LUTHER'S FIRST EDITION OF THE PENTATEUCH*

KENNETH A. STRAND
Andrews University

The Adventist Heritage Center in the James White Library of Andrews University is fortunate to have in its collection a very good copy of the first edition of Martin Luther’s German translation of the Pentateuch, the first section of the Reformer’s German OT.¹ This volume was included as a part of two major donations

¹The collections of primary source materials referred to in the following notes are abbreviated as follows:

*LW—The American Edition of Luther’s Works (Philadelphia and St. Louis, 1955-)

*SW—Selected Writings of Martin Luther (Philadelphia, 1967)

*WA—Weimar Edition of Luther’s works (Weimar, 1883-1983). In addition to WA as an identification for the volumes containing general treatises, sermons, etc., the following abbreviations are used for the volumes in the several other subdivisions of this massive collection: WA-Br, Briefwechsel; WA-DB, Deutsche Bibel; and WA-TR, Tischreden.

Three volumes containing successive portions of the OT up to the prophets appeared within a period of less than two years: The Pentateuch, 1523; Joshua-Esther, 1524; and Job-Ecclesiastes, 1524. Because of various time-consuming interruptions—including the Peasants’ Revolt, the Sacramentarian Controversy, the “Visitation” program in Saxony, preparation of certain liturgical materials and the catechisms, and periods of debilitating illness—Luther was delayed in his work on the major and minor prophets, a completed edition of which did not appear until 1532. In the interim, however, his translations of several of these prophetic books were published, as follows: Habakkuk in 1526, Zechariah and Isaiah in 1528, Daniel in 1530, and also Ezekiel 38-39 in 1530. Luther completed translating the OT Apocrypha from 1532 through 1534 (his translation of the Wisdom of Solomon had already appeared in 1529), so that the first edition of his complete German Bible—the OT canonical books, the OT Apocrypha, and the NT—finally came from the press in 1534.

In the meantime, Luther continued to “update” his translation of the Bible portions already printed, and in addition he produced separate editions of the Psalter in 1524, 1528, and 1531—the last two being rather thorough revisions. All the while, Luther continued his theology lectures at the university, a heavy load of preaching, the writing of a variety of works, a massive correspondence, and other routine activities.
of Reformation source materials provided by Mr. and Mrs. James C. Trefz of Silver Spring, Maryland, more than two decades ago.²

It was while the first edition of Luther’s German NT, the famed “September Bible,” was in the hands of the printer between May and September of 1522³ that Luther immersed himself in the task of translating the OT. By December he had completed the manuscript, and the printed Pentateuch appeared early in 1523, with Melchior Lotther of Wittenberg as the printer. (For the title, see Plate 1, below.) By the time this volume came from the press, the Reformer, in typical Luther style, had begun to work arduously on the second section of his OT translation.⁴ His plan for dividing the OT into several volumes apparently grew out of his recognition that the entire OT printed in large folio format would yield a volume too cumbersome and costly for widespread use, especially among the masses of common people.⁵

1. Luther’s Translation Task

Luther’s task as a translator of the Pentateuch and the rest of the OT embraces a number of relevant and related considerations. First of all, how capable was he of dealing effectively with both the Hebrew “host language” and the German “receptor language”? Then further, what tools and other sources of help did he have at hand? What were his goals, procedures, and the kinds of difficulties he encountered in his work? Finally, what may be said concerning the magnitude of his achievement?

²This funding from the Trefzes made possible the acquisition of an almost complete set of the comprehensive standard Weimar edition of Luther’s works (1883-1983), except for some few of the more recently published volumes. It also provided for all but two of the forty-seven Reformation-era Flugschriften in the Heritage Center. A “Catalogue” of this pamphlet collection, prepared by Mary Jane Mitchell, appeared in AUSS 24 (1986): 83-112, and was also issued in separate binding. The Trefzes provided a substantial subsidy, too, toward helping defray the expense of printing this Catalogue.

³The publication date for this edition is given as 21 September 1522, but the volume may actually have come from the press a few days earlier.

⁴See n. 1, above.

⁵His intent to subdivide the OT into separate parts is indicated in his letter of 3 November 1522 to George Spalatin (WA-Br 2:613-614, no. 546). Undoubtedly Luther had in mind OT sections close in trim size to his huge folio “September Bible.”
Luther's Qualifications as a Translator

It is well established that Luther's OT translation is based on the Biblical text in the original Hebrew language and that Luther had considerable expertise in this language when he began work on the Pentateuch. His use of Hebrew, in at least an elementary way, was manifested as early as his lectures on Peter Lombard’s Sentences at the University of Erfurt from 1509 to 1511, and it seems evident that he was then using Johann Reuchlin's Rudiments of Hebrew (De rudimentis Hebraicis), published in Pforzheim in 1506 and consisting of a two-volume lexicon plus a one-volume grammar. When Reuchlin's Hebrew text of the seven "Penitential Psalms" appeared in 1512, Luther soon made use of it too, referring to it as early as the summer of 1513 in his scholia to Psalm 4. Moreover, in 1517 he issued a German exposition of these seven psalms, and began a translation of them as well. From 1518 (or early 1519) to 1521, he lectured a second time on the Psalter, now using the Hebrew text as the basis and revealing considerable competence in Biblical Hebrew as he did so. But the best and most direct evidence of his high level of expertise in the Hebrew language by 1522 and onward is the keenness he demonstrated, while producing his OT translation, in detecting the precise nuances in the Biblical text, even to the extent of grasping various ones missed by the Vulgate, the LXX, and Nicholas de Lyra.

This significant command of the Hebrew "host language" was, however, only the first of two basic areas of expertise that

6Scholia were a lecturer's somewhat lengthy comments or annotations on the text. These were frequently kept in separate "notebooks," except when printers provided special "teachers' editions" of the Biblical text with considerable "white space" on each page for such annotations. The shorter marginal or interlinear notes were called "glosses."

7J. M. Reu, Luther's German Bible (Columbus, OH, 1934), p. 118, refers to Luther as having "gained a thorough mastery of the Hebrew language" by the time the Reformer began this series of lectures.

8In Luther's Foreword in the Pentateuch edition here under consideration, he states that "the translators of old, even Jerome, made mistakes in many passages" (unnumbered leaf 6, recto; English translation in SW 4:389). In other settings he made similar comments about de Lyra and the Latin and Greek translations (see, e.g., the excerpts from Von den letzten Worten Davids and from Tischrede no. 1040, given in Reu, pp. 264, 268).
Luther needed for translating the OT, the other being a broad, comprehensive, in-depth grasp of German. But to have expertise in the German language of Luther’s day was no small achievement. The type of linguistic variations common even today within any of the world’s major languages because of geographical barriers and differences in occupation and social status are only partially indicative of the nature and magnitude of Luther’s problem. Within the boundary of the German lands themselves (exclusive of other German-speaking regions) there existed at that time three major German-language groups or clusters: Upper High German in the South,9 Middle High German in the central regions,10 and Low German in the North and Northwest,11 each with its own variations and admixtures. When one adds to this a remarkable inconsistency in grammar and particularly in orthography (the latter often noticeable within the very same writings!), coupled with the absence of the kind of lexical and other tools that would be useful in clearing up the confusion, one can begin to appreciate the stupendous task facing Luther. It was the kind of task that led him to declare in the Foreword to his Pentateuch volume, “I thought I was well educated. . . . but now I see that I cannot handle even my own native German tongue. Nor have I read, up to this time, a book or letter which contained the right kind of German.”12

Nevertheless, as J. M. Reu has pointed out, Luther had a high level of linguistic ability and also the very type of extensive exposure to German language variations that would be of vital importance to him as a translator. By wide travel in the German lands, he had gained a firsthand acquaintance with the kinds of German

9With variations in Bavaria, Swabia, and other areas near the upper Rhine and the headwaters of the Danube.

10The language type used in Saxony, including the Saxon court. It had rather broad usage, as well, as the official language in German diplomatic circles; and, moreover, it was the language type into which the medieval High-German printed editions of the complete Bible have been classified—editions that came from presses as far removed from each other as Strassburg along the middle Rhine, Nuremberg, and even Augsburg. For details concerning these Bibles, see Kenneth A. Strand, German Bibles Before Luther (Grand Rapids, MI, 1966).

11The language used throughout a broad area in the German lands, including Lübeck and Rostock on the shores of the Baltic, Cologne and its environs, and even locations having relatively close proximity to Saxony. This variety of German—particularly in its so-called “West Low-German” form (used in the areas along the lower Rhine)—was in many respects much like the Dutch language.

12On unnumbered leaf 6, recto; English translation in SW 4:390.
used in all the major language areas, and, moreover, he had had significant in-depth contact with a broad spectrum of German people from various quite-divergent walks of life.¹³

Luther's Tools and Other Sources of Help

When Luther began translating the Pentateuch, several printed editions of the Hebrew OT, as well as various manuscript copies, were in circulation, and it appears that from among these the basic text he chose to use was the edition of Jean Gerson published in Brescia in 1494.¹⁴ This was supplemented with Hebrew Bible manuscript materials, a copy of the Latin Vulgate, and a copy of at least one of the pre-Lutheran German Bibles.¹⁵ Luther also consulted the commentaries of Nicholas de Lyra and works by other expositors, Reuchlin's Rudiments, and an edition of the LXX, probably the one published in Venice in 1518.

In spite of his own excellent qualifications as a translator and the variety of tools to which he had ready access, Luther felt the need, as well, for assistance from experts, such as Philip Melanchthon and Matthew Aurogallus, colleagues at the University of Wittenberg.¹⁶ There were instances, too, when he and these collaborators sought even wider counsel, requesting aid, for instance, from George Spalatin at the court of Elector Frederick. Some specific

¹³Reu, pp. 140-142.

¹⁴Gerson, a French scholar and chancellor of the University of Paris, flourished in the late fourteenth and early fifteenth centuries (d. 1429). Two other printed editions of the NT circulating in Germany by 1520 were the Soncino edition of 1488 and Daniel Bomberg's Rabbinic Bible published in four parts in Venice in 1517-18. The massive Complutensian Polyglot, printed in Alcala, Spain, between 1513 and 1517 and published with Pope Leo X's sanction in 1520, was probably not well known in Germany in the early 1520s.

¹⁵Scholarship has been divided as to whether the Zainer Bible of ca. 1475 or the Koberger Bible of 1483 was the one that Luther had in hand. See my discussion in the "Historical Introduction" to Luther's "September Bible" in Facsimile (Ann Arbor, MI, 1972), p. 7. Actually, he may have had a copy of both editions before him as he worked on the OT; but, in any case, the two editions contain basically the same text, as does also the whole series of pre-Lutheran High-German editions from the Mentel Bible of ca. 1466 to the Silvanus Otmar Bible of 1518. This text represents a translation from the Vulgate, not from the Hebrew.

¹⁶Luther's mention of these two co-workers in a publication of 1530 is quoted below (reference is given in n. 20). It is noteworthy, too, that in his Foreword to the Pentateuch, Luther points out that he has "not worked at this [translation task] alone," but has "used the services of anyone" whom he could get (unnumbered leaf 6, verso; English translation in SW 4:390-391).
examples of the help requested from Spalatin will be mentioned later in this essay.

Luther's Goals, and Difficulties He Encountered

Luther's basic aim for his translation was to put the Bible text into a clear and forceful, yet simple, German that would open up Scripture in a meaningful way to the masses of German-speaking people. In essence, this objective consisted of two related and intertwining goals: (1) to render God's word faithfully; and (2) to provide a translation using good, readily understandable German. These goals he stated and amplified on numerous occasions—in correspondence, prefaces to Bible books, table talks, and various treatises.\textsuperscript{17} To achieve them was no simple matter, however, for the Hebrew language is by no means \textit{exactly} translatable into German, and Luther's search for the best idiomatic equivalents was frequently an elusive task.

As indicated earlier, there were occasions when Luther and the experts assisting him in Wittenberg were so stymied that they sought aid from Spalatin at the Elector's court. In one such case, Luther asked Spalatin for information concerning certain of the unclean game animals, birds, and reptiles mentioned in Lev 11.\textsuperscript{18} On another occasion, he sought help in finding the best German equivalent for certain words or phrases in several passages in the book of Genesis.\textsuperscript{19}

Indeed, in his effort to achieve effective communication, Luther spared no pains. Later, in reminiscing on the difficulties encountered when translating Job, he commented, "Master Philip, Aurogallus, and I labored so, that sometimes we scarcely handled three lines in four days."\textsuperscript{20} Although Job was undoubtedly the most

\textsuperscript{17}Cf., e.g., \textit{WA-Br} 1:38 (letter to Scheurl on 6 May 1517) and \textit{WA-Br} 2:490 (letter to Spalatin on 30 March 1522). A large number of table talks touching this matter are scattered throughout the various volumes of \textit{WA-TR}, but have been conveniently collected and topically arranged in an English translation by Reu, pp. 265-270 (a few also appear scattered throughout vol. 54 of \textit{LW}). Luther's treatises, \textit{Sendeschreiben vom Dolmetschen} (1530), \textit{Summarien über den Psalter und Ursachen des Dolmetschens} (1533), and \textit{Von den letzten Worten Davids} (1543) provide rather extended discussions of the Reformer's translation objectives and principles.

\textsuperscript{18}\textit{LW} 49:19-20, postscript in letter no. 127.

\textsuperscript{19}\textit{WA-Br} 2:625-626, letter no. 553.

difficult of the OT books for Luther to translate, his similar great
care and tedious search for the most appropriate German expres-
sions to convey the meaning of the original text are in evidence for
other parts of the OT as well.\textsuperscript{21} The length to which he would go
to assure such precision is exemplified in a fascinating approach he
took in connection with the Pentateuch. In order to be better
equipped for his treatment of the sacrificial procedures described
therein, he visited a butcher, watched the man slaughter several
sheep, and inquired as to the identification of the various anatomical
parts.\textsuperscript{22}

\textit{Luther's Achievement as Bible Translator}

And what may we say about Luther's achievement in providing
his German Bible translation? Perhaps the words of Albert
Hyma provide as good an assessment as any:

One of his [Luther's] most important labors was the trans-
lation of the Bible into virile German. Although fourteen editions
[of the complete Bible] had already appeared in High German
and four others in Low German, Luther was the first to produce a
translation that met the demands of the masses. He literally pro-
duced the modern language of Germany. Being situated in the
center of the German-speaking countries, about half-way between
North and South, and also between East and West, he was des-
tined to become a tremendous figure in the field of philology. . . .

It is remarkable that Luther's most important contribution to
the making of German civilization in modern times has been
treated with indifference on the part of many theologians and
even historians. His creation of modern High German is a tre-
mendous feat, worthy of untold eulogy.\textsuperscript{23}

Were Hyma alive today, he would undoubtedly rejoice to see
the recognition that Luther has begun to receive in recent years for

\textsuperscript{21}The original manuscript copies carrying Luther's notations in his own hand
are extant, e.g., for the second and third parts of the OT (see n. 1, above); and these
contain a profusion of words and phrases crossed out and replaced, often several
times for the very same word or phrase! Other lines of evidence are the changes
occurring in successive editions of his Bible (or portions thereof) and the protocols
extant for some of the more formal work of revision in the 1530s to 1540s.

\textsuperscript{22}The account is reported by Johannes Mathesius in his thirteenth sermon on
Luther's career and is given on p. 316 in the edition of Georg Loesche.

\textsuperscript{23}Albert Hyma, \textit{Martin Luther and the Luther Film of 1953} (Ann Arbor, MI,
1957) and its reprinted edition entitled \textit{New Light on Martin Luther} (Grand Rapids,
his remarkable contribution to the German language and to Ger-
man culture in general. It is a contribution that even received ac-
claim from the government of the German Democratic Republic in
connection with the quincentennial celebration of Luther's birth.

There was, however, also the more immediate recognition that
the Reformer received through the amazing popularity that his
translation gained during his own lifetime. This was particularly
ture of the NT, which was repeatedly reprinted in a quick and
continuous succession of editions. Even separate parts of the OT
enjoyed a considerable degree of success in this regard.

2. Description of the First Edition
of Luther's German Pentateuch

A few comments are now in order concerning the format and
content of the first edition of Luther's German Pentateuch. The
volume itself is a large folio publication containing some 148
leaves (147 in the Heritage-Center copy, as indicated below), plus
eleven unnumbered insert leaves containing full-page woodcut pic-
tures. The printed page is single-column and typically measures
from about 23 to 24 cm. in length (including running heads and
subscript "catch-words") and 13 cm. in width (plus occasional
marginal notes 2.7 cm. wide). The trim size of the Heritage-Center
copy is approximately 28.5 by 19.5 cm.

Hyma, one of the most outstanding and renowned Reformation specialists of
our era, died in 1978.

This "jubilee year" was 1983. Concerning the honor rendered Luther in the
German Democratic Republic, see Kenneth A. Strand, "Current Issues and Trends

It is known, e.g., that no fewer than 87 editions of the NT in High German
and some 19 in Low German were printed within the first twelve years of the initial
publication (i.e., by the time of the appearance of Luther's complete Bible in 1534).
It is estimated that these various editions amounted to more than 200,000 copies. See
E. Zimmermann, "Die Verbreitung der Lutherbibel zur Reformationszeit," Luther
Vierteljahrschrift der Luthergesellschaft 16 (1934):83.

Cf. WA-DB 2:218-221 for descriptions of two further Wittenberg editions of
the Pentateuch which appeared in 1523. The Psalter was especially popular and was
printed as a separate work in 1524, in addition to its inclusion in Luther's third
portion of the OT published the same year (cf. n. 1, above). From 1524 through 1527
some twelve editions of this Psalter came from presses in various places, as noted in
WA-DB 2:278-438.
General Contents of Luther's Pentateuch

The contents of this first volume of Luther's OT translation are as follows: The title-page is on the recto of the first leaf (see Plate 1), followed immediately by a “table of contents” on the verso of that leaf (see Plate 2). This listing of contents contains all the OT canonical books plus the so-called “OT Apocrypha.” The fact that the Apocryphal books are unnumbered sets them apart as distinct from the OT canonical writings.

A ten-page “Foreword” (“Vorrede”) begins on the recto of the second leaf (see Plate 3), and serves as an introduction to the entire OT, to each of the Pentateuchal books, and to Luther’s translation procedures (the last item having been already mentioned above). At the conclusion of this Foreword, there occurs at the bottom of the verso of the sixth leaf a woodcut depiction of a coat of arms showing a serpent on a cross. This woodcut measures approximately 8.0 cm. in height by 5.5 cm. in width.

Next comes the Biblical text itself, embracing the five books of Moses (there are no special prefaces to the individual books). Up to this point the leaves (i.e., the first six) are unnumbered, but the text of Genesis through Deuteronomy carries leaf numbers. These are in the upper right corner of the rectos and in the same line as the running heads (see Plate 4). There is no numbering on the versos—a rather general practice in the fifteenth and sixteenth centuries. The numbered leaves are I through CXXXX, with text material on all pages from the recto of I through the verso of CXXXX, except for a blank page after the conclusion of Genesis (leaf XXXVI verso) and another at the end of Numbers (leaf CXIV verso).

Immediately following the close of the Biblical text, this copy has one unnumbered leaf printed on both sides with a list of comments or corrections. The leaf has a trim size slightly smaller than the rest of the pages and gives the appearance of having been “tipped in.” The total leaf count for this copy is thus 6 unnumbered leaves, plus 140 numbered leaves, plus 1 unnumbered leaf, for a total of 147 leaves. A second concluding unnumbered leaf is lacking. This leaf is a blank leaf, and hence no textual material has been left out in this Heritage-Center copy.

Woodcut Pictures

At the beginning of the Vorrede and of each of the five Bible books there is a pictorial woodcut initial (see Plates 3 and 4). The
one for the Vorrede is, however, repeated at the beginning of Deuteronomy, so that there is a total of six pictorial initials showing five different scenes. These woodcut initials vary slightly in their measurements from about 7.0 by 5.7 cm. up to about 7.2 by 6.0 cm.

Full-page woodcut pictures occur, as mentioned earlier, on eleven unnumbered insert leaves, there being but one such woodcut on each leaf, and thus a total of eleven pictures. These are inserted at appropriate places to correspond with items mentioned in the text of the books of Genesis and Exodus. There are no full-page pictures for Leviticus, Numbers, or Deuteronomy. Interestingly, the woodcuts vary in the direction they face, with some facing the preceding printed page and others having the blank side of the leaf come first. The procedure of having unnumbered insert leaves for the woodcuts is rather unusual, and the next Lothber Wittenberg edition utilized the more common practice of including its full-page woodcuts on the regularly printed and numbered leaves.

The contents of the woodcut pictorial representations are as follows:

1—The Flood and Noah’s Ark
2—Abraham Restrained from Sacrificing Isaac
3—Jacob’s Dream of a Ladder Reaching to Heaven
4—Joseph Interpreting Pharaoh’s Dream
5 through 10—Various Depictions of the Israelite Tabernacle Complex and Its Furnishings
11—Aaron in the High Priest’s Attire

Some of these pictorial woodcuts are shown herein in facsimile reproduction, beginning with Plate 5, below. It should be noted that these reproductions, as well as those in Plates 1-4, are in substantially reduced size. The actual measurements of the full-page pictorial woodcuts vary from approximately 23.5 by 16.0 cm. down to about 22.5 by 14.5 cm., and in one case—#9, a picture of the laver and altar of burnt offering—only 22.0 by 13 cm. (still, of course, a significant size). The woodcut border surrounding the title on the title-page (see Plate 1) measures larger than any other printed page, its dimensions being 25.6 by 16.3 cm.
### Die heilige des alten testamentes XXIII.

2.Das andrer buch Moses 2. Exodus.
17. Spruch Salomonis 17. Proverbia.
5. Das buch der weiss 5. Zakkia.
7. Nachebuch
Vorrede Martini Luther.

As alte testament halten etliche geringe als das dem Judischen volle alleine gegeben und nu fort aus ey/und nur von vergangenen geschichten schreiben / meiner / sie haben gung an neuen testament/vnd geben fur erst gesayliche hym ein alten testament zu finden / wie auch /Oigenes / Hieron. und viel hoher leute mehr gehalten haben / aber Christus spricht Johannis. 5. so schirte in der schiff / denn die selbige glot jeugnis von ihr. Und Paulus gepeuk Timoeh. er folle anbalen mit lesen der schiff / und thunet Ros. / wie das Evangelien von. Gott ynn der schiff verheffen/vnd... Lcz. 15. sagt er / Christus sei nacht von der schiff von Davids gebaut kommen / gestochen und vom todt auffzerstanden / So weyset uns auch S. Petrus meh denn ynn mal enhyndern ynn die schiff / Damit sie uns yhe leren / die schiff des alten testamentes nicht zuwachzen /tontem mit allem viels zu lesen / wory sie selbs das neue testament so machtiglich grunden und beweren durchs alte testament vi sich dann her berufen / wie auch S. Lucas act. 17. schribet / das die zu Tafelanich reglich / folgenderen die schiff / ob sichs so hielte / wie Paulus leerte. So wenig nun des neuen testamentes grund und beweyzung zuwachzen ist / so theur ist auch das alte testament zu achen / Und was ist das neue testament anders denn cyn: öffentliche predie und verandung der spruche ynn alten testament gesetzt und durch Christum eruft? 

Das aber die theinen / so es nicht besser wissen / eyn anletung und verstell ; haben / nützlich dyman zu lesen / hab ich diese vorrede nach meinem vermagen / so viel mir Gott geben / gesteller / bitt vnd warnen wirt euch / eyn irlichen frumen Ch. / daz ich nichtsfose an der cynfaltigen rede und geschichte / so ynn et / begegenwurt /tontem Zweysleiche nicht drag / wie schlecht eynmer sich an ebene toff / es sey etel-vort / weret / gerichte vnd geschichte der hohen gotlichen maztet / macht vnd weysheit / Denn das ist die schiff / die alle weyzen vnd blegen zu narten macht / vnd allerden / niem vns vnd vnn vng offenesch / wie Christus sagt / Matth. 6. Deshalb wol deyn goden durch alle farrn / und halte von dieser schiff / als von dem alten hohistenoddendestum / als von der aller reichsten und gronen / die niem mehr guug aus grunden werden mag / auff das du die gotliche weisch bert finden mugets / wolle Gott die sol aber und schlecht kunst / das er allen hohwert dempsi / Die wsubstr die windeln und die trippen finden / da Christus ymnen lige / dahren auch der Engel die bitter weys / Schlechle und geringen wird es / aber theur ist der schatz Christi / der dyment.

So wissen wir / das das buch eym gesetz buch ist / das die secten man / tomm und laffenst / vnd darunter anget etzpel und geschichten wieschi ch gesetze gehalten oder überreizm sind / gleich wie das neue testament eyn.
Das erst Buch Mose.  

Das Erst Capitel.  

anfang schuff Gott hymel vnd erden/vnd  
die erder war wust vnder leer/vnd es war  
sinster uff der tiefe/vnd der wind  
Gotts schwochet uff dem wasser.  

Und Gott sprach/Es werde liechte:  
Und es ward liechte/vnd Gott  
sah das liechte fur gut an/Das scheidet  
Gott das liechte vom sinstern/vnd  
nennet das liechte/Tag/vnd die  
sinsternis/Nacht/da ward aus  
abend vnd morgen der erstetag.  

Und Gott sprach/Es werde eine  
feste zwischen den wasser/vnd  
die fer en unter sich vnderd zwischem den wassern/Da machet Gott die  
feste/vnd scheidet das wasser unter der festen/vnd ein wasser über  
der festen/vnd es geschach also/vnd Gott nennet die festen Hymel/  
Da ward aus abend vnd morgen der ander tag.  

Und Gott sprach/Es samte sich das wasser unter dem hymel/an  
sondert erder/das man das trocken sehe/vnd es geschach also/Und  
Gott nennet das trocken/Erde/vnd die samlung der wasser nennet  
er/Meere/vnd Gott sachte es fur gut an.  

Und Gott sprach/Es lasse die erde auff geben gras vnd kraut  
das sich besamet/vnd fruchtbar beworne/das ein  
iglicher nach seiner art frucht trage/vnd habe seynen eigen samen bey  
yhn selbs/auff erden/vnd es geschach also/Und die erde lies auff geben/gras vnd  
kraut/das sich besamet/ein iglicher nach seiner art/vnd beworne die da  
fruchten vnd yhten eigen samen bey sich selbs hatten/ein iglicher  
nach seiner art/vnd Gott sachte es fur gut an/Da ward aus  
abend vnd morgen der dritte tag.  

Und Gott sprach/Es werden liechter an der feste des hymels/  
vnd scheyden tag vnd nacht/vnd seyn zu seyren/zeitungen/tagen  
vnd Jahren/vnd seyen liechter an der feste des hymels/das sie  
scheuen auff erden/vnd es geschach also/Und/Gott machet zwey groff  
liechter/Eyn groff leichte/das dem tag furstunde/vnd eyn klein  
liechte/das der nacht furstunde/dazu auch seyren/Und Gott setzet  
sie an die feste des hymels/das sie seihen auff die erde vnd dem tag  
vnd der nacht furstunde/vnd scheydten liechte vnd sinsternis/und  
Gott sachte es fur gut an/Da ward aus abend vnd morgen der vierde  
tag.  

Und Gott sprach/Es erreget sich das wasser mit wehendem von lebendigen thieren/vnd mitgenot das auff erden unter der feste des  
hymels siegelt/Und Gott schuff grosse weissfisch vnd allerley thier/  

Plate 4. Luther Pentateuch: Beginning of Genesis
Plate 5. Luther Pentateuch. Woodcut Depicting Joseph Interpreting Pharaoh's Dream

Plate 6. Luther Pentateuch. Woodcut Depicting the Tabernacle Complex