

Immer (Person)

The name Immer (MT *ʾImmēr*; LXX usually Ἐμμῆρ; Neh 7:61 ἰεμῆρ) meaning “lamb,” belongs to the group of personal names derived from names of animals (Noth: 230). The name is predominantly attested in texts from the post-exilic period (seven occurrences in Ezra; Nehemiah; Chronicles; the earliest context is Jer 20:1). Historically, the name is clearly related to a family of Aaronite priests in the Second Temple Period that may well have roots in pre-exilic times. The name (which could also be read *ʾĀmār*) occurs also on an ostrakon from Samaria from the 8th century BCE (Renz/Röllig: 97).

Bibliography: ■ Noth, M., *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (BWANT 46; Hildesheim 1980 [= Stuttgart 1926]). ■ Renz, J./W. Röllig, *Handbuch der althebräischen Epigraphik*, vol. 1: *Text und Kommentar* (Darmstadt 1995).

1. Father of Pashhur

Jeremiah 20:1 mentions Immer as the father of the priest Pashhur. The latter punishes Jeremiah for prophesying exile (20:2), which provokes further prophecies against him (20:3–6). Immer could either be referred to as a distant priestly ancestor of Pashhur or to his father.

2. Aaronite Priest

According to 1 Chr 24:1–19, the duties of the Aaronite priesthood are organized by lot under King David. Immer receives the sixteenth lot (24:14) out of twenty-four descendants of Aaron (sixteen sons of Eleasar and eight sons of Itamar, 24:4). Based on this text, the priestly course of Immer is mentioned in calendrical documents from the DSS (twenty occurrences, partly reconstructed, in 4Q319; 4Q320; 4Q321; 4Q321a; 4Q324; 4Q325; 4Q328; 4Q329; 4Q329a; Talmon: 111). Moreover, the twenty-four priestly courses were commemorated in inscriptions in ancient synagogues as well as in liturgical poems (*piyyutim*) in late antiquity (Hachlili: 527–30).

Bibliography: ■ Hachlili, R., *Ancient Synagogues: Archaeology and Art* (HdO 105; Leiden 2013). ■ Talmon, S., “Calendars and Mishmarot,” *EncDSS* 1 (2000) 108–17.

3. Ancestor of Postexilic Priests

The “descendants of Immer” are one of four priestly families (with Jeshua, Pashhur, and Harim) who return from exile according to Ezra 2:36–39 (1 Esd 5:24–25) par. Neh 7:39–42. 1052 people are said to belong to this group (Ezra 2:27 par. Neh 7:40). From among the “descendants of Immer,” Hanani and Zebadiah are reported to have sent away their foreign wives (Ezra 10:20; 1 Esd 9:21 adds “Maaseiah and Shemaiah and Jehiel and Azariah”).

4. Ancestor of Amashsai/Maasai

Immer is mentioned as an ancestor in two related lists of priests inhabiting Jerusalem after the exile in Neh 11:10–14; 1 Chr 9:10–13. While in Neh 11 he appears as the father of Meshillemoth and the grandfather of Amashai in the fourth generation (11:13), he is the father of Meshillemith and the grandfather of Maasai in the fifth generation according to 1 Chr 9:12. The differences could partly result from errors in textual transmission of these lists (Klein: 263–64, 272–73; Knoppers).

Bibliography: ■ Klein, R. W., *1 Chronicles: A Commentary* (Hermeneia; Minneapolis, Minn. 2006). ■ Knoppers, G., “Sources, Revisions, and Editions: The Lists of Jerusalem’s Residents in MT and LXX Nehemiah 11 and 1 Chronicles 9,” *Textus* 20 (2000) 141–68.

5. Father of Zadok

“Zadok son of Immer” is mentioned among those who repair Jerusalem’s city wall (Neh 3:29) immediately after “the priests” who were working “above the Horse Gate” (3:28). Here again, Immer may be referred to as the priestly ancestor and not the immediate father of Zadok.

6. Amar

First Esdras 5:36, a very free and expanding translation of Ezra 2:59, reads the consonants ^ʿ-m-r with the vocalization Αμϱϱ (Vaticanus even has Αλ-λϱϱ) and interprets what in Ezra 2:59 par. Neh 7:61 appears to be the name of a location as a personal name.

Dominik Markl