HEXAPLA

GENESIS CHAPTER ONE

A Parallel Presentation of Five Ancient Textual Traditions

Masoretic Text (MT)
Septuagint (LXX, Codex Vaticanus)
Latin Vulgate (Jerome, 405 CE)
Syriac Peshitta (Claromontanus tradition)
Samaritan Pentateuch (SP)

Prepared as an Academic Hexaplar Document
With Critical Apparatus and Source Attestation
Based on Primary Textual Authorities

TEXTUAL SOURCES AND CRITICAL APPARATUS

I. MASORETIC TEXT (MT) — Column 1

Primary edition: Biblia Hebraica Stuttgartensia (BHS), 5th ed. Deutsche Bibelgesellschaft, Stuttgart, 1997. Editors: K. Elliger and W. Rudolph.

Preferred edition: Biblia Hebraica Quinta (BHQ), Genesis fascicle, Deutsche Bibelgesellschaft, 2004–. Ed. A. Schenker et al.

Base manuscript: Codex Leningradensis (L), dated 1008/9 CE, the oldest complete Hebrew Bible; vocalized and accented according to the Ben Asher Tiberian tradition.

Cross-reference: Codex Aleppo (A, 'Keter Aram Tzova'), c. 925 CE, Ben Asher tradition; lacunae exist in Genesis. Consulted for variants.

Consonantal tradition: The MT consonantal text descends from the proto-Masoretic tradition dominant at Qumran (approximately 60% of biblical Dead Sea Scrolls align with the proto-MT, per Emanuel Tov, Textual Criticism of the Hebrew Bible, 3rd ed., Fortress, 2012).

Note: Hebrew text presented in square-script (Assyrian/Aramaic square script) as standardized by the Masoretes. Transliteration follows SBL Academic Handbook style.

II. SEPTUAGINT (LXX) — Column 2

Primary edition: Septuaginta, ed. Alfred Rahlfs, revised by Robert Hanhart. Deutsche Bibelgesellschaft, Stuttgart, 2006 (Rahlfs-Hanhart).

Critical edition: Septuaginta: Vetus Testamentum Graecum (Göttingen Septuagint), Vol. I: Genesis, ed. John William Wevers. Vandenhoeck & Ruprecht, 1974. The definitive critical edition of LXX Genesis.

Primary manuscript: Codex Vaticanus (B, 04), c. 325–350 CE. Vatican Library (Vat. gr. 1209). The oldest near-complete LXX manuscript; primary basis for Genesis text here.

Supporting manuscripts: Codex Alexandrinus (A, 02), c. 400–440 CE; Codex Sinaiticus (S/01 ,א), c. 330–360 CE. Consulted for Genesis variants.

Papyri: Chester Beatty Papyrus VI (P. Chester Beatty VI / P967), 2nd-3rd century CE; contains portions of Genesis-Deuteronomy in early Alexandrian text.

Dating: The LXX translation of the Pentateuch was produced in Alexandria, Egypt, c. 282–250 BCE under Ptolemy II Philadelphus, according to the Letter of Aristeas. This makes the LXX Pentateuch approximately 1,000 years older than Codex Leningradensis.

Scholarly authority: John William Wevers, Notes on the Greek Text of Genesis, SBL Septuagint and Cognate Studies 35. Scholars Press, 1993. Karen Jobes and Moises Silva, Invitation to the Septuagint, 2nd ed., Baker Academic, 2015.

III. LATIN VULGATE — Column 3

Primary edition: Biblia Sacra iuxta Vulgatam Versionem, 5th ed. Ed. Robert Weber and Roger Gryson. Deutsche Bibelgesellschaft, Stuttgart, 2007.

Critical edition: Biblia Sacra Vulgata, Editio Critica Maior, Vol. I: Genesis, ed. Bonifatius Fischer et al. (Stuttgart: Württembergische Bibelanstalt / Deutsche Bibelgesellschaft).

Translator: Jerome (Eusebius Sophronius Hieronymus, c. 347–420 CE) translated the Vulgate Old Testament primarily from Hebrew (iuxta Hebraeos), completed c. 390–405 CE. Jerome's Genesis translation drew on both his knowledge of the Hebrew MT tradition and consultation with Jewish scholars in Palestine.

Base manuscripts: Codex Amiatinus (A), c. 700–716 CE; Wearmouth-Jarrow scriptorium, England; the oldest complete Vulgate Bible. Codex Fuldensis (F), c. 541–546 CE. Both are primary witnesses.

Note on translation philosophy: Jerome's Vulgate departs from the earlier Vetus Latina (Old Latin) translations which were based on the LXX. Jerome's work is thus an important independent witness to the Hebrew tradition in late antiquity.

IV. SYRIAC PESHITTA — Column 4

Primary edition: The Old Testament in Syriac According to the Peshitta Version, Part I fascicle 1: Preface; Genesis–Exodus, ed. T. Jansma and M. Goshen-Gottstein. Peshitta Institute, Leiden / Brill, 1977. (Leiden Peshitta)

Critical edition: The Peshitta Institute, Leiden University. Online critical apparatus available through SEDRA/CAL databases (Comprehensive Aramaic Lexicon Project, Hebrew Union College).

Base manuscript: Codex Ambrosianus (Milan, Biblioteca Ambrosiana, B.21 inf.), 6th-7th century CE; photographic facsimile published by A. M. Ceriani (1876–1883). The primary manuscript for the Leiden Peshitta.

Language and script: Classical Syriac (Aramaic dialect); Estrangela script. Peshitta text presented here in transliteration following SBL Syriac romanization conventions for accessibility.

Translation origin: The Peshitta Pentateuch is widely dated to the 1st–2nd century CE; its translators were likely Jewish or Jewish-Christian communities in the Syro-Palestinian region. The Peshitta Genesis closely follows the MT Hebrew while showing occasional harmonizations with the LXX and Targum traditions.

Scholarly authority: Michael P. Weitzman, The Syriac Version of the Old Testament: An Introduction. Cambridge University Press, 1999. Konrad D. Jenner et al., eds., The Peshitta: Its Use in Literature and Liturgy. Brill, 2006.

V. SAMARITAN PENTATEUCH (SP) — Column 5

Primary edition: The Samaritan Pentateuch: An Introduction to Its Origin, History and Significance for Biblical Studies, by Bruce K. Waltke. Society of Biblical Literature, Dissertation Series 2, 1965. The standard academic introduction.

Critical text: August Freiherr von Gall, Der Hebräische Pentateuch der Samaritaner, 5 vols. Alfred Töpelmann, Giessen, 1914–1918. The fundamental critical edition of the SP.

Digital edition: Samaritan Pentateuch Project, based on the Nablus Synagogue Scroll (the most authoritative living SP manuscript) and collations of major SP manuscripts.

Primary manuscripts: The Abisha Scroll (Nablus/Shechem), claimed by the Samaritan community to date to the 13th year after the Israelite entry into Canaan (c. 1350 BCE by their chronology); critical paleography dates it to the 11th-14th centuries CE. Supported by the Rylands Samaritan Pentateuch Fragments and the British Library SP manuscripts.

Relationship to MT: The SP diverges from the MT in approximately 6,000 places, of which approximately 1,600 agreements are shared with the LXX (suggesting a common pre-Samaritan Vorlage). The SP preserves pre-Masoretic orthographic traditions and exhibits characteristic harmonistic expansions (notably the insertion of 'and God commanded Moses to speak to Pharaoh' clauses in Exodus).

Script: Samaritan script (a paleo-Hebrew script descended from the Phoenician/proto-Sinaitic tradition, distinct from the square Aramaic script used by the MT). Text here presented in transliterated form with key variant notation.

Scholarly authority: Sidnie White Crawford, The Text of the Pentateuch: Textual Criticism and the Dead Sea Scrolls (BZAW 493). De Gruyter, 2022. Emmanuel Tov, Textual Criticism of the Hebrew Bible, 3rd ed., Fortress Press, 2012, pp. 75–82, 153–163.

VI. METHODOLOGY AND ABBREVIATIONS

This hexapla presents each of the five textual columns for all 31 verses of Genesis 1 in parallel format. The original-language text (or Syriac/SP transliteration) appears first in each cell, followed in italics by an English rendering that reflects the specific tradition's distinctive reading rather than a harmonized composite. Variant notes in the SP column identify significant departures from the MT. The LXX column follows the Göttingen critical text (Wevers 1974); the Vulgate follows Weber-Gryson (2007).

Abbreviations: MT = Masoretic Text; LXX = Septuagint; VG = Vulgate; SP = Samaritan Pentateuch; DSS = Dead Sea Scrolls; BHS = Biblia Hebraica Stuttgartensia; BHQ = Biblia Hebraica Quinta; DXA = twentieth-century standard; Vorlagen = source texts.

Key textual variants of theological significance are noted within the SP column, which most often preserves the locus of divergence from the MT/LXX consensus. Notable variants: v.5 (SP ordinal 'first day' vs. MT cardinal 'one day'); v.6 (SP adds 'and it was so'); v.8 (SP+LXX add 'God saw it was good'); v.14 (SP+LXX add 'to give light on the earth').

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
1	בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *In the beginning God created the heavens and the earth.*	Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. *In the beginning God made the heaven and the earth.*	In principio creavit Deus caelum et terram. *In the beginning God created heaven and earth.*	ܒܪܫܝܬ ܒܪܐ ܐܠܗܐ ܠܫܡܝܐ ܘܐܬ ܐܪܥܐ — Brešit bra alaha yat šmaya w-yat ar'a *In the beginning God created the heavens and the earth.*	בראשית ברא אלהים את השמים ואת הארץ (SP identical to MT at v.1; no significant variant) *In the beginning God created the heavens and the earth.*
2	וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם *The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was hovering over the surface of the waters.*	ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. *But the earth was invisible and unformed, and darkness was upon the abyss, and the Spirit of God was borne over the water.*	terra autem erat inanis et vacua et tenebrae super faciem abyssi et spiritus Dei ferebatur super aquas *But the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters.*	ܐܡܝܢ ܗܘܬ ܐܪܥܐ ܬܗܘ ܘܒܗܘ — w-ar'a hwat tahu w-bahu; wa-ḥešuka 'al appē t(e)huma; w-ruḥa d-alaha m(e)raḥpa 'al appē maya *The earth was formless and void; and darkness over the face of the deep; and the Spirit of God was hovering over the face of the waters.*	SP preserves tohu wa-bohu identical to MT; no variant. Samaritan tradition: ruaḥ Elohim = divine wind (not 'Spirit'), consistent with later Samaritan exegesis. *The earth was formless and void; darkness over the deep; wind/Spirit of God over the waters.*
3	וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר *Then God said, 'Let there be light'; and there was light.*	καὶ εἶπεν ὁ θεός Γενηθήτω φῶς· καὶ ἐγένετο φῶς. *And God said, 'Let light come into being'; and light came into being.*	dixitque Deus fiat lux et facta est lux *And God said, 'Let there be light,' and light was made.*	ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ — w-amar alaha nehwe nuhra; w-hwa nuhra *And God said, 'Let there be light,' and there was light.*	ויאמר אלהים יהי אור ויהי אור (SP identical to MT at v.3) *And God said, 'Let there be light,' and there was light.*
4	וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ *God saw that the light was good; and God separated the light from the darkness.*	καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν· καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. *And God saw the light that it was good; and God separated between the light and between the darkness.*	et vidit Deus lucem quod esset bona et divisit lucem ac tenebras *And God saw the light that it was good; and he divided the light from the darkness.*	ܘܚܙܐ ܐܠܗܐ ܠܢܗܘܪܐ ܕܛܒ ܗܘ ، ܘܦܪܫ ܐܠܗܐ ܒܝܢ ܢܗܘܪܐ ܘܒܝܢ — w-ḥza alaha l-nuhra d-šapir; w-pariš alaha ben nuhra u-ben ḥešuka *And God saw the light that it was good; and God separated between the light and the darkness.*	SP identical to MT at v.4; no significant variant. *God saw the light was good; separated light from darkness.*
5	וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם	καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος	appellavitque lucem diem et tenebras noctem factumque	ܘܚܙܐ ܐܠܗܐ ܠܢܗܘܪܐ ܝܘܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ، ܘܗܘܐ ܢܗܘܪܐ	SP: יום ראשון (yom rishon, 'first day') rather than MT יום

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
	אֶחָד *God called the light day, and the darkness He called night. And there was evening and there was morning, one day.*	ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία. *And God called the light Day and the darkness Night. And there was evening and there was morning, day one.*	est vespere et mane dies unus *And he called the light Day, and the darkness Night; and there was evening and morning one day.*	— w-qra alaha l-nuhra imama; w-l-ḥešuka qra lelya; w-hwa ramša w-hwa ṣapra yawm ḥad *And God called the light daytime and the darkness night; and there was evening and there was morning, one day.*	אחד (yom eḥad, 'one day'). The SP consistently uses ordinal forms (ראשון, שני…) for each day, harmonizing with the pattern of days 2–6. *God called light Day and darkness Night; evening and morning: the FIRST day. (SP ordinal vs. MT cardinal)*
6	וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם *Then God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.'*	Καὶ εἶπεν ὁ θεός Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος, καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο οὕτως. *And God said, 'Let a firmament come into being in the midst of the water, and let it be dividing between water and water.' And it came to be so.*	dixit quoque Deus fiat firmamentum in medio aquarum et dividat aquas ab aquis *God also said, 'Let there be a firmament made amidst the waters, and let it divide the waters from the waters.'*	ܐܡܪ ܐܠܗܐ ܢܗܘܐ ܪܩܝܥܐ ܒܡܨܥܬ ܡܝܐ ܘܢܗܘܐ ܡܦܪܫܢ ܒܝܢ ܡܝܐ ܠܡܝܐ — w-amar alaha nehwe raqia' b-mṣa'ta d-maya; w-nehwe mparšana ben maya l-maya *And God said, 'Let there be a firmament in the midst of the waters and let it separate waters from waters.'*	SP v.6: adds 'and it was so' (ויהי כן) at end of the divine speech, harmonizing with vv.9,11,15 pattern. MT lacks this phrase in v.6. *God said, Let a firmament be in the waters separating waters from waters; and it was so. (SP adds 'and it was so')*
7	וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן *God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.*	καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος ὃ ἦν ὑποκάτω τοῦ στερεώματος καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος. *And God made the firmament, and God divided the water that was below the firmament from the water that was above the firmament.*	et fecit Deus firmamentum divisitque aquas quae erant sub firmamento ab his quae erant super firmamentum et factum est ita *And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament: and it was so.*	ܐܡܪ ܐܠܗܐ ܬܗܘܐ ܪܩܝܥܐ ܘܢܗܘܐ ܦܪܫ ܒܝܢ ܡܝܐ ܠܡܝܐ — w-'bad alaha l-raqia'; w-pariš ben maya d-taḥt l-raqia' u-ben maya d-'al l-raqia'; w-hwa hkana *And God made the firmament and separated the waters under the firmament from the waters above the firmament; and it was so.*	SP v.7 identical to MT; no significant variant at this verse. *God made the firmament and separated waters below from waters above; and it was so.*
8	וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי *God called the expanse heaven. And there was evening and there was morning, a second day.*	καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα δευτέρα. *And God called the firmament*	vocavitque Deus firmamentum caelum et factum est vespere et mane dies secundus *And God called the firmament Heaven; and the evening and*	ܐܡܪ ܐܠܗܐ ܪܩܝܥܐ ܫܡܝܐ ܘܢܗܘܐ ܪܡܫ ܒܝܢ ܡܝܐ ܠܡܝܐ — w-qra alaha l-raqia' šmaya; w-hwa ramša w-hwa ṣapra yawm tren *And God called the firmament*	SP v.8: like LXX, adds 'and God saw that it was good' (וירא אלהים כי טוב) after the naming of the firmament, a clause absent from the MT for Day 2.

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
		Heaven. And God saw that it was good. And there was evening and there was morning, a second day.	*morning were the second day.*	*heaven; and there was evening and there was morning, the second day.*	*God called the firmament Heaven; God saw it was good [SP+LXX vs. MT]; evening and morning, second day.*
9	וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן *Then God said, 'Let the waters below the heavens be gathered into one place, and let the dry land appear'; and it was so.*	Καὶ εἶπεν ὁ θεός Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως. *And God said, 'Let the water under the heaven be gathered into one gathering, and let the dry land appear.' And it came to be so.*	dixit vero Deus congregentur aquae quae sub caelo sunt in locum unum et appareat arida factumque est ita *God also said, 'Let the waters that are under the heaven be gathered together into one place, and let the dry land appear.' And it was so done.*	ܘܐܡܪ ܐܠܗܐ ܢܬܟܢܫܘܢ ܡ̈ܝ ܡܢ ܬܚܬ ܫܡܝܐ ܠܕܘܟܬܐ ܚܕ̈ܐ — w-amar alaha netknašun maya d-taḥt šmaya l-dukta ḥda; w-tetḥze yabuša; w-hwa hkana *And God said, 'Let the waters under the heaven gather to one place and let the dry land appear'; and it was so.*	SP v.9: omits 'and it was so' in some Samaritan manuscript traditions, but the majority of SP witnesses include it parallel to MT. No major theological variant. *Let the waters gather into one place; let the dry land appear; and it was so.*
10	וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב *God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.*	καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν, καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. *And God called the dry land Earth and the systems of the waters he called Seas. And God saw that it was good.*	et vocavit Deus aridam terram congregationesque aquarum appellavit maria et vidit Deus quod esset bonum *And God called the dry land Earth; and the gathering of the waters he called Seas. And God saw that it was good.*	ܘܩܪܐ ܐܠܗܐ ܠܝܒܫܐ ܐܪܥܐ ܘܠܟܢܫܐ ܕܡ̈ܝܐ ܩܪܐ ܝ̈ܡܐ ܘܚܙܐ ܐܠܗܐ ܛܒ — w-qra alaha l-yabuša ar'a; w-lkneša d-maya qra yamme; w-ḥza alaha d-šapir *God called the dry land earth and the gathering of the waters seas; and God saw that it was good.*	SP v.10 identical to MT; no significant variant. *God called dry land Earth, waters Seas; God saw it was good.*
11	וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ בּוֹ עַל הָאָרֶץ וַיְהִי־כֵן *Then God said, 'Let the earth sprout vegetation: plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them'; and it was so.*	Καὶ εἶπεν ὁ θεός Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ᾽ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. *And God said, 'Let the earth bring forth herbage of grass, sowing seed according to kind and likeness, and fruit-bearing tree making fruit, whose seed is in it according to kind, upon the*	et ait germinet terra herbam virentem et facientem semen et lignum pomiferum faciens fructum iuxta genus suum cuius semen in semet ipso sit super terram et factum est ita *And God said, 'Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth.' And it was so done.*	ܘܐܡܪ ܐܠܗܐ ܬܕܫܐ ܐܪܥܐ ܕܫܐ ܥܣܒ ܕܡܙܪܥ ܙܪܥ ܐܝܠܢ ܕܦܪܝ ܥܒܕ ܦܪܝ ܠܙܢܗ ܕܙܪܥܗ ܒܗ ܥܠ ܐܪܥܐ — w-amar alaha tedaše ar'a deša; 'esba d-mazria' zar'a; w-ilan d-fira 'abed fira l-mneh; d-zar'eh beh 'al ar'a; w-hwa hkana *And God said, 'Let the earth put forth vegetation, seed-bearing herb and fruit tree bearing fruit after its kind with its seed in it upon the earth'; and it was so.*	SP v.11: reads 'fruit tree bearing fruit after its kind' without the MT's additional specification 'whose seed is in it' in some witnesses, slightly shorter. Minor variant; both trees and seed-bearing herbs appear. *Let the earth produce vegetation: seeding herb and fruit tree; and it was so.*

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
		earth.' And it came to be so.			
12	וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ בּוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב *The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.*	καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου σπεῖρον σπέρμα κατὰ γένος καὶ καθ᾽ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. *And the earth brought forth herbage of grass, sowing seed according to kind and likeness, and fruit-bearing tree making fruit, whose seed is in it according to kind. And God saw that it was good.*	et protulit terra herbam virentem et adferentem semen iuxta genus suum lignumque faciens fructum et habens unumquodque sementem secundum speciem suam et vidit Deus quod esset bonum *And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit having seed each one according to its kind. And God saw that it was good.*	ܘܢܦܩܬ ܐܪܥܐ ܕܫܐ ܙܪܥ ܙܪܥ ܠܙܪܥܗ ܘܐܝܠܢ ܕܥܒܕ ܦܪܝ ܕܙܪܥ ܙܪܥܗ ܒܗ ܠܙܪܥܗ ܘܚܙܐ ܐܠܗܐ ܕܛܒ — w-appqat ar'a dešа; 'esba d-mazria' zar'a l-mneh; w-ilan d-'abed fira d-zar'eh beh l-mneh; w-ḥza alaha d-šapir *And the earth brought forth vegetation, seed-bearing herb after its kind and fruit tree with its seed in it after its kind; and God saw that it was good.*	SP v.12 identical to MT; no significant variant. *The earth produced vegetation; seed-bearing herb and fruit tree; God saw it was good.*
13	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי *There was evening and there was morning, a third day.*	καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τρίτη. *And there was evening and there was morning, a third day.*	et factum est vespere et mane dies tertius *And the evening and morning were the third day.*	ܘܗܘܬ ܪܡܫܐ ܘܗܘܬ ܨܦܪܐ ܝܘܡܐ ܬܠܝܬܝܐ ܪ ܒ ܐܒܪܟܬ ܐ , *And there was evening and there was morning, the third day.*	SP identical to MT; ordinal שלישי consistent with MT here. *Evening and morning, the third day.*
14	וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים *Then God said, 'Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years.'*	Καὶ εἶπεν ὁ θεός Γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτός, καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτούς. *And God said, 'Let luminaries come into being in the firmament of heaven to give light upon the earth, to separate between the day and between*	dixit autem Deus fiant luminaria in firmamento caeli ut dividant diem ac noctem et sint in signa et tempora et dies et annos *And God said, 'Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years.'*	ܘܐܡܪ ܐܠܗܐ ܢܗܘܢ ܢܗܝܪ ܒ ܪܩܝܥ ܫܡܝܐ ܠ ܒܝܢ ܝܘܡܐ ܘ ܠܠܝܐ ܘ ܠܐܬ ܘ ܠ ܘ ܠ ܫܢ — w-amar alaha nehwun nehire b-raqia' šmaya; l-mipraš ben yawma u-ben lelya; w-nehwun l-ata w-l-zawnin w-l-yawme w-l-šnin *And God said, 'Let there be luminaries in the firmament of the heavens to separate day from night, and let them be for signs and seasons and days and years.'*	SP v.14: adds 'to give light upon the earth' (לְהָאִיר עַל הָאָרֶץ) after 'firmament of the heavens,' harmonizing with the LXX (εἰς φαῦσιν τῆς γῆς) and anticipating v.15. This clause is absent from the MT at v.14. *Let luminaries be in the firmament to give light upon the earth [SP+LXX expansion vs. MT] to divide day from night; for signs and seasons and days and years.*

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
		the night; and let them be for signs and for seasons and for days and for years.'			
15	וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ וַיְהִי כֵן *and let them be for lights in the expanse of the heavens to give light on the earth; and it was so.*	καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. *And let them be for light in the firmament of heaven, so as to give light upon the earth. And it came to be so.*	ut luceant in firmamento caeli et inluminent terram et factum est ita *to shine in the firmament of heaven and to give light upon the earth. And it was so done.*	ܘܢܗܘܢ ܠܢܗܝܪܐ ܒܪܩܝܥܐ ܕܫܡܝܐ — w-nehwun l-nehire b-raqia' šmaya l-anhara 'al ar'a; w-hwa hkana *And let them be for lights in the firmament of heaven to illuminate the earth; and it was so.*	SP v.15 identical to MT; 'and it was so' present in both. *Let them be for lights in the firmament to give light on the earth; and it was so.*
16	וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים *God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.*	καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτός, καὶ τοὺς ἀστέρας. *And God made the two great luminaries: the greater luminary for the beginnings of the day, and the lesser luminary for the beginnings of the night, and the stars.*	fecitque Deus duo magna luminaria luminare maius ut praeesset diei et luminare minus ut praeesset nocti et stellas *And God made two great lights: a greater light to rule the day, and a lesser light to rule the night, and the stars.*	ܘܥܒܕ ܐܠܗܐ ܬܪܝܢ ܢܗܝܪ̈ܐ ܪܒ̈ܐ ܢܗܝܪ ܪܒ ܠܫܘܠܛܢ ܝܘܡܐ ܘܢܗܝܪ ܙܥܘܪ ܠܫܘܠܛܢ ܠܠܝܐ ܘܟܘܟܒ̈ܐ — w-'bad alaha tren nehire rawrbe; nehira raba l-šulṭana d-yawma; w-nehira z'ura l-šulṭana d-lelya; w-kawkbe *And God made two great luminaries: the great luminary for the dominion of the day and the lesser luminary for the dominion of the night; and the stars.*	SP v.16 identical to MT; 'the two great lights' and the stars all present. The SP does not use divine names (YHWH) in place of Elohim; it consistently reads Elohim throughout Gen 1. *God made two great lights; greater for the day, lesser for the night; and the stars.*
17	וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל הָאָרֶץ *God placed them in the expanse of the heavens to give light on the earth.*	καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς *And God set them in the firmament of heaven, so as to give light upon the earth.*	et posuit eas Deus in firmamento caeli ut lucerent super terram *And God set them in the firmament of heaven, to shine upon the earth.*	ܘܣܡ ܐܢܘܢ ܐܠܗܐ ܒܪܩܝܥܐ ܕܫܡܝܐ ܠܢܗܝܪ ܥܠ ܐܪܥܐ — w-sam enun alaha b-raqia' šmaya l-anhara 'al ar'a *And God set them in the firmament of heaven to illuminate the earth.*	SP v.17 identical to MT. *God set them in the firmament to give light on the earth.*
18	וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי טוֹב *and to govern the day and the*	καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. καὶ εἶδεν	et praessent diei ac nocti et dividerent lucem ac tenebras et vidit Deus quod esset bonum	ܘܢܫܠܛܘܢ ܒܝܘܡܐ ܘܒܠܝܠܝܐ ܘܢܦܪܫ ܒܝܢ ܢܘܗܪܐ ܘܒܝܢ ܚܫܘܟܐ ; w-nešalṭun b-yawma u-b-lelya; w-lmipraš ben nuhra u-ben ḥešuka; w-	SP v.18 identical to MT. *To govern day and night, separate light from darkness; God saw it was good.*

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
	night, and to separate the light from the darkness; and God saw that it was good.	ὁ θεὸς ὅτι καλόν. *and to rule the day and the night, and to separate between the light and between the darkness. And God saw that it was good.*	*and to rule the day and the night, and to divide the light and the darkness: and God saw that it was good.*	ḥza alaha d-šapir *To rule the day and the night and to separate light from darkness; and God saw that it was good.*	
19	וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי *There was evening and there was morning, a fourth day.*	καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τετάρτη. *And there was evening and there was morning, a fourth day.*	et factum est vespere et mane dies quartus *And the evening and morning were the fourth day.*	ܘܗܘܬ ܪܡܫܐ ܘܗܘܬ ܨܦܪܐ ܝܘܡ ܐܪܒܥ *And there was evening and there was morning, the fourth day.*	SP identical to MT; ordinal רביעי consistent. *Evening and morning, the fourth day.*
20	וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל הָאָרֶץ עַל פְּנֵי רְקִיעַ הַשָּׁמָיִם *Then God said, 'Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.'*	Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ. καὶ ἐγένετο οὕτως. *And God said, 'Let the waters bring forth reptiles of living souls, and birds flying over the earth along the firmament of heaven.' And it came to be so.*	dixit etiam Deus producant aquae reptile animae viventis et volatile super terram sub firmamento caeli *God also said, 'Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.'*	ܘܐܡܪ ܐܦ ܐ ܦ ܐܠܗܐ ܢ — w-amar alaha nerḥašun maya rḥaše d-napša ḥayta; w-'awpa netpur 'al ar'a 'al appē raqia' šmaya *And God said, 'Let the waters swarm with swarms of living creatures, and let fowl fly over the earth across the face of the firmament of heaven.'*	SP v.20 identical to MT. LXX notably adds 'and it came to be so' (καὶ ἐγένετο οὕτως) not present in MT or SP at this verse. *Let the waters teem with living creatures; let birds fly above the earth in the open firmament.*
21	וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב *God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.*	καὶ ἐποίησεν ὁ θεὸς τὰ κήτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζῴου ἑρπετῶν, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, καὶ πᾶν πετεινὸν πτερωτὸν κατὰ γένος. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. *And God made the great sea monsters (kēte) and every soul of creeping living things that the waters brought forth according to their kinds, and every winged bird according to*	creavitque Deus cete grandia et omnem animam viventem atque motabilem quam produxerant aquae in species suas et omne volatile secundum genus suum et vidit Deus quod esset bonum *And God created the great whales and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And*	ܘܐܡܪ ܐܠܗܐ ܬ ܐ ܕ ܐܠܗܐ ܢ — w-bra alaha l-tanine rawrbe; w-l-kul napša ḥayta d-raḥše; d-arḥešu maya l-mnehon; w-l-kul 'awpa gapna l-mneh; w-ḥza alaha d-šapir *And God created the great sea-creatures and every living crawling creature that the waters swarmed with after their kind; and every winged fowl after its kind; and God saw that*	SP v.21: תנינם (tanninim, sea monsters) present as in MT. SP does not substitute any euphemism. Minor orthographic differences from MT in some SP manuscripts. *God created the great sea monsters and every living creature; God saw it was good.*

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
		kind. And God saw that it was good.	*God saw that it was good.*	*it was good.*	
22	וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הַמַּיִם בַּיַּמִּים וְהָעוֹף יֵרֶב בָּאָרֶץ *God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.'*	καὶ ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς. *And God blessed them, saying, 'Increase and multiply and fill the waters in the seas, and let the birds multiply on the earth.'*	benedixitque eis Deus dicens crescite et multiplicamini et replete aquas maris avesque multiplicentur super terram *And God blessed them, saying, 'Increase and multiply and fill the waters of the sea, and let the birds be multiplied upon the earth.'*	ܘܒܪܟ ܐܠܗܐ ܠܗܘܢ ܘܐܡܪ ܦܪܘ ܘܣܓܘ ܘܡܠܘ ܡܝܐ ܕܝܡܐ ܘܛܝܪܐ ܢܣܓܐ ܒܐܪܥܐ — w-brak enun alaha w-amar: prau w-sgau w-mlaw maya d-yamma; w-'awpa nesge b-ar'a *And God blessed them saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.'*	SP v.22 identical to MT. *God blessed them: Be fruitful, multiply, fill the seas; birds multiply on earth.*
23	וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם חֲמִישִׁי *There was evening and there was morning, a fifth day.*	καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη. *And there was evening and there was morning, a fifth day.*	et factum est vespere et mane dies quintus *And the evening and morning were the fifth day.*	ܗܘܬ ܪܡܫܐ ܗܘܬ ܨܦܪܐ ܝܘܡܐ ܚܡܝܫܝܐ *And there was evening and there was morning, the fifth day.*	SP identical to MT. *Evening and morning, the fifth day.*
24	וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ אֶרֶץ לְמִינָהּ וַיְהִי כֵן *Then God said, 'Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind'; and it was so.*	Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα καὶ ἑρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος. καὶ ἐγένετο οὕτως. *And God said, 'Let the earth bring forth a living soul according to kind: four-footed animals and reptiles and beasts of the earth according to kind.' And it came to be so.*	dixit quoque Deus producat terra animam viventem in genere suo iumenta et reptilia et bestias terrae secundum species suas factumque est ita *And God said, 'Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds.' And it was so done.*	ܐܡܪ ܐܠܗܐ ܬܦܩ ܐܪܥܐ ܢܦܫ ܚܝܐ ܠܥܠ ܠܡܢܗ — w-amar alaha tefaq ar'a napša ḥayta l-mnah; behme w-raḥše w-ḥayto d-ar'a l-mnah; w-hwa hkana *And God said, 'Let the earth bring forth a living soul after its kind: cattle and creeping things and beasts of the earth after their kind'; and it was so.*	SP v.24 identical to MT. *Let the earth bring forth living creatures: cattle, creeping things, beasts of the earth; and it was so.*
25	וַיַּעַשׂ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב *God made the beasts of the earth after their kind, and the*	καὶ ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ ἑρπετὰ τῆς γῆς κατὰ γένος αὐτῶν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.	et fecit Deus bestias terrae iuxta species suas et iumenta et omne reptile terrae in genere suo et vidit Deus quod esset bonum	ܘܥܒܕ ܐܠܗܐ ܠܚܝܬܐ ܕܐܪܥܐ ܠܥܠ ܠܡܢܗ ܘܠܒܗܡܬܐ ܠܥܠ ܠܡܢܗ ܘܠܟܠ ܪܡܫܐ ܕܐܪܥܐ ܠܥܠ ܠܡܢܗ ܘܚܙܐ ܫܦ — w-'bad alaha l-ḥayawata d-ar'a l-mnah; w-l-behme l-mnah; w-l-kul raḥše d-ar'a l-mneh; w-ḥza alaha d-šapir	SP v.25 identical to MT. *God made land beasts, cattle, creeping things after their kinds; God saw it was good.*

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
	cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.	*And God made the beasts of the earth according to kind, and the cattle according to kind, and all the reptiles of the earth according to their kind. And God saw that it was good.*	*And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.*	*And God made the beasts of the earth after their kind and the cattle after their kind and all the creeping things of the earth after their kind; and God saw that it was good.*	
26	וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ *Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.'*	καὶ εἶπεν ὁ θεός Ποιήσωμεν ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν καὶ καθ᾽ ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς. *And God said, 'Let us make a human according to our image and likeness, and let them rule the fish of the sea and the birds of heaven and the cattle and all the earth and all the reptiles creeping upon the earth.'*	et ait faciamus hominem ad imaginem et similitudinem nostram et praesit piscibus maris et volatilibus caeli et bestiis universaeque terrae omnique reptili quod movetur in terra *And he said, 'Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.'*	ܘܐܡܪ ܐܠܗܐ ܢܥܒܕ ܐܢܫܐ ܒܨܠܡܢܐ ܘܟܕܡܘܬܢܐ — w-amar alaha na'bed anasha b-ṣalmana w-k-dmutana; w-nešlṭun b-nune d-yamma w-b-'awpa d-šmaya w-b-behme w-b-kul ar'a w-b-kul raḥše d-raḥiš 'al ar'a *And God said, 'Let us make man in our image and after our likeness, and let them rule over the fish of the sea and the fowl of the sky and the cattle and all the earth and every creeping thing that creeps on the earth.'*	SP v.26: 'Let us make man in our image' (נעשה אדם בצלמנו כדמותנו) — identical to MT. Samaritan theology interpreted the plural 'us' as a majestic plural of the one God (Elohim), rejecting any trinitarian or angelic reading, consistent with their strict Mosaic monotheism. *Let us make man in our image and likeness; let them rule fish, birds, cattle, all the earth, creeping things.*
27	וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם *God created man in His own image, in the image of God He created him; male and female He created them.*	καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ᾽ εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. *And God made the human, according to the image of God he made him, male and female he made them.*	et creavit Deus hominem ad imaginem suam ad imaginem Dei creavit illum masculum et feminam creavit eos *And God created man to his own image: to the image of God he created him: male and female he created them.*	ܘܒܪܐ ܐܠܗܐ ܠܐܢܫܐ ܒܨܠܡܗ ܒܨܠܡ ܐܠܗܐ ܒܪܐ ܐܝܬܗ ܕܟܪ ܘܢܩܒܬܐ ܒܪܐ ܐܝܬܗܘܢ — w-bra alaha l-anasha b-ṣalmeh; b-ṣalma d-alaha bra yateh; dakar w-neqba bra enun *And God created man in His image; in the image of God He created him; male and female He created them.*	SP v.27 identical to MT. The threefold use of bara' (created) is preserved. The SP views the divine image (ṣelem) as a dignified quality of humanity without implying any physical form of Deity — consistent with Samaritan anti-anthropomorphism. *God created man in His image; in the image of God He created him; male and female He created them.*
28	וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הָאָרֶץ	καὶ ηὐλόγησεν αὐτοὺς ὁ θεὸς λέγων Αὐξάνεσθε καὶ	benedixitque illis Deus et ait crescite et multiplicamini et	ܘܒܪܟ ܐܝܬܗܘܢ ܐܠܗܐ ܘܐܡܪ ܠܗܘܢ ܐܠܗܐ ܦܪܘ ܘܪܒܘ ܘܡܠܝ ܐܝܬ ܐܪܥܐ	SP v.28 identical to MT. The Samaritan Pentateuch

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
	וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל חַיָּה הָרֹמֶשֶׂת עַל הָאָרֶץ *God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.'*	πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς. *And God blessed them saying, 'Increase and multiply and fill the earth and have dominion over it, and rule the fish of the sea and the birds of heaven and all the cattle and all the earth and all the reptiles creeping upon the earth.'*	replete terram et subicite eam et dominamini piscibus maris et volatilibus caeli et universis animantibus quae moventur super terram *And God blessed them, saying, 'Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.'*	ܘܒܪܟ ܐܢܘܢ — w-brak enun alaha w-amar lehun: prau w-sgau w-mlaw l-ar'a w-šalliṭu bah; w-šuṭu b-nune d-yamma w-b-'awpa d-šmaya w-b-kul ḥayta d-raḥša 'al ar'a *And God blessed them and said to them, 'Be fruitful and multiply and fill the earth and have dominion over it; and rule the fish of the sea and the birds of heaven and every living creature that creeps on the earth.'*	preserves the Dominion Mandate fully, including 'subdue it' (כבשוה), consistent with MT. *God blessed them: Be fruitful, multiply, fill and subdue the earth; rule fish, birds, every living thing.*
29	וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֶת כָּל הָעֵץ אֲשֶׁר בּוֹ פְרִי עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה *Then God said, 'Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you.'*	καὶ εἶπεν ὁ θεός Ἰδοὺ δέδωκα ὑμῖν πάντα χόρτον σπόριμον σπεῖρον σπέρμα, ὅ ἐστιν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου — ὑμῖν ἔσται εἰς βρῶσιν. *And God said, 'Behold, I have given to you every seed-sowing herb that sows seed that is upon all the earth, and every tree, which has in itself fruit of seedy seed — it shall be for food for you.'*	dixitque Deus ecce dedi vobis omnem herbam adferentem semen super terram et universa ligna quae habent in semet ipsis sementem generis sui ut sint vobis in escam *And God said, 'Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat.'*	ܐܡܪ ܐܠܗܐ ܗܐ ܝܗܒ ܠܟܘܢ ܟܠ ܥܣܒ ܕܡܙܪܥ ܙܪܥ ܕܥܠ ܐܦ ܟܠ ܐܪܥܐ ܘܟܠ ܐܝܠܢ ܕܒܗ ܦܪܝ ܕܥܨ ܕܡܙܪܥ ܙܪܥ ܠܟܘܢ ܢܗܘܐ ܠܡܟܠ — w-amar alaha: ha yahbet lekhun kul 'esba d-mazria' zar'a d-'al appē kul ar'a; w-kul ilan d-beh pira d-'esa d-mazria' zar'a; lekhun nehwe l-mekhla *And God said, 'Behold, I give you every herb that bears seed upon the face of all the earth, and every tree that has fruit of a tree bearing seed — it shall be for food for you.'*	SP v.29 identical to MT. *God grants every seed-bearing plant and every seed-bearing fruit tree for human food.*
30	וּלְכָל חַיַּת הָאָרֶץ וּלְכָל עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ עַל הָאָרֶץ אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה אֶת כָּל יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי כֵן *and to every beast of the earth and to every bird of the sky and to every thing that moves on the*	καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἑρπετῷ τῷ ἕρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, πάντα χόρτον χλωρὸν εἰς βρῶσιν. καὶ ἐγένετο οὕτως.	et cunctis animantibus terrae omnique volucri caeli et universis quae moventur in terra et in quibus est anima vivens ut habeant ad vescendum omnem herbam virentem et factum est ita	ܘܠܟܠ ܚܝܘܬ ܐܪܥܐ ܘܠܟܠ ܥܘܦ ܕܫܡܝܐ ܘܠܟܠ ܪܡܫ ܥܠ ܐܪܥܐ — w-l-kul ḥayawata d-ar'a; w-l-kul 'awpa d-šmaya; w-l-kul raḥše d-raḥiš 'al ar'a d-beh napša ḥayta; kul yurqa d-'esba l-mekhla; w-hwa hkana	SP v.30 identical to MT. *Every green plant given for food to all land creatures, birds, and creeping things; and it was so.*

v.	I. MASORETIC TEXT (MT)	II. SEPTUAGINT (LXX)	III. LATIN VULGATE	IV. SYRIAC PESHITTA	V. SAMARITAN PENTATEUCH (SP)
§	**Hebrew (BHS/BHQ)** *Codex Leningradensis 1008 CE*	**Greek (Göttingen LXX)** *Cod. Vaticanus, c. 325 CE*	**Latin (Weber-Gryson)** *Jerome, c. 405 CE*	**Syriac/Aramaic (Leiden Peshitta)** *Cod. Ambrosianus, 6–7 c. CE*	**Paleo-Hebrew / Hebrew** *von Gall 1914–1918 (critical ed.)*
	earth which has life, I have given every green plant for food; and it was so.	*And to all the beasts of the earth and to all the birds of heaven and to every reptile that creeps upon the earth, which has in itself a soul of life, every green herb for food. And it came to be so.*	*And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.*	*And to all the beasts of the earth and all the birds of heaven and all creeping things on the earth that have a living soul — every green herb for food; and it was so.*	
31	וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי *God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*	καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν, καὶ ἰδοὺ καλὰ λίαν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα ἕκτη. *And God saw all the things that he had made, and behold, they were very good. And there was evening and there was morning, a sixth day.*	viditque Deus cuncta quae fecerat et erant valde bona et factum est vespere et mane dies sextus *And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.*	ܘܚܙܐ ܐܠܗܐ ܟܠ ܡܕܡ ܕܥܒܕ — w-ḥza alaha kul meddem d-'bad; w-ha šapir lḥda; w-hwa ramša w-hwa ṣapra yawm štiṭaya *And God saw everything He had made, and behold, it was very good; and there was evening and there was morning, the sixth day.*	SP v.31: יום הששי (yom ha-šišši) identical to MT. The SP's consistent use of the definite article on the sixth day (but not days 1–5) mirrors the MT pattern, which the SP preserves faithfully. No significant variant. *God saw all He had made — very good; evening and morning, the sixth day.*