


Throughout the Bible, God transforms people.

The results of that work become visible in their character, choices, relationships, and mission. Those visible changes often become their testimony, which is evidence that God has acted.

Below are clear examples of men and women of God who were transformed, with the results of that transformation seen in and through their lives.

Old Testament Examples

Abraham (Abram → Abraham)
- Before: A man from an idolatrous culture (Joshua 24:2).
- After: Called by God, he left his country and became the father of a nation through whom all families of the earth would be blessed (Genesis 12:1–3; 17:1–5).
- Visible result: A life of faith that trusted God's promises even when they seemed impossible (Romans 4; Hebrews 11:8–12).

Jacob (→ Israel)
- Before: A deceiver who cheated his brother and his father.
- After: After wrestling with God at Peniel, he received a new name and identity (Genesis 32:24–30).
- Visible result: He became the father of the twelve tribes. His limp remained as a lasting mark of the encounter.




Moses

- Before: A fugitive and reluctant shepherd who felt unqualified (Exodus 3–4).
- After: Encountered God at the burning bush and was commissioned to lead Israel out of Egypt.
- Visible result: He became the great deliverer and lawgiver. His face shone after being in God's presence (Exodus 34:29–35).

Rahab

- Before: A prostitute in Jericho.
- After: She protected the Israelite spies and declared her faith in the Lord (Joshua 2:9–11).
- Visible result: She and her family were saved. She entered the lineage of Jesus (Matthew 1:5; Hebrews 11:31).

Ruth

- Before: A Moabite widow.
- After: She chose the God of Israel and clung to Naomi (Ruth 1:16–17).
- Visible result: Her loyalty and faithfulness led to her becoming the great-grandmother of David and an ancestor of Jesus.




New Testament Examples

Paul (Saul → Paul)
- Before: A violent persecutor of the church (Acts 8:1–3; 9:1–2; Galatians 1:13).
- After: Encountered the risen Jesus on the road to Damascus (Acts 9).
- Visible result: He became the apostle to the Gentiles, planted churches, and wrote much of the New Testament. He summarized the change: “It is no longer I who live, but Christ lives in me” (Galatians 2:20).

Peter
- Before: Impulsive, fearful, and the one who denied Jesus three times (Luke 22:54–62).
- After: Restored by Jesus (John 21) and filled with the Holy Spirit at Pentecost.
- Visible result: He became a bold preacher who stood before thousands and before authorities, declaring that he could not stop speaking what he had seen and heard (Acts 2; 4:19–20).

Mary Magdalene
- Before: Delivered from seven demons (Luke 8:2).
- After: She followed Jesus, stood at the cross, and was the first to see the risen Lord.
- Visible result: She became the first proclaimer of the resurrection: “I have seen the Lord” (John 20:18).




The Samaritan Woman at the Well

- Before: Living with a complicated and socially rejected past (John 4:16–18).
- After: She met Jesus and recognized Him as the Messiah.
- Visible result: She left her water jar, went into town, and told everyone, “Come, see a man who told me all that I ever did.” Many believed because of her testimony (John 4:28–30, 39).

Zacchaeus

- Before: A wealthy, dishonest tax collector.
- After: He encountered Jesus and repented.
- Visible result: He gave half his goods to the poor and promised to repay fourfold anyone he had cheated (Luke 19:8–9). Jesus said salvation had come to his house.

The Man Born Blind

- Before: Blind from birth.
- After: Jesus healed him.
- Visible result: His simple, unassailable testimony: “One thing I do know, that though I was blind, now I see” (John 9:25). This became a public witness that confounded the authorities.

The Consistent Pattern

In these lives the same pattern appears:
1. An encounter with God (or with Jesus).
2. A change of identity, character, or direction.
3. Visible fruit—changed behavior, bold witness, sacrificial service, or a new mission—that others could see.
4. That fruit itself became a testimony pointing back to what God had done.




These stories illustrate what the New Testament later states as a general principle: Those who are in Christ become new creations (2 Corinthians 5:17), and the life of Christ is meant to be manifested in their mortal bodies (2 Corinthians 4:10–11). The transformation is both internal and external, and the external evidence often becomes the word of their testimony.

What about our testimony in God? What about the personal transformation of our life in Jesus? What about our witness?

Below is a selection of key New Testament verses that speak about believers and their testimony / witness (the language of martyria, martys, "testimony," "witness," or "testify").

They range from the call to witness, to the content of that testimony, to personal/transformed-life witness, and to costly confession that can lead to suffering or death—the same range of ideas that appears in Revelation 12:11.

The Call to Be Witnesses

- Acts 1:8: "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

- Luke 24:48: "You are witnesses of these things."

- John 15:26-27: "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, He will bear witness




about me. And you also will bear witness because you have been with me from the beginning."

- Acts 5:32: "And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."

- Acts 22:15: "For you will be a witness for him to everyone of what you have seen and heard."

Testimony Centered on Christ and the Gospel

- 1 John 5:9-11: "If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. Whoever believes in the Son of God has the testimony in himself. … And this is the testimony, that God gave us eternal life, and this life is in his Son."

- 1 John 1:1-3: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life… that which we have seen and heard we proclaim also to you…"

- 2 Timothy 1:8: "Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God."

- Acts 20:24: "But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God."




- Romans 10:9-10: “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart, one believes and is justified, and with the mouth one confesses and is saved.”

Personal / Transformed-Life Witness

- Mark 5:19 (and Luke 8:39): “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.”

- John 4:39: “Many Samaritans from that town believed in him because of the woman’s testimony, ‘He told me all that I ever did.’”

- John 9:25: “One thing I do know, that though I was blind, now I see.”

- 1 Peter 3:15: “But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you…”

Costly or Persecuted Testimony

- Matthew 10:18: “And you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles.”

- Luke 21:12-13: “But before all this they will lay their hands on you and persecute you… This will be your opportunity to bear witness.”

- Revelation 1:9: “I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.”




- Revelation 6:9: “When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.”

- Revelation 12:11: “And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.”

- Revelation 12:17: “Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus.”

- Revelation 20:4: “…the souls of those who had been beheaded for the testimony of Jesus and for the word of God…”

Summary of the Pattern
Across the New Testament, the “word of their testimony” (and the related language of witness) centers on:
- Public confession of Jesus as Lord and the message of the Gospel.
- Speaking what has been seen, heard, and experienced of Christ.
- A witness that is often costly and may lead to suffering or death.
- The Holy Spirit’s empowerment of that witness.

Revelation 12:11 sits squarely in this larger New Testament pattern: the Blood of the Lamb is the objective ground of victory, and the word of the believers’ testimony is their faithful, public, enduring confession of that Lamb—even unto death.




What about this verse? What does Revelation 12:11 (KJV) mean?

Revelation 12:11 (KJV) declares how believers overcome Satan, the Accuser:
"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Context in Revelation 12
This verse is part of a heavenly proclamation after the dragon is cast down. In the chapter's symbolic vision:
- The woman (commonly understood as Israel, from whom the Messiah comes, drawing on Genesis 37 imagery of sun, moon, and stars) gives birth to a male child.
- The child is Jesus, who rules with a rod of iron and is caught up to God.
- The great red dragon is explicitly identified in Revelation 12:9 as "that old serpent, called the Devil, and Satan."

After Michael and his angels defeat the dragon and cast him out of heaven (12:7–9), a loud voice announces that salvation, the kingdom, and the authority of Christ have come because "the accuser of our brethren is cast down, which accused them before our God day and night" (12:10). Verse 11 then explains how those brethren overcome the Accuser.
https://www.biblestudytools.com/kjv/revelation/12-11.html
https://lifehopeandtruth.com/prophecy/revelation/revelation-12/

Phrase-by-phrase meaning
"And they overcame him."




They are the brethren/saints (those Satan had been accusing). Him is the dragon/Satan. The Greek word nikáō means to conquer or be victorious. This is not primarily a military win but a spiritual and judicial triumph: Satan's accusations fail and the people of God endure and prevail.
https://jcgmbible.com/bible/revelation-12/revelation-12-11

"By the Blood of the Lamb"
The Lamb is Jesus Christ (cf. John 1:29; Revelation 5:6). His sacrificial death is the decisive ground of victory. Because of the atonement, believers are redeemed, justified, and cleansed; Satan's charges have no ultimate power against them.

The Greek preposition dia with the accusative often means "because of" or "on account of," so the blood is the basis (the meritorious cause) of their overcoming rather than merely a tool they wield. This echoes Passover imagery and New Testament teaching that the blood of Christ cleanses from sin, justifies, and purchases the church (e.g., Romans 5:9; Ephesians 1:7; 1 John 1:7; Acts 20:28).
https://www.biblestudytools.com/kjv/revelation/12-11.html
http://www.bibleportal.com/commentary/section/pulpit/701714
https://biblehub.com/text/revelation/12-11.htm

"And by the Word of Their Testimony"
Through their faithful witness—both the content of the Gospel they proclaim and their personal confession of faith in Christ. In Revelation, "testimony" (martyria) frequently involves public, costly witness. It is the spoken and lived allegiance that refuses to deny Jesus even under pressure. Many commentators link this to the preaching of the Gospel and adherence to the word of God as the sword of the Spirit.
https://www.biblestudytools.com/kjv/revelation/12-11.html




http://www.bibleportal.com/commentary/section/albert-barnes-notes-on-the-whole-bible/34409

"And They loved not Their lives unto the Death"
They did not cling to physical life above loyalty to Christ. They were willing to suffer or die rather than renounce their faith. This reflects Jesus' teaching about discipleship (e.g., Luke 14:26; Matthew 16:25) and the reality of martyrdom faced by early Christians. By refusing to save their earthly lives through compromise, they sealed their victory; had they denied Christ to preserve their lives, the Accuser would have triumphed over them.
https://www.biblestudytools.com/kjv/revelation/12-11.html
http://www.bibleportal.com/commentary/section/albert-barnes-notes-on-the-whole-bible/34409

Overall Significance
The verse is a heavenly song of triumph. Believers overcome Satan's accusations and assaults not by their own strength, political power, or cleverness, but through three interrelated means:

1. The finished redemptive work of Christ's blood (the decisive ground).
2. Bold, faithful testimony to Christ.
3. A radical willingness to lose earthly life for Him.

Historically, this spoke to persecuted Christians (the book is widely dated to the late first century under Domitian). Theologically, it affirms that the blood of the Lamb nullifies the Accuser's claims and that the church's endurance—even unto death—demonstrates and advances Christ's victory. The classic observation that





“the blood of the martyrs is the seed of the church” captures the spirit of the verse.
https://bibletools.info/Rev_12.11
http://www.bibleportal.com/commentary/section/albert-barnes-notes-on-the-whole-bible/34409

In short, Revelation 12:11, presents victory over the Accuser as grounded in Christ’s sacrifice, expressed through faithful witness, and sealed by a love for Christ that outweighs the love of one’s own life.