seriously, especially when it is taught to others. This is why it distinguishes between:

- Those who err concerning the truth
- Those who teach false doctrine

The Bible corrects some and commands separation from others. Yet even here, Scripture does not assume eternal conclusions unless it explicitly states them. This careful restraint is modeled throughout the New Testament and must be preserved when explaining the **types of people in the Bible**.

God's Responses Are Purposeful and Ordered

Another consistent theme is that God responds to people in different ways depending on their condition.

- **Chastening** is corrective and applies to God's people
- **Hardness of heart** develops through resistance to correction
- **Judicial hardening** follows sustained rejection of truth

These responses are not random. They are purposeful, measured, and clearly described. Scripture shows warning before hardening and correction before judgment.

Final Categories Are Rare and Explicit

Perhaps the most important safeguard in this study is the treatment of final categories. Scripture does not casually label people as reprobate. When it does, the language is unmistakable and final.

This study has intentionally limited that category to cases where Scripture itself uses language of rejection. Severity of sin, emotional reaction, or historical judgment alone are not sufficient grounds for assigning eternal conclusions.

This restraint is not hesitation—it is obedience to the limits of Scripture.

Letting Scripture Define the People It Describes

The Bible is not careless with words, and it is not inconsistent in how it describes people. When Scripture is allowed to define its own terms, the result is clarity rather than contradiction.



By following Scripture's own distinctions, this study has shown that:

- People can change in walk, doctrine, and usefulness
- Salvation is treated as settled for those who believe
- Discipline is not condemnation
- Error is not automatically unbelief
- Final rejection is declared only where Scripture declares it

This approach allows the Bible to speak with its full weight and precision. We should never allow past preaching or teaching that added or took away from God's word to effect the doctrines that we believe.

Final Encouragement

The goal of this study has not been to label people, but to **understand how Scripture speaks about people**. When the Bible's categories are respected, the result is humility, clarity, and doctrinal stability.

The **types of people in the Bible** are not designed to give believers tools for accusation, but tools for understanding, warning, correction, and growth. Scripture teaches discernment without presumption and truth without speculation.

By letting Scripture define the people it describes, we learn not only how to read the Bible more accurately—but how to walk more carefully before the God who gave it.