



**Amir Tsarfati**  
**Let's Connect: Rana and Nizar Francis**  
**God Restored My Voice**

<https://youtu.be/tKZpYq0uo9E?si=ME75Fg0QIIPiaplL>



**AMIR:** Shalom and good morning from CONNECT here in the Jezreel Valley in Galilee. I'm Amir Tsarfati and this is *Let's Connect*. And today we have a wonderful and special couple with me that I know personally because we go to the same Messianic congregation in the city of Haifa. We worship together, we study the Word of God together, we pray together. And I even got the chance to hear their testimony in one of the weekends that we had. And you are up for a wonderful treat. Rana and Nizar Francis are with me today. We're going to have this conversation both in English and in Hebrew. So, guys, you're



going to enjoy both Hebrew and English. And for those of you who don't speak Hebrew, you're

going to have English subtitles throughout the entire program today. Rana and Nizar, good morning and welcome to CONNECT.

**NIZAR:** Shalom, Amir.

**AMIR:** Shalom, good to see you. You guys, amazing couple with amazing story, with an amazing journey that you went through. And I want everyone to hear your story because it's a story that will bring a lot of hope to many people all over the world, but especially to people in the Middle East. The Middle East is in a turmoil right now. There's a lot of war, there's a lot of bloodshed, there's a lot of tension. And quite frankly, there is no hope for this place besides One who is our hope, our peace, our future, our way, our truth and our life. And that is the hope that we're trying this morning to convey to all of you from Galilee, from Israel.

So, we're going to start with you, Rana, because your story is quite amazing. Although Nizar, you are a very famous singer in the Arabic language among the Arab people that live here in Israel, in Haifa, but all over Israel. But Rana came from an amazing background that is a little different than yours.

**NIZAR:** Exactly.

**AMIR:** Although both of you are musicians and you met on stage, Rana, you were born not in Haifa, but somewhere not too far.

**RANA:** Yeah, so originally I'm from, my parents are from the Galilee, not far from here, but they lived in Jerusalem. And I was born in Jerusalem, and it was a challenging childhood with all the problems there, the conflicts between Arab [people] and Jews. And I was raised in a way that I can't love Jews. It's just all the soldiers going through the neighborhood.

**AMIR:** You're talking about the Old City of Jerusalem?

**RANA:** I was in the Arabic part of Jerusalem, not in the Old City, but it's close to...

**AMIR:** ...what's known as East Jerusalem by many.

**RANA:** Yeah, it's *Sheikh Jarrah*, very known for people. And there was a place also for Jewish people coming to [*Kever HaTzadik*].

**AMIR:** Yeah, *Shimon HaTzadik*.

**RANA:** Yes, *Shimon HaTzadik*. So, we just, we had this tension all the time. As a child, I remember going to the neighborhood, playing with my friends, and soldiers were just passing there, and we were really afraid of them. There was no connection between us. And just the hatred was so strong in the heart. I just felt there's nothing that can combine us. There's nothing that can come over this thing that's going on inside.

**AMIR:** Inside of you, inside of the people that...

**RANA:** ...Yeah, and the people around. It was the way that we were raised. Everyone is like this, everyone hates Jews, everyone wishes that they will go away, that they will not stay here, that— It's the atmosphere there. So, this is where I was born. And through all my childhood, I learned in Christian schools.

**AMIR:** Although you were not Christian.

**RANA:** Yeah, and there were...

**AMIR:** ...You were born a Muslim...

**RANA:** ...I was born in a secular Muslim family. But all the neighbors, everyone around, are very religious in Islam. Yeah, of course, Muslim. And what we knew about Christianity is what we've heard that Jesus was crucified. And I was so against this. I remember talking to my friends in school and just convincing them that Jesus wasn't crucified, that someone else came instead of Him. This is what we learned in Islam.

**AMIR:** In Islam, Jesus is one of the prophets.

**RANA:** Yeah, Jesus is a prophet, He's called Isa. We don't know Him by the name Yeshua as an Arabic, the name of Jesus. And He's a prophet, He's not the Son of God, of course. And the main thing is that He didn't die on the cross, this is the main point that Islam brings, that God sent someone else instead of Him and someone else died instead of Him. So, the whole...

**AMIR:** ...The essence of His coming was taken from it.

**RANA:** Yeah. So, I didn't really get to know Jesus from the Christian schools that I was in. It was more—Everyone was talking about the land. They were so concentrating on Palestine and on—against Jews. This is how I was raised. And then at the age of 12, my parents wanted to come back to the north. So, it was hard as a mentality to go back to the village because it's a different mentality.

**AMIR:** A city girl is now moving back to the village.

**RANA:** Yeah. So, we didn't go back to the village, we came back to Haifa. So, Haifa was a place that accepts everyone from different backgrounds. So, I remember even speaking in English at the age of 12 because I didn't know a word in Hebrew. But I found something different. Suddenly, it was okay to speak in Arabic and people were not looking around when they hear the language because in Jerusalem, they always looked at us strangely. I could speak to people and get to know them more, the Jewish people, and get to connect with them to see that they are people like me. They're not different. And I can have friends from this background. And by the time going, I really wanted to know god, the god of Islam. This is the part of my childhood. I always wanted to know him.

**AMIR:** The one that they call Allah. Yeah, the one that's called Allah. And Muhammad, of course, had a very, very strong status in our community. My parents less. They weren't really religious. But we still fasted at Ramadan. I really wanted to know him. This was my heart. When my

grandmother came to us to visit in Jerusalem, I remember just wearing a hijab and standing next to her and doing what she does in prayer.

**AMIR:** You felt good about it.

**RANA:** Yeah, I wanted to know him. I wanted to please him, to please god. And I didn't know that this is what they told us about God. And the god that I knew in Islam, he was really far. I couldn't get close to him. I didn't know him really. He was always asking me to do things. And I couldn't get there. With the years going, and I was more like getting older, getting to know more friends from different backgrounds, also Christian background, normal Christian, not believers. But something happened in me. And I said, "Okay, the god of Islam, I don't want him. He's so far, I cannot, I can never give him what he wants, what he's asking for. I can't get to this level of what he's asking. And I prefer to be like not believing in God." So, I had this period in my life that I didn't really believe in God. But I felt that there is something, a big, strong thing that had made the world.

**AMIR:** So, you were not against the idea that there is God, but it's the god of Islam that you felt you will never be able to satisfy.

**RANA:** Yeah. Yeah. This is what I was thinking.

**AMIR:** You were still open.

**RANA:** Yeah, so I was open, but I was living in my life. It was the age of 19, 18.

**AMIR:** You were already in music at that time?

**RANA:** Yeah, I loved to sing since I was a child. I wasn't a professional musician, but I learned the piano, to play piano. And I liked to sing. This is how I met Nizar actually. So, we were in a band together. He used to play and sing, and I was singing.

**AMIR:** And what age was it?

**RANA:** We were only 16. I was 16. He was a little bit older than me, and we just met at that age. And on that point, I was really living my life as I want. The freedom that I think is the freedom. I thought, I'm free, that I can do whatever I want, whatever sins that I like. It's just the way, because there is no God, there is nothing... no authority over me, just my parents. And this time, I was very far from any religion, from anything that's called God or anything like this. And in one point at the age of 23, we've met, and Nizar has changed. Something happened to him, and he was talking about Jesus. And Nizar comes from a Catholic background, but he—Jesus was never an issue. Like, He was never there.

**AMIR:** You came from a Muslim background. He came from a Catholic background. Both of you are Arabs that were born here, and yet you see something different in him that has nothing to do with who he was, even as a Catholic.

**RANA:** Yeah, because before that, everyone was living as he is. And we said, "Okay, we respect each other, even if we want to get married, we will not tell anyone of us what to do with the children." Like, everyone would stay on his religion, this is what we say in Arabic. But suddenly he's different, and he's different also in the personality. He's something has changed. He's more honest. He's really changed. And I was like, "Interested, what happened to him? What's wrong with you?" I said, for me, "What's wrong with you? You're like, you're religious now?" And he was really explaining that he met Jesus as his Savior. And I didn't realize what that means. But something inside of me said, "Okay." I learned to be a lawyer, and I was very open to hear things and to know things. And I said, "Okay, I want to go to this congregation that he's talking about." And I said, "It's interesting. I want to know what's happened with him." And one day I just decided to go to the meeting. So, when I went there, I said, "Okay, there's music. It's nice." There was also music in Hebrew, and I didn't like that. Something inside of me was like, "How do they sing in

Hebrew?” I was against it. Yeah. And I still, and then—So I couldn’t stand when they sang in Hebrew. I remember this very strongly. And then in one point, I didn’t really listen to everything that was going on there. But in one point, the preach... the man that was speaking, he talked about how is it for the children, that they have to respect their parents as in for the Lord. And I was talking to myself, “Okay,” like in my head. This is the same like I was raised. Every time as the children, they have to respect their parents. And *then* he continued. And that was really a shock. I would like to read it. It’s from Colossians 3. **Colossians 3:21**. So he said these words in Arabic, it had a big effect on me. “<sup>21</sup> **Fathers, do not provoke your children, lest they become discouraged.**” And on that moment, I felt, “Wow.” Like, first of all, there is something for parents, not only for children. It’s not that I’m only asked to respect my parents. They’re also asked to help me to grow in a way that I will not fail. And I started crying because I felt that there is God. I said, “Why did I choose to come this day? And this man is speaking this thing.” And I really cried because I felt there is God. And someone is in control here. What am I doing here? So, God really used this to help me to understand that there’s something else. After that, I just asked for a Bible. And they told... I didn’t, I never opened a Bible. Even I was in Christian schools, but I didn’t even, I didn’t dare to open it. Because in Islam, they teach you, if you open the Bible, you’re already *kafir*.

**AMIR:** You’re, yeah, you’re ...

**RANA:** Against, yeah, against God. So, I was so afraid to open a Bible. And they told me, “Okay, when you go home, just ask God to open your eyes and your heart that you can understand the words.” And this is what I did. So, in the first night, it was from 6 o’clock that I started. And I remember opening the Bible. They told me to read from Matthew, to start from Matthew, from the New Testament. And I just, I prayed this short prayer, and I started reading. And I was amazed.

First of all, the language was so easy to understand. Like if you compare it with the Quran. [AMIR: Yes] Because I really, I never felt...

**AMIR:** Have you read the Quran?

**RANA:** Yes, of course. And I never felt it... not daily but mainly when there is Ramadan, we read it more. And in school, of course, we've learned to read the Quran, and we had the religious...

**AMIR:** Classes.

**RANA:** Classes, yeah. So, when I've read it, wow, it's so easy to understand. And suddenly I come to Matthew 5 and Jesus was speaking there on the mountain. It was amazing because there were answers for all the questions that I'm asking in my life. Like how to treat someone who did something bad. Every question, I always looked, I loved reading before. I always read books about life and the purpose of life and many things. And there, this man (Jesus) was speaking wonderful things, like human things. This is what I was looking for before.

**AMIR:** Because God came down to us.

**RANA:** Yeah, I didn't understand it at the beginning. But just the way that He was talking to people, the things that He taught were amazing for me. So, I couldn't stop reading. I finished Matthew in one night, the whole book of Matthew. And then the second night, the same thing. Every night, four nights I was in my room reading from the four Gospels.

**AMIR:** So, you've read all four Gospels.

**RANA:** Yeah. And in the Bible, in the Gospel of John, there was a story of Lazarus when Jesus rose him from death. [AMIR: Yes.] And on that point I said, "Wow, wow, I understand now. Jesus is God. He raised him from... who can do this? Only God can do this." And this was the moment that I realized that I want to believe in Jesus. And at the same time, I have an aunt from my mother's side who was a believer 20 years before me.



**AMIR:** Really?

**RANA:** Yeah. So, I didn't...

**AMIR:** But she was a Muslim as well?

**RANA:** She was a Muslim [AMIR: Wow!] and came to the Lord. Very strong in faith. I remember speaking to her a few times, but she lived in Europe. So, we didn't see her a lot. And I remember that every time she spoke to me about Jesus, I said, "Okay, I respect you. You have your own opinions. I have my own opinions. I respect that." And on that time...

**AMIR:** ...And inside you really didn't respect it?

**RANA:** No, I think I respected her, but I just didn't want to be like her. I said, like, if she wants to convert me, this is not what I'm looking for. And God was something very far. So, I didn't want to hear about Him. I heard she's in Haifa and this was the first time that I wanted to meet her. I called her and I said, "I would like to meet you. And I said, you know, I have a relationship with a Christian guy. I think he's a believer like you." I just had a feeling that it's the same belief. And she said, "What do you think?" I said, "I don't know, but one thing I know, he's different now. He's a different person and that's interesting for me." So after—And she gave me just a small book, *Why is it Worth it to be a Christian?* And after reading the Bible, I just remembered that I have this small book, and I just read it. There were all the important things to know about believing in Jesus. And at the end, there's a prayer, [AMIR: Prayer] how to get back to God, actually. And I remember reading it and praying this prayer and just waking up a different person. That was in October 2005. And the second day, I was so full of love. So, I really, I always say...

**AMIR:** ...That's your second birthday.

**RANA:** Yeah, exactly like this. And I felt, I always say it in a way that I felt like cheese with holes, and someone just poured inside of me a liquid and I was so full. I don't have any emptiness

anymore. I just felt so loved by God that He loved me the way I am, not because I look good, or anything else like not because I'm clever or not. Not because anything, just like I am. In my sins, He loved me. And that made a difference in me. And I just wanted to go out and say, "Jesus loves me. He loves you too!" This is what I want, this was my heart and still [is]. So, He made a change in my life.

**AMIR:** Amazing.

**RANA:** He gave me true joy that I didn't have before. Even that I come from a good family with money, and I was good, and I had good education and everything. But there was emptiness. I was looking for something that I couldn't find. And suddenly also finding the purpose of my life, that was really important.

**AMIR:** Yeah. So, we're going to switch now to Hebrew. [AMIR: Speaking to Nizar in Hebrew] Nizar, you also have a very interesting story, because somewhere, God touched exactly the most sensitive place and taught you that He is the Lord of your life.



**NIZAR:** Amen. First of all, every time I hear this story, I get so emotional. Rana's story reminds me and takes me back—takes us back a few years to see the Lord, how He acted in both our lives and brought each of us from different

backgrounds, and then you see how the Lord connects and turns us to a new creation. A new creation. And it's completely different. With the Lord, everything is different. Yes, I came from a Catholic background, and Christian Catholic, the family is musical.

**AMIR:** Really, the family too?

**NIZAR:** All the music, the whole family are musicians. [AMIR: Seriously?] Yes.

**AMIR:** The Francis family is known for being musical.

**NIZAR:** A musical family, yes. And from a really young age, at five, I was... I knew exactly what I wanted to be in the future. I wanted to be a singer; I knew I wanted to be a singer.

**AMIR:** Famous?

**NIZAR:** Famous, yes. [Laughter] Until I started in music, I learned from such a young age. At seven, I started learning music, violin, oud, various musical instruments, and until I started singing at events, weddings and such.

**AMIR:** In your sector, success is measured by singing at joyful events like weddings.

**NIZAR:** Success is measured; the more weddings you have, the more successful you are. [AMIR: Exactly] I reached about 140 to 150 events a year.

**AMIR:** A year, wow. [NIZAR: Yes] So you were really, practically every other night...

**NIZAR:** Every night, every night.

**AMIR:** You weren't in it—Or if we take off the weekends, then you were busy for most of the week.

**NIZAR:** The point, like, the idea was that my goal was to make people happy. And that's the joy, that people think... that was the real joy. Getting married and all that is good, yes, it's joyful, but it's not the real joy. Now, until I met Yeshua and received Yeshua in my heart, and He changed my life. I continued... I received Yeshua in 2005, and I continued until 2011, and in 2011, the Lord was really so clear, the Lord who called me to leave the place I was at. I struggled with the calling for three years, in 2014 I decided, that's it.

**AMIR:** That's it.

**NIZAR:** I want to convey the real joy.

**AMIR:** When did you get married?

**NIZAR:** We got married in 2008.

**AMIR:** In 2008. So already as a married couple, you were still out a lot, singing at events. And in 2014, the Lord really...

**NIZAR:** ...Called me to leave.

**AMIR:** He called you to leave completely.

**NIZAR:** I really decided, that's it, like, I can't be with one foot here and one foot there.

**AMIR:** One foot here and one foot there. I see. So now I want to ask you a question that I think a lot of people are asking themselves, whether it's Israelis who are listening to me in Hebrew or people abroad who heard us in English. How did your encounter with the Lord change your attitude towards Israel? Because that's something you are paying a price for to this day, and it's something that comes together. [NIZAR: Yeah] So, maybe...

**NIZAR:** ...For Rana it's a bit more complicated.

**AMIR:** Right, maybe Rana...

**NIZAR:** For me of course, but...

[Now speaking English]

**AMIR:** ...Maybe, Rana, you can tell us: How did your faith, newfound faith in Yeshua affect the way you view Israel? Israel not just as a land, as a state, but Israel as a nation.

**RANA:** So, at the beginning I was not really thinking about this. Just continuing my life and getting to know Jesus more from the Bible. But at one point when you start reading the Old Testament, you're confronted with the people of Israel and the purpose why God chose them. And it took time. It took me, I think, two or three years just to understand, just to say the word Israel in acceptance, to say it and to understand that God had a purpose why He chose the people of Israel,

and that Jesus came from the people of Israel, of course, and that I have to love them as a nation. And it's really hard at the beginning. I even struggled with the flag of Israel. Just seeing it was really hard for me. There were many struggles, but just bit by bit by reading the Bible and with the help of my aunt...

**AMIR:** ...So your aunt was already...

**RANA:** ...Yeah, she knew the truth. She knew. And it really helped me to listen to another believer and another view of the things. Because in Israel, as an Arab, people don't speak about this so much. They continue being, "Okay, we believe in the Bible. We believe Jesus was Jewish. We love the Jewish nation as Arabs. But still, we don't want to talk." People don't want to talk about Israel as Israel and the acceptance of Israel being here. So many people struggle with this, that they have their own land.

**AMIR:** So, they separate the Israel of the Bible, which is "Okay, we need to love them. And Israel of today is something We have a hard time with."

**RANA:** It took me time to understand. It took me time, but just by the grace of God, and to start loving the people of Israel. And at one point also you say, "Okay, I come from a conflict. I'm an Arab and I always had a conflict with Jews." But if I just look at it from the eyes of God, God just chose people. It could have been Arab or any other nation. He just chose the Jewish people for a purpose, to bring Jesus from them. And when I just took myself out of the inside image, I could understand that it's not because they're better than me.

**AMIR:** Absolutely.

**RANA:** It's not because they're Jewish and they have something special. It's because God chose them. And it's written that because they were little, there weren't so many. And God wanted to show His strength through them.

**AMIR:** Their story in the Old Testament is one failure after another and for another. It's not about them it's about their God.

**RANA:** Yes, this is what I saw. This is what God showed me that it's Him that He wanted to be, He's great. And He wants to show His greatness through His people.

**AMIR:** And is it an interesting that He's testing the nations by seeing how they treat His people?

**RANA:** Yeah, exactly.

**AMIR:** Everywhere.

**RANA:** Exactly. And just knowing how God treats His people, how graceful and good He is, that really comforts me. And God is so merciful to His people. So, this has to comfort me. I'm happy because I know He's faithful and He will stay faithful forever.

**AMIR:** You know, I always tell people also, I tell people that Israel is the insurance policy for every person around the world, that God is faithful. And if He changes His mind about them because they're not perfect, how much more He could change His mind about that?

**RANA:** This is a very important point, very important. But also, for us as believers, to be comforted in His promises and to know that He will never change. So, as He never changes with His people, the Jewish people, He will not change with us, His people now, the church.

**AMIR:** And here we are, it's 2025 already. We're into almost a year and a half of war and where Haifa was under missile attack, and the war did not skip Arabs. Anyone who lives around had felt it somehow. And yet every Shabbat we would meet and praise the Lord together, Jews and Arabs. And for us, it's so natural. It's so natural because we worship the God of Israel, not because of Israel, because of Him.

**RANA:** But for many Arab believers, and as I can speak about this more, it's very hard to be in a congregation where we sing in Hebrew, we speak in Hebrew. And it's not an accepted thing in our community. It's something different.

**AMIR:** But you are different. Both of you are different. You're a very unusual couple amongst the Arab believers in the land. [HEBREW] And Nizar, you also paid a price, People saw that you were connected to One for Israel. [NIZAR: Right.] And that you work with them.

**NIZAR:** I'm a very integral part...

**AMIR:** You're a part of them.

**NIZAR:** I produce musical content, and I'm in One for Israel, I'm the face of One for Israel, the musical side.

**AMIR:** The musical side. [NIZAR: Yeah] And one day, the moment you joined... What year was it when you joined them?

**NIZAR:** In... [RANA: Four years] ...four years ago. I started at the college, and then, yes. I also studied at the Israel College of the Bible, and I got my BA there, graduated, and then started to serve, to be a part of the ministry there.

**AMIR:** I saw songs you made, and you sang both in Hebrew and in Arabic, and in English, if I'm not mistaken, some of them, and you told me something very interesting a few minutes ago, you said: "I get invited by Arab-speaking churches around the world, but in the Arab world around us they are afraid to invite me." [NIZAR: Yes] That is to say, the whole Middle East people still have fear.

**NIZAR:** There's the... you know, the teaching of replacement theology, [AMIR: Wow] so like, the church that replaced the Jewish people.

**AMIR:** And you see that?

**NIZAR:** Yes, I see it, I experience it, I don't agree with this teaching, of course. But the issue may be in understanding the Scriptures. If you read the Scriptures differently, then it depends, it depends, there are many things that you feel—You know, the teaching creates a barrier. The incorrect teaching—That's what it creates.

[ENGLISH]

**AMIR:** I told you earlier that I believe that one of the biggest problems in churches in Israel, also around the world, is they don't teach Bible prophecy. And whenever they ignore the prophetic part of the Bible, which is almost 30% of it, they don't have to deal with Israel. Because you don't teach about the future, then you don't have to teach about God's plan for Israel also. You only teach about Israel as a past thing. And so, it's so easy to slide into replacement theology because Israel is of the past, now the church has replaced Israel, and everything is great. But when you teach about future events and you see God's plans for Israel in the future, you're confronted with the fact that He's not done with them, which means He did not replace them. And I think that's the key that you guys are into teaching or studying the entire Bible and not ignoring 30% of it for the sake of convenience. And I think that—Earlier we talked about two books that I wrote about Daniel and Revelation. And both of them are books that are prophetic in nature. And Israel is an essential part.

[HEBREW]

**NIZAR:** The book is built on prophecies from the beginning until Revelation.

**AMIR:** So, what's the price you... So you, I understand, you don't agree with it, but you pay a price.



**NIZAR:** It's not a matter of agreeing or not agreeing, that's not, like, that's not the issue, but—  
And truth be told, when I talk about the price, I feel like I shouldn't even be talking about the price.  
Why? Because someone did pay the price.

**AMIR:** Paid a different price.

**NIZAR:** It doesn't matter what we pay. It doesn't matter. It's nothing. Especially since we are truly called to be a bridge, to be the voice of the gospel, of unity, the gospel.

**AMIR:** You have a verse from John 17 that you really...

**NIZAR:** ...Yes, it always [RANA: Accompanies us.] ... I get emotional, and it always accompanies us, throughout all of our ministry and our lives with the Lord.

**AMIR:** The prayer of Yeshua.

**NIZAR:** The prayer of Yeshua, of Lord Yeshua, from **John 17:21** that speaks of us all being one, but before, before that, when in verse 9 He intercedes for them, for the disciples, okay? And then He says, Yeshua, like, talking to the Father. And in verse 11, by the way, He then says: <sup>11</sup> **‘Holy Father, keep them in Your name, the name which You have given Me...’** He's referring to the disciples. **“... ‘that they may be one...’** That all the disciples may be one, **“... ‘even as We are.’”** [NASB] Yeshua says, **“...as We are,”** as He and the Father are one. And that's a responsibility.

**AMIR:** That's a very high standard.

**NIZAR:** That's a very high standard, and as Rana shared about her transition, like, as the Lord changed her life, I came from Haifa, I'm a person—I was born in Haifa, in Haifa there is this unity, the co-existence. Not unity, but co-existence.

**AMIR:** Co-existence, right.

**NIZAR:** And this co-existence isn't real because there is no real peace without Yeshua. [RANA: Yes] what connects us is not music, it's not language, it's Yeshua. [AMIR: Amen] That's what connects us. Like, Yeshua, He made us brothers, and we are disciples, Yeshua and that... just as Yeshua and the Father, they are one, so we are one, in the Messiah. And if we are born again, that is our calling, Rana and I, that's our heart, always, we are aiming for that. I think our calling and our purpose is to be one, that's what occupies me. [AMIR: I agree with you] That's what occupies us.

**RANA:** I also think that it can happen when we look at the Lord's work and the new creation, because if we look at the person as he was, there's always something to go against and to separate.  
[ENGLISH]

**AMIR:** In **Ephesians 2:12–15** I love those verses where it says, “<sup>12</sup> ...**at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.** <sup>13</sup> **But now...**” he says, “<sup>13</sup> ... **in Christ Jesus you who once were far off have been brought near by the blood of Christ.** <sup>14</sup> **For He Himself is our peace,...**” This is the peace you talked about, that's the joy. And then he says, “<sup>14</sup> ...**who has made both one, and has broken down the middle wall of separation,** <sup>15</sup> **having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,...**”

**NIZAR:** Amen.

[HEBREW]

**AMIR:** And Nizar, this is a new person, a new creation in the Messiah this wall, this partition has fallen.

**NIZAR:** The partition has fallen. [RANA: Yes]

**AMIR:** Because in no other constellation would we have been able to sit here, [RANA: Right] and talk like this.

**NIZAR:** That's right. And this is the identity de facto. The new identity given to us in the new creation. Now, just as John in chapter 1, there, when he talks about the creation, that we were born again, about the birth from the Spirit.

**AMIR:** Right, in chapter 3, right.

**NIZAR:** It's not something, it's not something I can do. None of us can do it, only God can do it. It's only Him. And then we are born. Born again. So, we become a new creation.

[ENGLISH]

**AMIR:** You said you were born once again on October of 2005.

**RANA:** Yeah, born again.

**AMIR:** That's it, that's your second birthday.

**RANA:** Yeah. [NIZAR: Yeah] It's a rebirth.

**AMIR:** Wow. So, in May of 2005 and October of 2005. And then this is what I've been trying to tell people; everybody is born of the water. Everybody. But in order to be born again, you have to be born first of the water and then of the Spirit, but nobody can be born born-again.

**RANA:** Yeah, this is what we teach our children.

**AMIR:** Exactly.

**RANA:** That they have to choose if they want to follow Jesus.

**AMIR:** And it's a matter of choice. It's a free choice. But it's also, people don't understand because people love religion. So, they think, "I was born to a religious family. I'm Catholic, I'm Orthodox, I'm Muslim, I'm Jewish, I'm Orthodox this, I'm Buddhist." It doesn't matter what you

were born. It matters if you understand that you need to be born again and *that* is the most important birth.

**RANA:** Yeah, and I believe that if someone is looking for God and really wants to know Him, he can just ask Him who He is really. And Jesus will reveal Himself. And this is what He did with me, with many others. [AMIR: Amazing] And He can do it with...

**AMIR:** ...You know, I'm a Jew, you were Muslim. And at the same time, both of us asked this exact same question: "Who are You? Show me who You are." I was almost 18 years old. I was on my knees reading from a piece of paper that I put on the wall. And it wasn't even to accept Him. It was asking to show me who He is. And the next morning I went to work before school and on the newspaper, I put together the parts of the newspaper, [Hebrew word] And one big advertisement, it says, "Yeshua" on it.

**RANA:** Wow, amazing.

**AMIR:** I was shocked that apparently...

**RANA:** ... And you knew that this is the answer you were looking for, right?

**AMIR:** Absolutely because I was just asking...

**RANA:** ... Because people say this is a coincidence.

**AMIR:** No! Look...

**RANA:** ...But you just, you were looking for God.

**AMIR:** I prayed the night before! There is no coincidence here. And the interesting thing is that Jewish people don't call Him "Yeshua" anyway. So why would He say Yeshua? And then of course, it was the *Jesus Film* of Campus Crusade, the most translated movie in the history of planet Earth. And I went to see it in a regular movie theater, it was in Jerusalem...

**RANA:** ...Amazing.

**AMIR:** I lived outside of Jerusalem. I was born in Jerusalem.

**RANA:** We were born in different areas.

**AMIR:** Different areas. No, I didn't live there. I was born in a hospital in [Hebrew word] area, you know, in the HaNevi'im Street.

**RANA:** Okay.

**AMIR:** But I grew up outside towards the west in [Hebrew word] it's area. And this is where everything changed because I mean, I went to see the movie, it's all about the Gospel of Luke. And then at the end, the prayer. And [RANA: Amazing] that's it. But take a look at this. I mean, two people, I'm probably older than you guys, but it's the same God and He works the same way. And we all needed a second birth.

**RANA:** Yeah, and Nizar also has amazing, like, from your story, part of it that when he really understood that he needs God.

[HEBREW]

**AMIR:** When was that?

**RANA:** How hard was it for you to accept that He loves you?

**NIZAR:** Yes. Of course, that was in 2005. Like, I was really at a low point in morally, in all areas.

**AMIR:** And you also had a medical issue, right?

**NIZAR:** I had a medical problem; I had polyps on my vocal cords, I lost my voice during that time. I was really at—like a mountain you build for yourself in terms of work and fame and all, and then you watch that mountain crumble before your eyes. Because the doctors—like, all the doctors I went to told me, “You need to have surgery and following this surgery, you won't be able to sing anymore.” And they also told me, “Even if you have this surgery, you'll most likely lose your voice.” I decided to start taking medication and all sorts of things that are steroids, which

have effects, side effects. Until I was convinced that that's it, like, I accepted that I had to have surgery.

**AMIR:** And did you?

**NIZAR:** Here, it was, that was very interesting. And then I came to faith, I was already with the Lord, but I was still like an infant in faith. And then I remember praying two days before my appointment with this doctor, the senior doctor who was going to perform the surgery. And I prayed that the Lord could heal me and all, and then I completely forgot. I went to the doctor, made an appointment with him, and as I was sitting there, he said to me: "Well, sorry, I have to perform the examination and the examination is unpleasant. Because I see you've had this examination several times. But because I'm the one operating, I have to do it." And I... By the way, I chose this very senior doctor, because you know, this is something that is related to my life, to my livelihood and everything. So, I sat through the examination, and then he said to me—By the way, he was a Jewish doctor. So, he says to me: "Francis, tell me, you didn't have surgery?" I asked him: "What do you mean?" And he said: "You don't have anything. Why did you come here?" "How can it be that I don't have anything?" He said to me: "You don't have polyps; you don't have anything."

**AMIR:** Wow.

**NIZAR:** What do you mean? And then I realized that the Lord really...

**AMIR:** ...You remembered.

**NIZAR:** I remembered my prayer and the Lord really healed me. [AMIR: Wow] So I started singing again and continued, without medication, without anything. But yeah, when I came to faith, the Lord really started to change our lives. As I mentioned earlier that my challenge, the issue of—between Christianity and the faith to be Messianic.

**AMIR:** To move from...

**NIZAR:** ...To move from religion to faith. From Catholicism, Catholic, to faith in Yeshua who is the Messiah of the Jewish people, and...

**RANA:** ...Many said you've gone crazy.

**NIZAR:** Yes. They also said I was crazy when I left the field.

**AMIR:** They told me I was crazy too.

**NIZAR:** I left fame and—as a famous singer. [AMIR: The publicity] You know, a person who has it all, has, like, earns a lot of money, has fame, has—Everyone wants that status. I left because I knew I had a message for the world, and I have a purpose. [AMIR: You have a calling] I have a calling.

**AMIR:** Wow.

**NIZAR:** There's nothing in our faith, nothing that's like, allowed and not allowed. Everything is allowed, but not everything is beneficial. So yes, there is the calling, the calling is different. And as we also talked about the topic that God is the one who...

**AMIR:** ...also prepared us in advance for good deeds.

**NIZAR:** For good deeds.

[ENGLISH]

**AMIR:** I told you earlier, one of the things that moves me to tears more than anything else is—Because this is a very hard area to live in. And the reality here is very cruel. But one of the things that moves me to tears is to see that the hope for any reconciliation between Arabs and Jews is not in politics, and it's not in any agreement, and it's not in any division of land or anything. It's only in the Messiah. And whenever I see congregations of Arabs worship—that's why I like what you guys are doing because singing is an amazing way to minister to people. But when you worship the same God that I do, and when through the Word, God change your hearts not just towards Him,

but also towards everything He loves. That's the hope that this part of this world, the Middle East has. There is hope, but the hope is not in anything else but in the Messiah. And you are a living testimony, both of you, a living testimony. I mean, I don't know if many people could listen to you now and say, I had the same hatred, maybe they still have. But again, they will never get rid of it unless they are born again.

**RANA:** Yeah, and we need to understand also when we see the love that Jesus had for us, that He died for us, so, who am I to not to love my other brother that also Jesus died for him and for her? So, this is, it's growing with the Lord and just understanding how great is His love and just seeing that He can even change people. And it's not that we're living in a perfect world, but there is hope because Jesus is our hope. He is the Prince of Peace is what's written about Him and He can change the hearts.

**AMIR:** The Prince of Peace can give you peace now and forever, here and everywhere. He is not limited. What are your dreams for the future? What are your prayers or hopes for the immediate future? I mean, you have a family, you have children, but if I can ask you...

[HEBREW]

**NIZAR:** ...There are many, but primarily we always—Our dream is to see many people come to Yeshua especially from the Arab sector. Because we know, how we were, we were blind, and the Lord opened our eyes. It's not that we're virtuous and deserving. No. We're not—we were not virtuous. As we see, every person in the world it's a matter of grace, grace that the Lord has done with each of us, and we truly always want to be a voice, a voice calling to the world, "Come to Yeshua." So, our intention is not to advertise Israel or to—But also not to advertise Yeshua, but to let you know that Yeshua is the way, He is the truth. If you're looking for true peace, it doesn't matter what you do, no matter how much you do, whatever it is. If it's not Yeshua, there's no



peace. You can make peace with all the countries in the world, but that's peace on paper, you know. It can all change in an instant.

**RANA:** Within Him there is the hope for real change.

**NIZAR:** Because this is conditional love, but the love of Yeshua is not conditional. It's unconditional. He gave Himself for our sakes. All the more so we are ambassadors that's our title and that's our purpose. It's also our dream. [RANA: ...that He be glorified] ...that He be glorified.

**RANA:** ... everything we do, and that people will see and say how great He is.

[ENGLISH]

**AMIR:** If there's a group of Jewish Israelis that are watching you right—Actually, they don't have to be Israelis. Jewish people that are watching an Arab that used to be Muslim and now is standing firm on the Word of God and loves them. Well, and they ask you why, what would you answer?

**RANA:** It's because I understand who Jesus is, what He did for me and for everyone in this world. I understand that His love is...

**AMIR:** ...So your love for Israel is because of the God of Israel [RANA: Yeah]) and the Messiah of Israel. [RANA: Amen] It's not because politics are...

**RANA:** ...Has nothing to do with politics because there is no country which is perfect. Everyone makes mistakes, every country has mistakes.

**AMIR:** Your love is driven, is taken from a completely different set of values. And that's, you love the God of Israel, you love the Messiah, and that is why you love the people.

**RANA:** Yes, this is exactly.

[HEBREW]

**AMIR:** Nizar, If there are Israelis, Jews who—or Jews from around the world who see someone who was a Catholic Arab from Haifa and suddenly he loves the people of Israel, and they ask themselves, why?

**NIZAR:** Yes. First of all, I had no—it wasn't a challenge for me as a Haifa resident, again, I—we lived together. And the only language we spoke at home was music, it wasn't the language of politics. It wasn't a challenge for me, but still, how could I not love the Jewish people? Just as I love the Arab people, the Russians, etc., and all nations as one? Why? Because I look at them, at everyone, as equals, why? Because I look through—through the eyes of Yeshua, not through my own eyes. Because no one is perfect, as I said, not as a country and—no one is perfect. No one is perfect, except for Yeshua; He is perfect. And if I look at anyone, not through my own eyes, through the eyes of Yeshua.

**AMIR:** So now I will ask you both. [ENGLISH] If Muslims all over the world are watching you right now and you have one message to give them, what is it?

**RANA:** Yeah, I just tell them that they should ask themselves, where do they go after death?

**AMIR:** Wow.

**RANA:** Where? Because as a Muslim, I was never sure what will happen to me after death. But in Jesus, I found the answer, and I know that I will be with Him for eternity.

**AMIR:** You know you have eternal life.

**RANA:** And I think this is a question that really, that's really in the heart of many Muslims because they have no reassurance on this. So where are you going? And are you looking for love? The love is only in Jesus. This is what I found.

[HEBREW]

**AMIR:** Nizar. NIZAR: Yes?] Catholics from all over the world are looking at you. They think they believe in Yeshua because they are Catholics; what do you tell them?

**NIZAR:** To each one, the Catholics where I came from, I think no one has authority over my life except God. Because if you are a priest, if you are church-going person, God loves you, God wants you to know Him and to be born again. And this doesn't happen by baptism. Because baptism does not bring salvation. It isn't the baptism that brings salvation, God brings salvation. Baptism is obedience to the Word of God. Yeah. So, it's not that by being baptized I become a Christian. And regarding the Christian and the Messianic, there is also a dispute here, but...

**AMIR:** ...Between religion and faith.

**NIZAR:** Between religion and faith, yes. We are not talking about religion, we're not talking about religion, rather, we are talking about faith. [RANA: A way of life] It's a way of life. [RANA: Yes]

**AMIR:** And you are also raising your children this way. [RANA: Yes] You have musical children.

**RANA:** Yes, that's right.

**AMIR:** Three boys?

**RANA:** And a girl. Three boys and a girl.

**AMIR:** And a girl. Wow, so you have four children.

**NIZAR:** Four children, yes.

**AMIR:** Wow, I didn't know that. What are their ages?

**NIZAR:** We have Fadi, Fadi is—Now he will turn 16.

**AMIR:** 16.

**NIZAR:** And Rawad, he is 13 and a half, Julie is eight and a half. [RANA: Yes] And Yonatan.

**AMIR:** Yonatan is four.

**NIZAR:** Little Jonathan.

**AMIR:** Yonatan is four.

**NIZAR:** Yes, four years old, yep.

**AMIR:** Wow.

**NIZAR:** And we named him Yonatan, the Hebrew name. [AMIR: Yes.] Yonatan. Because first of all, it's 'God who gave'.

[ENGLISH]

**RANA:** We have a lot of...

**AMIR:** I'm sure, I was about to...

[HEBREW]

**NIZAR:** There were many questions, like, what kind of family, you are Arabs, so why Yonatan? And how... [RANA: Yeah] But thank God, it also opened up...

[ENGLISH]

**RANA:** ...both side the questions. And it's a good way to speak to Jewish people about faith

**AMIR:** Exactly.

**RANA:** Because they ask, why did you call? Are you sure? Because they listen to us. We speak in Arabic. And then I say, Yonatan. They're like, Yonatan, how is he called Yonatan? And then we say that we believe in God of Israel. And this is a way to just talk, out of conversation with people.

**AMIR:** Amazing. See, that's, you're very special, very unique, very different. I don't know if you know that, but I can tell you because I travel around the world, I also see a lot of people in this country. Very rarely you see people with such conviction with different backgrounds, but with amazing conviction and love and—Amazing. And since music is the thing that brought you

together originally, and it's the language you guys, even with your children, speak now to minister with, I wanted the two of you to bless the many people that are going to watch this program with a song that and I know you brought your oud with you. And will you bless us with a song? And with that, I think it'll be the perfect way to wrap up this amazing, amazing time together. I'm so grateful that you took the time to come over here.

**RANA:** Thank you, Amir.



**AMIR:** I know you much better now. But hundreds of thousands of people are now going to get to know you much better right now. And in the lower third of the screen, you're going to see the YouTube channel where you can find Nizar's songs. I think part of it is One for Israel and others. And this is the right time to wrap up this amazing time with both Rana and Nizar Francis. Amazing, amazing time of ministering to, I believe, Muslims, nominal Christians and Jewish people around the world as well. We want to hear, "Gadol Adonai, How Great Is Our God," in Hebrew, in English

and Arabic. So, with that said, I want to thank you all for watching it and now let's listen to this amazing song.



\* Scripture is taken from the New King James Version unless noted otherwise.

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