This leaf from a 1497 Nuremberg Bible includes the text for all of Psalm 66 and Psalm 67:1-2 and part of Psalm 67:3. Most of the page is devoted to a commentary of Psalm 66. In the left column, the author discusses the title and authorship of this Psalm and presents an argument about the purpose for this Psalm. The author explains that many think Psalm 66 was written to thank God for a good harvest. The author first explains this interpretation of Psalm 66 by explaining that part of it is an imploration for God to show mercy by granting a good harvest, followed by praise for this harvest, but the author argues that this Psalm is not an act of thanksgiving but is a prediction for the future incarnation of Christ. The commentary is heavily abbreviated and seems to assume that the reader would know the Bible well, since the author refers to people and events in the Bible without much explanation (e.g., Aman and the story of Esther).

**talis titulus in hebribus:** The Hebrew title for Psalms is TEHILLIM which means Hymns of Praise. *(The Holy Bible, 1941, p. 512)*

**psalmis iii:** Psalm 4 appears to be the first time that a Psalms begins with a phrase about it being a song of songs. Psalm 4 appears to begin with a slightly different phrase about it being a Psalm for David, which matches the beginning of Psalm 67 more closely than Psalm 66, but the thought is similar to the thought at the beginning of Psalm 66.

**auctor istis non aparet:** Most of Psalms was written by David, but prefixed in the titles of some chapters are other names, such as Asaph, who may have authored those particular chapters *(The Holy Bible, 1941, p. 512)*. This possibility explains why the authorship and purpose of Psalms 66 is being questioned in this text.

**cet9:** Technically, “cet9” should stand for “cetus,” which means “sea monster” or “fish,” but this meaning of “cetus” as “fish” does not fit the context. Since this section of text refers to the festivals in Leviticus 23, “cet9” has been treated here as “Seder” in order to refer to the Passover, which is one of the festivals mentioned in Leviticus 23.

**Leviticus xxiii:** In Leviticus 23, God tells Moses the Holy Days that the Jews need to honor. He lists the Sabbath (Lev. 23:3), Passover (Lev. 23:4-5), the Festival of Matzah or Unleavened Bread (Lev. 23:6), the Festival of the First Fruits of the harvest (Lev. 23:10), the Harvest Festival (Lev. 23:15), the Festival of Trumpets (Lev. 23:24), the Day of Atonement (Lev. 23:27), and the Feast of Tabernacles (Lev. 23:34). The Festival of Trumpets, Day of Atonement, and the Feast of Tabernacles (which is also call the Festival of Shelters) occur in the seventh month. The other festivals occur at other times in the year, so some of them appear to be listed in this text mainly because they appear in Leviticus 23 and not because they actually occur in the same “festive month.”

**quia:** The symbol used here is “qᴤ” and appears multiple times in the text as “quia,” meaning “since” or “because,” but the meaning of this symbol may not be consistent throughout the text.
This symbol could mean “quarum,” which would change the translation to “The first of these parts.” Reading the symbol as “quarum” may make more sense in this context, but in an effort to use a consistent meaning for the symbol it has been treated as “quia.”

**remitte[n]do:** This word is missing a nasalization, so in the text this word (“remittendo,” or “releasing”) appears as “remittendo.”

**ideo subditur:** In the text, this phrase is abbreviated as “b,” meaning “therefore it applies.” This phrase seems to be used as a way to say that the author’s explanation applies to a certain section of Psalms. This abbreviation for “subditur” is not consistently used in the text and more frequently appears as “.”

**Hester.viii:** In Esther 4-7, Aman has ordered that all the Jews be killed and has prepared a special gibbet for Mardochai, who was Esther’s uncle. In Esther 7, after Esther told King Assuerus, her husband, that her life was endangered by this decree, the King became very angry with Aman and had him hung from the gibbet prepared for Mardochai. In Esther 8, the King honored Esther’s uncle by putting him over the house of Aman and giving him the authority to make it known that the Jews were allowed a day of revenge to destroy their enemies. Esther 8: 17 says that “there was wonderful rejoicing, feasts and banquets, and keeping holy day: insomuch that many of other nations and religion joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all.” The author of this text refers to this episode in Esther as an example of divine retribution and argues that all people should have faith in God and rejoice because God justly punishes people like Aman and rewards people like Mardochai.

**tamen vide:** In the text, the symbol used here is “v” and appears to stand for “vide,” meaning “see.” The author appears to use “vide” to emphasize a point important to his argument.

**mon extranea:** This phrase appears in the text as “mē e̱̱nea.” “e̱̱nea” is an abbreviation for “extranea,” but “mē” appears to be a misspelled abbreviation for “non.” This reading of “mē e̱̱nea” translated literally would be “not foreign,” but translated loosely it could mean “not irrelevant,” which better suits the context.

**filii di-lectonis sue:** This phrase appears in the text as “filii di-lectōis sue,” which presents some difficulties. First “dilectōis” is missing the “i” that makes it “dilectionis,” and these three words are in the Genitive case, when it seems that “filii” should be Dative. Also, it appears that the main verb of the sentence (“Trāstul”) lacks an object. In the translation, “imago” (meaning “image”) has been inferred, since “imago” also appears later in the sentence and creates a nice connection between God’s image for his Son and his Son being an image of God. The phrase “an image of his love for his son” is loose translation of the text.

**Johannes.xvii:** John 17 is Jesus’ prayer for his disciples in the Garden of Gethsemane. John 17:1 states, “These things Jesus spoke: and lifting up his eyes to heaven, he said: Father the hour is come. Glorify thy Son, that thy Son may glorify thee.” The author of this text then appears to move to the last verse of John 17. John 17: 26 states, “And I have made known thy name to
them and will make it known: that the love wherewith thou hast loved me may be in them, and I in them.”

rn*dit: While the meaning of the verb is clear from John 17:1, the exact word that “dit” refers to is unclear.

Ut cognoscamus in terram viam suam: This phrase is abbreviated in the text as “Ut cognos.in ter.vi.su.” and appears to be a quotation from Psalms 66; however, in the Psalms it reads “So that we may know your way on earth.” Here “tuam” (which means “your”) has been replaced with “su.”, which may be an abbreviation for “suam.” Either “tu.” was mistyped as “su.” or the author of the text abbreviated the general meaning of the phrase, instead of the exact words.