



June – July 2023

Why Should We Care About Jerusalem?

By Daniel Gwertzman

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:2-3)



Jewish people understand this Scripture and hear God's call to establish Jerusalem as their preeminent joy. Truly the word of God is conducive to spiritual growth, leading to growth in love, kindness, and submission to divine authority, allowing one to experience spiritual truth.

Modern culture is hostile to this spiritual growth and one's quest to serve God. This is expressed by a rabbinical teaching.

"If someone will tell you there is knowledge among the nations, believe it (if he tells you) there is Torah among the nations, do not believe it." (Eicha Rabbah 2:17)

Jerusalem, at the time of Jerusalem Day on May 18, 2023, has a population of 984,500 residents and is the largest city in Israel with about 10% of the entire country's population. In December 2022, some 60.8% of the city's population was Jewish while 39.2% was Arab. The Ultra-Orthodox group of Jews composes 29% of the city's residents and almost half of the Jewish population. An estimated 44% of the capital's residents, 23% of the Jews and 78% of the Arabs, report difficulties in covering monthly expenses. The population grew by around 13,200 people, while around 15,500 left for other localities. About 20,200 children were born, while 8,500 moved to Jerusalem from other localities. Most new arrivals came from Beit Shemesh, Tel Aviv, and Bnei Brak. Of those who left most went to Beit Shemesh, Tel Aviv, and Givat Zev.

Children under 15 account for 33% of the city's population while 9.6% are over 64, making Jerusalem a relatively young city as compared to other cities in Israel. During the 2021-2022 school year, some 85,144 children studied in Hebrew Elementary Schools. This includes 58,000 children in Ultra-Orthodox schools, 15,000 in religious schools, and 12,000 in secular public schools. The percentage of 12th grade students eligible for a matriculation certificate was 39%, compared to a national average of 71%.

There were 7,000 weddings in 2021. The average age of first marriage in Jerusalem is slightly lower than the national average.

The birth rate in Jerusalem is 3.86 children per family which is higher than the national average of 3.1. This rate is higher among Jews and non-Arabs (4.39), than among Arabs (3.09).

Jerusalem women have their first child at almost 25, which is three years earlier than elsewhere in Israel.

Only half (50.4%) of the city's population is part of the workforce, compared to almost two-thirds (63.3%) in other parts of the country.

Of city residents over 20 years of age, two thirds (65%) have lived in Jerusalem since they were born. Nearly 90% of this group are satisfied with their lives here, which is similar to the national average. Of those employed in Jerusalem, 93% are highly satisfied by their jobs. Concerning their financial situation, 55% are satisfied. This satisfaction of the total population breaks down to 74% of Jews and 26% of Arabs. Concerning the internet, 86% of Jerusalem residents have access to it. About half of the 44,000 university and college students are from the area, with 19,400 at the Hebrew University, 18,400 at eight academic colleges, and 6,300 at the five colleges for education.



In 2020, about 2000 Jerusalem residents were put on trial for criminal offenses of whom 1,600 (80%) were convicted. In mid-2022, there were 241,118 residential apartments in Jerusalem which is 1.1% more than 2021. Nationwide the average growth was 1.9%. In the capital, the ratio of population to apartments stands at 4 people per apartment compared to a national average of 3.3 people per apartment. In 2022, a record 7280 building permits were issued for new apartments. That is about 9.3% of all building permits issued in Israel during that year and twice as many as in 2021. More than 40% of garbage was recycled, compared to 23.5% nationwide. Jerusalem is number one among the 18 largest cities in Israel involved in recycling.

Concerning green space near their homes 43% are satisfied, which breaks down to 65% of Jews and 7% of Arabs. Water use per person was about 68.2 cubic meters in 2021, or 15% less than the national average of 80 cubic meters per person. Complaints concerning a lack of parking space near homes were made by 69% of residents 20 years of age or older, while 28% complained about noise near their residences. Reports concerning discrimination were made by 27% of the population. That figure almost doubled to 53% of the Ultra-Orthodox population. All the above data comes from the Central Bureau of Statistics, published ahead of Jerusalem Day marking the Reunification of the City during the Six-Day War. These statistics indicate all the challenges and opportunities presented by life in a reunified Jerusalem.

"Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." (Ezekiel 5:5)

Jerusalem is meant to be a blessing and a light to the nations, but it is also a warning to those who do not trust in the Word of the Lord, and instead seek to undermine or replace it with the works of man.

"And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." (Zechariah 12:3)

This same point is found in the Gospel of Matthew:

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:44)

The tourists are returning once again to Israel. Now is the time to come to Jerusalem to visit the Land and study the Word at the AMI Center. The most important gift to bring home is the renewal of interest in the Word as the guiding principle of your life and the key to God's Kingdom. We look forward to hearing from you and seeing you in Jerusalem. Jerusalem is your link between the past, the present, and your hope for the future.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth." (Isaiah 62:6-7)

The House That Conrad Schick Built

By Daniel Gwertzman

"The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name." (Psalms 89:12)

Conrad Schick (1822-1901) was a German architect, archaeologist and Protestant missionary who settled in Jerusalem in October 1846, when it was under the rule of the Ottoman Empire. The house which Conrad Schick built for his family, which is known as Tabor house which was completed in 1889 is still standing at 58 Street of the

Prophets in Jerusalem. It was purchased in 1951 by Swedish Protestants and houses the Swedish Theological Institute for religious instruction and Land of Israel studies. Carved in the stone over the entrance is the name of Thabor and underneath Psalm 89:12. The name of the house expressed his wonderment at the works of God.

The façade is decorated with palm leaves and the Greek letters Alpha and Omega symbolizing the beginning and the end.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8)





His career was the subject of an academic conference entitled "Conrad Schick and His World" (February 6-7, 2023). This was hosted by Jerusalem's Albright Institute of Archaeology and Paulus-Haus in Conjunction with the University of Haifa and its Zinman Institute of Archaeology; Kinneret College and its Zev Vilnay Chair for the Study of the Knowledge of the Land of Israel and its Archaeology; the German Association for the Holy Land (DVHL) and the German Protestant Institute of Archaeology in the Holy Land (DEI). Scores of scholars from Israel, Jordan, Britain, the United States, Germany and Denmark and many more followed the proceedings on zoom.

What is the significance of the work of this man from the 19th century and why does it still engage the interest of such a broad range of scholars in our time? To begin with he was a man whose contacts embraced all those living in Jerusalem, Jews, Muslims, and Christians alike. The Biblical reference over the entrance to his house refers to a family camping trip to the Galilee and the site of Jesus's transfiguration.

Conrad Schick's materials in the archives of the Palestine Exploration Fund in London is of immense value in studying ancient Jerusalem. He dealt with key sites such as the underground passages below the Temple Mount, the site of the Antonia Fortress or the Northern Aqueduct and the Pool of Hezekiah which are inaccessible today for investigations. While many of his papers remain unpublished the PEF published about 220 of his papers, mostly on Jerusalem which was a major achievement for a scholar at that time. Due to Schick's contacts, he had unrestricted access to many places other Europeans at that time could not think about. His friends included Major-General Charles "Chinese" Gordon who identified the Garden Tomb. In 1874 Schick was the first scholar to publish a description of the Garden Tomb. In fact, the alley leading to the entrance of the Garden Tomb is named after him. The Ottoman Government official Yusuf Effendi Al-Khalidi (1842-1906) was a friend as was Rabbi Meir Auerbach (1815-1878), the Ashkenazi Chief Rabbi of Jerusalem. In fact, the Rabbi in 1874 commissioned Schick to draw up the blueprint for Mea Shearim. He also received a Firman (Royal Mandate) as official modeler for Sultan Abdulaziz Han bin Mahmud (1830-1876) and thus he was able to conduct research on the Haram-a-Sharif (Temple Mount) in 1872 and its underground passages, cisterns and tunnels which were off limits to other Western scholars. He was involved in the discovery and initial study of the Siloam inscription describing how the Siloam tunnel was constructed in the days of King Hezekiah of Judah.

He also designed many 19th century buildings in Jerusalem, some of which are still standing. In 1887 he designed the Unity of the Brethren Lepers Hospital Jesus Hilfe since 1885 it was led by his son-in-law Dr. Adalbert Einsler (1848-1919). This is a landmark building which was later the Hansen Government Hospital for Lepers and now houses an art and culture center which is located in Talbiya not far from the AMI Center. He also designed St. Paul's Anglican Chapel in Jerusalem which is now St. Paul's Church and the German Deaconesses Hospital which is today the Eastern wing of Bikur Holim Hospital on the Street of the the Prophets in Jerusalem.

Conrad Schick was born in Bitz, Kingdom of Wurttemberg. After completing his studies in Theology in Basel, Switzerland he was sent by the St. Chrischona Pilgrim Mission based in Bettingen near Basel at the age of 24 to Jerusalem. When he arrived in Jerusalem, he realized the people living there needed medical care and employment.

Understanding the financial difficulties faced by the Saint Chrischona Pilgrim Mission led him to work in the missionary enterprises of the Anglo-Lutheran Joint Bishopric of Jerusalem headed by Bishop Samuel Gobat. He used his carpentry skills to teach in the house of industry run by the London Society for Promoting Christianity Amongst the Jews. For many decades he headed the "House of Industry" at the Christ Church devoted to its institute for vocational training. The vocational training program was located in a building near the Damascus Gate which locals still refer to as Dar Schick (Schick House). He promoted the concept that people should earn a living from their work rather than depend on charity. For those wondering if this program had any lasting effect, he established the entire industry of producing olive wood objects, for the souvenir trade.

Utilizing his woodworking skills, he created elaborate models. The most elaborate was a model of the Haram-a-Sharif (Temple Mount) crafted for the Ottoman Pavilion at the 1873 Vienna World's Fair. The model which was 3 x4 meters did not find a buyer after the end of the World's Fair. It was housed at the Chrischona Mission near Basel for 138 years. It was recently purchased by Christ Church in 2011 located in the Old City of Jerusalem. Schick's Patron King Charles I of Wurttemberg purchased a second model but preferred his models of the Biblical Tabernacle and the Ark of the Covenant which he produced. He was so happy with his purchase that he raised Schick to the ranked of Royal Wurttemberg Hofbaurat (Privy Construction Councilor) this was the equivalent of Knighthood.



Concerning Schick's archaeological discoveries, they have passed the test of time in the 122 years since he departed this world. He disputed the claim prevalent in his time that Jesus entered Jerusalem on Palm Sunday through the Hulda Gate. He preferred the more direct route through the Golden Gate. In a time when there was no ground-penetrating radar he correctly identified many of Jerusalem' ancient ruins including correctly identifying the city's Second Wall.

His legacy is enormous and few people have made such a lasting impact on Jerusalem. We can say of him in the words of King Solomon.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13)

Join our AMI Jerusalem Center tour in November in cooperation with Sar-El Tours!

We would like to encourage our friends to attend a Study tour here in Israel with AMI Jerusalem Center and Sar-El Tours from November 8-17, 2023.

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Psalms 48:2)

Jerusalem is a unique and exciting place to experience the past, the present and the spiritual future of humanity. There are new and exciting realities and new archaeological discoveries to explore. The Bible comes alive and it is possible to explore ancient wisdom from the Bible which speaks to us today and modern cutting-edge technology from Israel such as drip irrigation and green energy. People coming here will receive unique spiritual blessings which speaks to us today and insights. Jerusalem is the spiritual center of the universe.

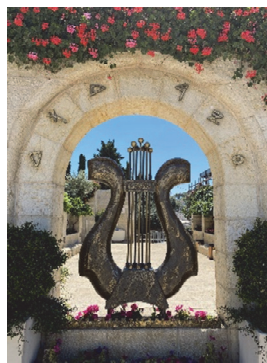
We want our friends to experience the blessings for visiting the Land of the Bible and bringing its rich spiritual treasures home with them and making it part of their lives.

The tuition fee is \$2,300. - U.S. Dollars per person in a shared room (single supplement \$1,300. - U.S.D.) payable to Sar-El tours, which includes the land arrangements: the Cassia Jerusalem Hotel & Lavi Hotel in the Galilee, two meals a day, guide, bus and entrance fees to all sites listed in the program.

The tuition fee does not include: Round-trip airfare from your country and transportation costs from the Ben Gurion Airport to your hotel in Jerusalem, lunch, tips and personal expenses. Each participant should bring \$150.- U.S. Dollars in cash to cover tips for the bus driver, guide and hotel staff during the course of the stay payable upon arrival to the AMI staff.

For more information contact our office concerning this special event. Please register now as space is limited.

Wishing you many blessings,
Daniel Gwertzman & the AMI Center staff



Bank Account Information :

UBank, Keren Hayesod St. 32, Jerusalem, Israel

AMI Jerusalem Center, Account No. 33133-3, IBAN: IL78026288000000331333, BIC: FIRBILIT



AMI – Jerusalem Center for Biblical Studies and Research

International Headquarter: 25 Hovevei Zion St., P.O.Box 4443, Jerusalem 9104302

Phone +972 2 6312 800 ✪ jerusalem@amijerusalemcenter.org