

Handschriften / Autographen

Tagebuch von Heinrich Wilhelm Ludolf.

Ludolf, Heinrich Wilhelm

o.O., 13.01.1701-31.10.1711

Februar 1701

Nutzungsbedingungen

Die Digitalisate des Francke-Portals sind urheberrechtlich geschützt. Sie dürfen für wissenschaftliche und private Zwecke heruntergeladen und ausgedruckt werden. Vorhandene Herkunftsbezeichnungen dürfen dabei nicht entfernt werden.

Eine kommerzielle oder institutionelle Nutzung oder Veröffentlichung dieser Inhalte ist ohne vorheriges schriftliches Einverständnis des Studienzentrums August Hermann Francke der Franckeschen Stiftungen nicht gestattet, das ggf. auf weitere Institutionen als Rechteinhaber verweist. Für die Veröffentlichung der Digitalisate können gemäß der Gebührenordnung der Franckeschen Stiftungen Entgelte erhoben werden.

Zur Erteilung einer Veröffentlichungsgenehmigung wenden Sie sich bitte an die Leiterin des Studienzentrums, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle (studienzentrum@francke-halle.de)

Terms of use

All digital documents of the Francke-Portal are protected by copyright. They may be downloaded and printed only for non-commercial educational, research and private purposes. Attached provenance marks may not be removed.

Commercial or institutional use or publication of these digital documents in printed or digital form is not allowed without obtaining prior written permission by the Study Center August Hermann Francke of the Francke Foundations which can refer to other institutions as right holders. If digital documents are published, the Study Center is entitled to charge a fee in accordance with the scale of charges of the Francke Foundations.

For reproduction requests and permissions, please contact the head of the Study Center, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle (studienzentrum@francke-halle.de)

[urn:nbn:de:gbv:ha33-1-176785](https://nbn-resolving.org/urn:nbn:de:gbv:ha33-1-176785)

5) Christs image in the soul of man is not only of exceeding great comfort to him that by heavens favour is dignified therewith. But it will even look beautyfull to others, more or lesse, as the eyes of their understanding are opened to see it. There is instance of its having commanded even awe and respect from infidels and the Slaves of Darkness. What effects might not we hope from a due care in our education and Schools, to train youth up in the ways that tend unto the attaining of that happiness. What esteem woud such merchaunt be in in the remotest Countries.

6) There is more wisdom, goodness and power of the Creator in the course of nature, than in any miracle whereby he suspends or changes the course of nature. The restoring of a dead man to life doth not seem to me so wonderfull, as giving constantly life by a continual course of nature in generation and sustentation. It is an unaccountable condescension of the Creator, ^{by changing the frame of nature} to put in mind of him such wretches, as will take no notice of the perpetual instances of his wisdom, goodness and power. Miracles lesse considerable than nature.

February, 7) אראהו ב' שוועת. Demas de lo que se
 ישיע אלוהים ישיע אלוהים
 esta qualifica-
 cion de los
 חסידים
 dia 28. January de los חסידים se puede añadir
 que los חסידים son aquellos, a los quales Dios
 ha mostrado su salvacion, esta salvacion
 consiste sin duda en la proximidad de
 Dios, ישיע אלוהים ישיע אלוהים
 ישיע אלוהים ישיע אלוהים

o segun
 ישיע אלוהים ישיע אלוהים
 pues en la justicia y santidad de Dios
 consistia la imagen en la qual fu criado
 el hombre y por este ref. David

לחץ ששך תחילת בצדך תצא חסרה נשי
 mientras nuestra alma está angustiada
 siendo fuera de la אמת וחסד
 de Dios, y así la nuestra perdicion consiste
 en la contumacia de Dios

הנה רחוק יאבדו הצמחה כל זונה ממך
 It seems Gods mercy and his glory is the
 more manifested, when he raises us again
 after he hath flung us. Besides it is
 the greater shame to the Devil, when he
 is disappointed in the midst of his se-
 ming success, and all his malice and
 power is baffled. Those that are snatched mer-
 cifully out of such clutches, must with thank-
 fulness and humility the more admire
 the Deliverers unexpressible kindness.

8/ The differing degrees of Gods mercy and
grace witness his wisdom and goodness. He
that hath least, nevertheless hath more than
he deserves. If they were endowed all alike
to the highest degree, such perfection would
seem to belong to our very being. Whereas it
magnifies Gods glory, when the want of
his favor shews what man is without him.

Parce, que David estima su alma
muerta, y en el infierno, quando la alma
esta alejada de Dios; y parece que creia
en tal estado la alma, mientras que que,
dava en su corrupcion natural, y a
y explicito los. 5. 6. Versos del Psalmo. Vi
y vers 10. Ps. xxx.

Sobre todo quando yo considero que
quidam corruptione perdition. y
הכל זה נפשיהו, significa el mismo, que
הכל זה נפשיהו, o tambien נפשיהו

La naturaleza haze descender y bajar
nuestra alma hacia la tierra, y la gracia
de Dios la buelve, y la haze subir hacia
el cielo

Bienaventurados aquellos torpales וטמאים,
van los señales de la merced de Dios, quando.

וְיִשְׂרָאֵל עַל כֵּן יִדְרֹךְ חֲשָׁאֵי בִדְרֹךְ יִדְרֹךְ

עֲנִיִּים לְחִשְׁשָׁם וְלִמְדָּתָם יִדְרֹכּוּ כֹל אֲרָחוֹת

וְכֹסֶד וְאֵתָה לְנַעֲדֵי בְרִיתוֹ וְעֻדָּתוֹ :

שחח מוח

February 18

Sound reasoning may convince a man of the lovelynesse of the new Creature and holynesse, but all the reason in the world can not produce the new man; nay often our corrupted self will work the stronger, the more we argue against it. For as long as we will by reasoning work our selves into Gods Friendship, we undermine the chief Gospel mystery, namely Gods Infinite love in giving his Son to restore such wretches to his Favour; καὶ ἅλλῃ, ἡμεῖς, ἐαυτοὺς διατινέμεν Χριστῷ. But we are not yet in him, nor raised with him and placed amongst the heavenly, as long as we are not persuaded of ἡ παύση ἐκ θεοῦ, ἡ καὶ ἡ ἀλλοτρίωσις ἡμεῖς, ἐαυτοὺς διατινέμεν Χριστῷ, happy are they that have received ἡν διακονοῦν ἡ καὶ ἡ ἀλλοτρίωσις, and go about it humbly, faithfully and cheerfully. They will find such satisfaction in it, that it will serve for an experimental commentary to the ἐκείνη ἡ ἀποστολή ἡν ἡμεῖς ποιοῦμεν τοῦ Θεοῦ ἡ παύση.

Christ being at this rate the principle of this, or with God, is likewise the ^{only} true principle of unity between men, and those will be always mistaken that will establish union by humane means, and maxims, upon worldly grounds, and for worldly ends.

February

12 A carnal man seeth a beautyfull woman, whereby his unclean lust is kindled, and thereby disquiet and perhaps repentance produced. A spiritual man is raised up to God by the sight of the beauty, admires the Creator, and his pleasing admiration is increased, if he finds a beautyfull soul dwells in that beautyfull body, if not, he endeavours to promote beauty in the soul, by advice and prayer, and hath the satisfaction of promising God for that heavenly frame of his own soul, whereby he knoweth the due value of good things. In one word the more our pleasure flows from a dutyfull regard, ^{to God} the more it is pure real and extending, et vice versa quod semel dicitur in c. 1 in illam locum ψ . xvi

יבועצוהם אחר מהרו

et L. Lxxiii.

הנה רחוק יבועצוהם אחר מהרו

19) To the consideration about miracle, set down the 6th instant may be added, if we saw a grape grow upon a pear tree, we should admire it never the less this is not comparable, to what we find in the seed of a pear, to produce a tree, fruit, and new seed. If this reflexion be carried on to the spiritual seed in us, how doth it display the glory of him that works all in all.

15) Besides what is said on the 28.th of January about אר"ם or saints, we may consider that Gods holy mountain, or dwelling, to which his light and truth is to convey us, can be nothing else, but Salvation, or perfect happiness; for where God dwells, there must be peace and satisfaction. But a man can hardly expect to arrive thereunto, as long as long as he will not give the entire glory of it to God himself. A saviour, who is not God, can not work so great a miracle as to make a child of God, out of a Child of Hell. The mystery of Iniquity works too visibly in the promising salvation or spiritual life, without the living God producing it. The Devilish principle of pride and selfishness, is deservedly punished by blindness, that they do not see the truth contained in. 1. Tim. IV. 10. *ὅτι ἡ ἀρετὴ, καὶ ἐν τῷ νῦν καιρῷ, καὶ ἐν τῷ μέλλοντι σώσει πάντας τοὺς ἀγαποῦντας τὴν ἐπιφάνειαν τοῦ υἱοῦ τοῦ Θεοῦ.* And Tit III. 4. *ὅτι ἡ χάρις τοῦ Θεοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ, ἡμετέρας σωτὴρ ἐστὶν διὰ τοῦ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος.* as our saviour is called God also Tit. II. 10. 13. Joh. XX. 28. Without which supposition you can make nothing of our saviours expression Joh. XIV. 9 He that seeth me seeth the Father

עַם כְּפֹר חַיִּים וְאַחֲרָיָה נְרָאָה אֲנִי

February

ib) O. a garden woud not look so glorious
if there was only one sort of flowers in
it, as if it be set out by a great variety
of them. We must conclude so of Gods
garden, which is his holy city. What
a presumptuous reflexion is it upon the
great gardener, if a rose finds fault
with a gilliflower, that it is of differing
kind, what beauty or use the plant or
flower hath, ought to be employed only
to the Masters glory and satisfaction.
Happy are those plants that delight
more than one way and have comfort-
ing and healing vertues. But woe
unto those weeds, that murther the ground
and set themselves above the ornaments
of Gods paradise.

But every one ought first to examine him-
self whether he makes any progress in
drawing nigh to God. and then he may
consider how God will employ him about
others also. Happy is he

αὐτὸς ἑαυτοῦ καὶ τῶν ἄλλων ἵνα
ἡμῶν ἡμετέρας καὶ ἡμετέρας τῶν
ἄλλων, αἱ καὶ ἡμετέρας ἡμετέρας

19) Ich fultu et videro de diebus meis
flectam cor meum, cum deo deus
in gaudiis gaudiis meis, et cum

einen privat Zinsummen Einfluß, und einer
 erbärmlich begriete angeseht, rühret. Man Privat Zinsummen
 auch gleich in solchen privat Zinsummen Einfluß, so es Zinsummen
 nicht oder anders in gewisse für bester von
 fallen und dadurch auf sofort gerathen
 solte, ist die so große bey weitem nicht
 so groß, als das in pfund gesondt laß
 laßt man (Christen) die so große in
 nicht in der christlich kirche, ist dann
 für so große in der kirche bey anderen für
 die so große in der kirche für, wie es
 ist für die kirche für die kirche,
 mit ihrer anbildung der in der kirche,
 der so große in der kirche, consens.

In disputes about Religion, I can not
 find they are so much concerned, who
 shall get to heaven soonest, & hope they
 all own Christ to be the only way, &
 but they rather quarrel who hath
 the greatest help, and the best provis-
 ion for the journey, though all the
 while they rather tread the path that
 leads to Destruction, than that of sal-
 vation, for generally their ways are
 more conformable to the humors of
 the Prince of this world, than to the
 laws and example of Christ.

February

22. It seems men do believe but little
of what Christ said, or else they would re-
flect upon his saying, let the dead bury
their dead. For if people really believed
they were by nature spiritually dead,
they would not fancy in their state
of nature they could see any thing in
spiritual things, but they would first
seek life, and heartily apply to him,
who is the only true Physician
of the soul. But they had rather
spend their time in examining the
Physicians nature. One thing might
convince us of our deplorable state,
that good resolutions, are so often
broke, and the better the resolution is,
the stronger a bent we find against
it. Which should convince us of a
principle of light, and a principle
of darkness that works in us. As long
as we comply with the principle of dar-
kness, we run on in the path of death
very smoothly, but when we would
break loose from its tyranny, it leaves
nothing untrodden to preserve its claim
to us.
αὐτὸν ὁμοῦ ἐν ἐκείνῳ περὶ τοῦ
ἐν αὐτῷ περὶ ἐκείνου ἐν τῷ
τοῦ αὐτοῦ

February

21

Uach dem wir in France an die Societät
gepflegt, Tablonski sein inbrünstiges
sehr Relation an den hiesigen Societäten
in Wienburg anstehend, wiewohl
niß man Leffer des wachende in
Langer in der Atigra seßten, daß seine
guten Lehrgänge in der Universal
Kunst & circulation, wies. xxi in d. 2. 2.

What a difference is there, when we work
ourselves, and when God works in us, in our
prayers it is most evident. There is no less
difference between working for our selves
and working for God; in the spring, help
and comfort of our actions. The flaws
in good actions are very usefull, to humble
us and to exalt God. The more we are
humbled the more God is exalted. The
greater my failings are, the more is
that mercy to be adored, that will work
through so much frailty. If God had
not permitted the fall of the first man,
the infinite love of raising man out
of the pit had not been discovered.
We may say as much and infer the
same from Gods permitting to sink deep
into death before he fetches a soul up
to life.

15
Februarij

24) L'armenien et le Pape Seraphim
mangerent avec moy, ils me contèrent
que les grecs en faisant le signe
de la croix, portoient la main de
l'épaule gauche a la main droite,
au lieu que les armeniens, la por-
toient de la main droite a la main
gauche. (pendant les grecs en donnant
la benediction ils font la croix au
revers de ce qu'ils font en se signant
soy même.)

26) Salomon Heyri me conta, que
le present Patriarche d'Antioche
Cyrillus, étant nommé fort jeune par
son Predecesseur Macarius, qui est
ayant obtenu le brevet des Turcs,
le peuple s'y opposa et procura
un brevet a Neophytus, lequel fut
ensuite depossédé par Cyrillus, qui resta
par un nouveau brevet, ayant coûté
plus de 100. bourses, a la Ville de Damas.
Cyrillus trouva l'expedient de donner
l'Evesché de Jazir a ^{qui}
était lettré, et affectionné a Rome
voulant vivre sans femme, dont le peuple
n'était pas content, il fut donc obligé
de se faire moine pour quelques jours
pour avoir ensuite l'Evesché.