

LUTHER'S FIRST EDITION OF THE PENTATEUCH*

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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

*The 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*.

¹Three 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 4.⁶ 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.⁷ 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.⁸

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

⁶*Scholia* 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 Melancthon 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 Alcalá, 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.¹⁷ To achieve them was no simple matter, however, for the Hebrew language is by no means *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 11.¹⁸ 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.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."²⁰ Although Job was undoubtedly the most

¹⁷Cf., e.g., *WA-Br* 1:38 (letter to Scheurl on 6 May 1517) and *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 *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 *LW*). Luther's treatises, *Sendschreiben vom Dolmetschen* (1530), *Summarien über den Psalter und Ursachen des Dolmetschens* (1533), and *Von den letzten Worten Davids* (1543) provide rather extended discussions of the Reformer's translation objectives and principles.

¹⁸*LW* 49:19-20, postscript in letter no. 127.

¹⁹*WA-Br* 2:625-626, letter no. 553.

²⁰From his *Sendschreiben vom Dolmetschen*, rendered in English as "On Translating: An Open Letter," in *SW* 4:173-194. The specific statement appears in *SW* 4:180.

difficult of the OT books for Luther to translate, his similar great care and tedious search for the most appropriate German expressions to convey the meaning of the original text are in evidence for other parts of the OT as well.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.²²

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 translation 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 produced 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 destined 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 tremendous feat, worthy of untold eulogy.²³

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

²¹The 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.

²²The 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.

²³Albert Hyma, *Martin Luther and the Luther Film of 1953* (Ann Arbor, MI, 1957) and its reprinted edition entitled *New Light on Martin Luther* (Grand Rapids, MI, 1958), p. 111.

his remarkable contribution to the German language and to German culture in general.²⁴ It is a contribution that even received acclaim from the government of the German Democratic Republic in connection with the quincentennial celebration of Luther's birth.²⁵

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 true of the NT, which was repeatedly reprinted in a quick and continuous succession of editions.²⁶ Even separate parts of the OT enjoyed a considerable degree of success in this regard.²⁷

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 pictures. 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.

²⁴Hyma, one of the most outstanding and renowned Reformation specialists of our era, died in 1978.

²⁵This "jubilee year" was 1983. Concerning the honor rendered Luther in the German Democratic Republic, see Kenneth A. Strand, "Current Issues and Trends in Luther Studies," *AUSS* 22 (1984):151-155.

²⁶It 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 Vierteljahrsschrift der Luthergesellschaft* 16 (1934):83.

²⁷Cf. *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 Lotther 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.

Vorrede Martini Luther.



As alte testament halten eylich geringe / als das dem Judischen volck alleyme gegeben vnd nu fort aus sey / vnd nur von vergangenen geschichten schreybe / meynen / sie haben gnug am newen testament / vnd geben für eytel geystliche sym ym alten testament zu suchen / wie auch Origenes / Hieron. vnd viel hoher leut meh: gehalten haben / Aber Christus spricht Johannis. 1. forschet ynn der schrift / denn die selbige gibt zeugnis von myr. Vnd Paulus gepeut Timoth. er solle anhalten mit lesen der schrift / vnd thumet Ro. 1. wie das Euan gelion sey von Gott ynn der schrift verhey

ssen / vnd 11. Cor. 15. saget / Christus sey nach laut der schrift von Dauds gebürte komen / gestoben vnd vom todt aufferstanden / So weyset vns auch S. Petrus meh: denn eyn mal enhyndern ynn die schrift / Damit sie vns yhe leren / die schrift des alten testaments nicht zuerachten / sondern mit allem vleys zu lesen / weyl sie selbs das newe testament so mechtiglich grunden vnd beweren durchs alte testament vñ sich drauff beruffen / wie auch S. Lucas act. 17. schreybt / das die zu Thessalonich teglich fosscheten die schrift / ob sichs so hielte / wie Paulus lerete. So wenig nu des newen testaments grund vnd beweyfung zuerachten ist / so theur ist auch das alte testament zu achten / Vnd was ist das newe testament anders denn cyn-offentliche pœdige vnd verkündigung oer sprache ym alten testamen gesetzt vnd durch Christum erfullet?

Das aber die thenigen / so es nicht besser wissen / eyn anleyttung vnd vnterricht haben / nutzlich darynnen zu lesen / hab ich dise vorrede nach meynem vermogen / so viel myr Gott geben / gestellet / bitt vnd warnetwiltich eyn iglichen frumen Lh / das er sich nicht stoffe an der eynfeltigen rede vnd geschicht / so yhm in it begegnet / sondern zweyfele nicht dran / wie schlecht es ymer sich ansehen leß / es seyen eytel wort / werck / gerichte vnd geschicht der hohen gottlichen maiestet / macht vnd weysheyt / Denn die ist die schrift / die alle weysen vnd klugen zu narren macht / vnd alleyn den kleinen vntersam offen fehet / wie Christus sagt Matth. 11. Danumb das deyn dundel vñ fulen faren / vnd halte von diser schrift / als von dem aller hobisten edelsten bestum / als von der aller reichsten fund gruben / die niemer meh: gnug aus gegrund werden mag / auff das du die gottliche weysheyt finden mugest / welche Gott hic so alber vnd schlecht furirgt / das er allen hochmüt dampff / Die wirft die windeln vnd die trippen finden / da Christus ynnen ligt / dabyn auch der engel die hirtten weyset / Schlechte vnd geringe windel sind es / aber theur ist der schatz Christus / der darynnen ligt.

So wisse wisse nu / das dis buch eyn gesetz buch ist / das do lere vñ man thun vnd lassen sol / vnd daneben aneyget exempel vnd geschicht wie solch gesetz gehalten oder ubertreten sind / gleich wie das newe testament eyn

A ij Evangel

Das erst buch Mose.

I.

Das Erst Capitel.



Anfang schuff Gott
hymel vnd erden / vnd
die erde war wust vñ leer / vnd es war
finster auff der tieffe / vnd der wind
Gottis schwebet auff dem wasser.

Vnd Gott sprach / Es werde lie-
cht / Vnd es ward licht / vnd Gott
sah das licht fur gut an / Da scheidet
Gott das licht vom finsternis /
vnd nennet das licht / Tag / vnd die
finsternis / Nacht / Da ward aus
abend vnd morgen der erste tag.

Vnd Gott sprach / Es werde cy-
ne feste zwiffchen den wassern / vnd
die sey cyn vnterscheyd zwiffchen
den wassern / Da machet Gott die
feste / vnd scheidet das wasser vnter
der festen / von dem wasser rber
der festen / vnd es geschach also / vnd
Gott nennet die festen Hymel /
Da ward aus abend vnd morgen der
ander tag.

Vnd Gott sprach / Es samle sich
das wasser vnter dem hymel / an
sondere ortter / das man das trocken
sche / vnd es geschach also / Vnd
Gott nemmet das trocken / Erde /
vnd die samlung der wasser nennet
er / Meere / vnd Gott sahe es fur gutt an.

Vnd Gott sprach / Es lasse die erde
auff gehen gras vnd krautt
das sich besame / vnd fruchtbare
bewme / da cyn iglicher nach seyner
art frucht trage / vnd habe seynen
eygen samen bey yhm selbs / auff
erden / vnd es geschach also / Vnd
die erde lies auff gehen / gras
vnd krautt / das sich besamet / cyn
iglichs nach seyner art / vñ bewme
die da frucht trugen / vnd yhren
eygen samen bey sich selbs hatten /
cyn iglicher nach seyner art / vnd
Gott sahe es fur gutt an / Da ward
aus abend vnd morgen der dritte tag.

Vnd Gott sprach / Es werden liechter
an der feste des hymels /
vnd scheidet tag vnd nacht / vnd
seyen zu zeychen / zeyttungen /
tagen vnd iaren / vnd seyen liechter
on der festen des hymels / das sie
scheiden auff erde / vnd es geschach
also / Vnd / Gott machet zwey
grosse liechter / Eyn gros liecht /
das dem tag furstunde / vnd cyn
kleyn liecht / das der nacht
furstunde / dazzu auch sternen /
Vnd Gott setzte sie an die feste
des hymels / das sie schienen
auff die erde / vnd dem tag
vnd der nacht furstunden / vnd
scheiden tag vnd nacht / vnd
Gott sahe es fur gutt an / Da ward
aus abend vnd morgen der vierde
tag.

Vnd Gott sprach / Es errege sich
das wasser mit webenden vñ le-
bendigen thiern / vnd mit geuogel
das auff erden vnter der feste
des hymels fleuget / Vnd Gott
schuff grosse walfisch vnd
allerley thier /
das da lebt

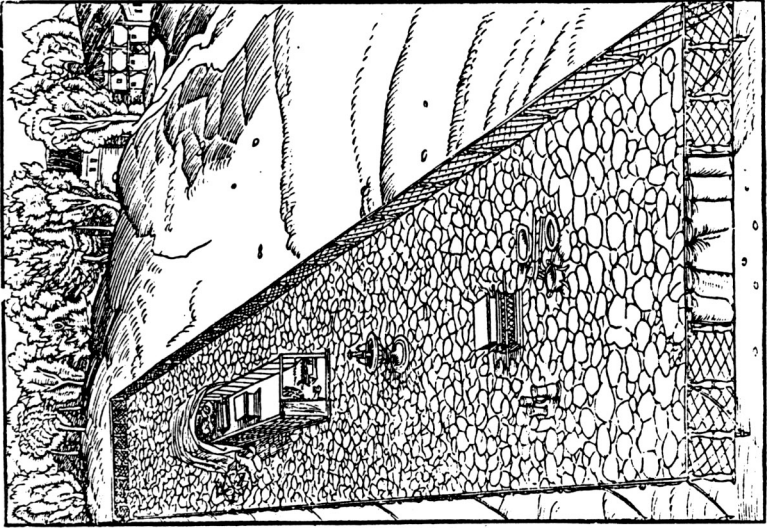


Plate 6. Luther Pentateuch: Woodcut Depicting the Tabernacle Complex

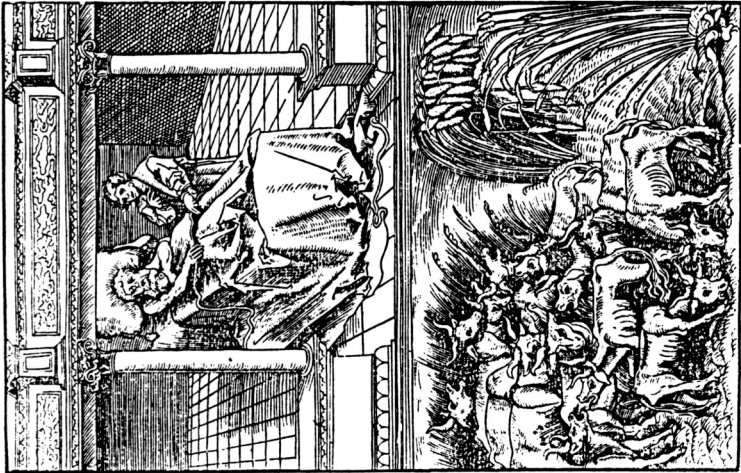


Plate 5. Luther Pentateuch: Woodcut Depicting Joseph Interpreting Pharaoh's Dream