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Marly

with him. Some ridicule the offering
at it, and some that are reckoned good
men, think it not attainable in this life.
Without conversing with God, all our
other conversations are like to be sinful,
and our best talents are like to be sacri-
ficed to vanity, unless we prevail with
God in our applications to him to direct
us to a right use of our talents. That
there is such a thing as conversation
with God, may be proved by a word
of passages of scripture, קראני ואענוהו,
but the said conversation presupposes
due qualifications, which ~~mean~~ we
may call the talent of knowing God's
language; There is first the חסד כי
there is שיר חדש וזה, לה לאשהנו
for before he hath delivered us out
of that corruption, which deadneth all
the faculties of our soul, how can we speak,
and in the slavery of his enemy how
can we speak ~~yet~~ what is acceptable to
him משה בדמי ברגי אל שחט היווך ענן
He himself must direct our hearts, if
it is, to move for what he is willing to
grant according to פ. x. 17. and thither
ought to be referred. פ. lxxiii. v.
שמע ופלת: האזינה אל ותתנני באמנתך
עני בצדקתך

The sense of the foregoing verse
I take to be this. Lord hear my
prayer, open thy ear to my suppli-
cation which I make in thy truth,
a grant a return to my petition,
in that righteousness of thine, which
from the God of their salvation recei-
ve those, that heartily seek thee, and
in purity of heart are hurred away
from iniquity, so vany, and falsehood. ¶ xxiv.

A) Le pape Seraphim me conta que
les bulles avoient deux imprimeurs,
l'une a Bukarest en Wallachie
l'autre a Jani en Moldavie.
que le Nouveau Testament en Bre-
vulaire ne valoit pas beaucoup
et que même on ne voulait pas que
le peuple le lût. Pendant le qua-
rante il lui faut lire ^{deux} fois toutes les semaines
les évangiles, et ceux qui sont dans la
montagne sainte sont obligés de le faire
trois fois. Le siege de Constantinople doit son compétiteur de
700 bouvers. Galinique, qui est a present latri-
arche, a été jeté deux fois dehors. Le metropoli-
tite mourut de la chute, qu'il eut du coup
qu'un pape, lay donna, pour avoir été battu
par le metropolitite, par son baton episcopal, s'étant
querellé pour l'argent, qu'un veillard femme avoit legué étant enterré
par le pape, qui n'en avoit donné au metropolitite que se part.

Mar 19

7) althine that by ~~this~~ its nature
sinks downwards, can not of itself
move upwards, our corruption draws
us downwards, how can we move up-
wards to God of our selves. He must
grant us the first motion to be un-
verbed. He hath reasons why he doth
not deliver us of our sickness all
at once; people in health forgett
often what ^{brought} caused their discomper
on them and what they suffered
by it.

9) O. 79752 13.11.17 700 500
confer. 19. Januarij
Haec est illa justitia in qua homo creatus
erat secundum Deum, in qua vitam
solummodo veram vitam recuperat
non propter se, sed propter Deum, ut
misericordia ejus manifestetur, imo in me-
sa ejus bonitas eo magis apparent, quod
tanta miseria ingentisconit, inest aliti amo-
re amplectatur. Grata mente hoc expen-
dens eo magis suspirat, quo propter Deum
et non propter se tam in comprehensi-
bilis gratia patefaciatur, ut homo non
sibi sed Liberatori suo vivat, ut non tantu
admet suam felicitatem, quam gloriam
Dei exinde resultantem.

13/ Mr. Smith erzählt uns ein sonderliches
 in einer ungemeinen Versicherung in seiner Seele
 empfunden, da der Prediger bey Gathung der
 Vater unser und die Worte kommen Dein
 Wille geschehe wie im Himmel also auch
 auf Erden, und der Prediger habe ihn sonderlich
 auch erzählt, daß der bey oben selbigen Worte
 bei diesem alle eine ungemeine Wirkung gespürte.
 In so beträchtlicher Hypothese, quod
 Spiritus verba Predicatoris concomitant,
 primariam efficaciam verborum in cor-
 dibus auditorum causant, adeoq. Conci-
 nator istius Spiritus express minus effici-
 ter gregem ad pascua vite deducit.

But those ministers that want this talent
 can not have a due value for it; nay for
 want of it, they are so proud as not to al-
 low others to be more useful to Gods service.
 Quod volumus, credimus. In our natural state
 of corruption, we would not have any one
 better than ourselves, and so we are apt to
 believe, that there is none better than we.
 From this same principle flows peoples
 suspecting others guilty of those faults
 which they have themselves.

Martius. 17th All in dem Frühlings die pferdrosen blühen,
laim ^{sup} für we kummen, also pferdrosen, der an,
nastende frühlings der künste künste / sub, in
milan klaimen pflanzlein, darinnen sich
stetig von der pferden lichte und nicht
kürzen lüßten, darinnen der glanz der sonne,
lichtet der künste künsten wind. Philo.
delphiani und der, und danti.

- We despise many a thing, because it doth
not agree with our particular fancy,
and can not look upon its goodness
with an eye of universal wisdom. Even
bitter things are more pleasurable to some
palates, than the sweet, and the great
wisdom hath placed more usefulness
in bitter things, than in the sweet ones,
the better resist corruption. It is a
common fault that we undervalue even
the spiritual gifts different from ours,
though the wise disposer of them hath
his ends in the bestowing of them, at
least he knoweth best which way every
servant of ^{his} ought to glorify him. It is dis-
obedience if we covet the gifts of others,
though we sometimes flatter ourselves and
fancy it is out of love to God. A true faith-
full servant leaves it wholly to his master
which way he is to employ him, to it is a
pleasure to him to be employed by him, he so
loves his master, that it is a satisfaction
to him, to see his Masters business done, who

c. Martij 1077. פוחד פחד. Ps. lxxiii. Unxisti caput meum
 oleo, nimirum oleo labitiae ex v. proce,
 dentis p. in antecedenti pagina scaturiente.
 Sine illo oleo interior homo nil nisi cinis
 est, flamma vitali emittenda inidoneus,
 Nam פוחד quoy significat cineres removen
 Lignum, consumptis per ignem oleaginosus
 partibz, in cineres resolvitur.

The beauty of our soul consists in the resemblance of Christ, this resemblance the soul obtains in the manifestation of Christ in her, whereby she is transformed into his image. A soul which by great sufferings, and strength to hold out under them, practises much of Christ's obedience, is a dearer object unto God, than a soul through which grace works in a smoother way, though such a soul may do more frequent good offices to other souls. The more obedience, the more of Christ, there is no great obedience, in doing the good works, which God enables us, and are rather a reward than labour to a soul that loves God never so little.

21. $\overline{\text{DVT}}$ siluit, quiescit, simili factus. Ita
quand $\overline{\text{D}}$. Abrahamo et Isaac a Deo
datum, ex s'i. nostrae naturae sive $\overline{\text{DVT}}$.
nostro disjungitur, $\overline{\text{DVT}}$. sive excinditur veteris
homo, quiescentem nostrae aeternitatis Deo
nostro de novo assimilamur.

We may look upon an Embleme thereof
 Israels deliverance by Debora, an Barak
 the son of abinoam; Debora, i. a Bee
 may be understood of such a soul as sucks
 the honey, out of those spiritual flowers
 which are scattered up and down in holy
 writings. Barak i. lightening may
 be that light, which is life, truth and
 the way to unto it. Barak, was the son
 of abinoam i. the father of mercy
 and grace, and delight i. Iach, i. willing
 never followed the General of the enemy,
 but had not been able to do it unless,
 if Barak and Debora had not defea-
 ted him first. The possivum a
 4X3. is sheweth, so if we be mastered
 by our own will, we become fools.

22) Malum se ipsum destruit, ad bonum
 durat, quod indur est bonum esse fortius mali.
 Malum perpetrando, poenitentia officinar, vel
 saltem vires nostras cataurimus, bonum agendi,
 letitia fruimus, et quo plus boni operamur
 eo majores ad bonum operandum vires adi-
 piscimus. Retrahit benignitas divina laudem
 influentiam ad bona operationes, ne foras
 gloriam Dei nostri attribueret summi
 mali noxii evadamus.

Marthy

(Coloss. II. 12. Συμπιέθητε ἰν' ἡμῶν τῇ
 ἡμῶν πίστεως, ἡμῶν ἐν ἐργασίᾳ τοῦ Θεοῦ, ἵνα
 εὖ ἴσμεν, ὅτι ἡμεῖς ἐν ἡμῶν ἐν ἡμῶν ἐν ἡμῶν
 fidem, quae est operatio efficax Dei, licet
 collocata in Dei vi fiducia, salutarem
 quod habeat sensum, nam qui fiduciam
 suam collocat in virtute Dei, experietur
 non vanam esse talem fiduciam, licet
 ita humiliter de nobis ipsis sentire debea-
 my, ut talem fiduciam in corde nostro,
 operationem Dei grati agnoscam, sed quo
 modo operabitur Deus in illis, quod ab
 eo recedat, quam illam opera vera ma-
 lunt, et haec ipsa gratia ut cum para-
 my nobis non obstringit, si diaboli organum
 et receptacula potius frequentamus, quam
 domicilia Dei viventis.

vide 19 martii
 circa 1777

23. וְהָיָה כִּי יִשְׁכַּח אֶת הָאֵל
 tas, quae et ipsa lux est, ad Beatitudinem
 nos ducens, secundum וְהָיָה כִּי יִשְׁכַּח אֶת הָאֵל
 principium et finis omnium rerum, non nisi
 in propria sua luce cognoscitur וְהָיָה כִּי יִשְׁכַּח אֶת הָאֵל
 est fons vitae, sive existentia realis וְהָיָה כִּי יִשְׁכַּח אֶת הָאֵל
 et iustitia in qua vivificamur, non propter
 nostram meritum, sed propter gloriam Dei

וְהָיָה כִּי יִשְׁכַּח אֶת הָאֵל
 Egregia est observatio וְהָיָה כִּי יִשְׁכַּח אֶת הָאֵל
 significat arab. Elegancia, effectus amoris, et huiusmodi. Veritas
 id quod

Id quod jucundissimam speculationem
 suppeditat, quomodo ille qui יְהוָה אֱלֹהֵינוּ
 170. atq. in hac Iustitia vere vivere in-
 cepit, talem Lucem, instar Flammæ
 vitalis accipit, quæ Veritatis cogni-
 tionem et Amoris exercitium operatur
 Et hæc est illa Fides, per quam Christy,
 Sol Iustitiæ, in nobis habitat, et quæ
 monstra Tenebrarum, atq. doli et fallacia
 plenas concupiscentias rebellat.

Sed ut hanc viam discam, atq. ut in hac
 via ducamur, necesse est ut vere simus
 humiles, secundum vers. 9. epist. ad. Gal. xxv. תִּתֵּן
 2134. et. quamquam fallax Lux nostra
 naturalis nos decipiat ut ignem non perspicimus,
 quam longe a vera Humilitate distan-
 mus. יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 175 2nd 175. Sicuti in Tenebris Fraus
 in Luce Veritas.

Praecedentia per Dei gratiam inspicien-
 ti patet, quam inepta sit Theologo-
 rum doctrina de Imputativa Christi
 Iustitia, quæ Tenebrarum servituti inha-
 rentes atq. acquiescentes, Filios Lucis censeri
 existimant, atq. hac ratione explicare volunt, illud:
 Nisi Pharisaorum Iustitiâ videri praelet, non int. rabiti etc.

22
Martii 24. Qui hoc modo in Veritate dulcuntur,
atq; in ista veritate Iustitiam et Amorem
acquisivere. In illa ipsa Humilitate,
que eorundem Doctrinam Veritatis idoneos
reddidit, magis magisque crescunt, et que
magis infinitam Benignitatem sui Magistri
ad eos miseros docentes dignoscunt, eo magis
gratu mente tantam Misericordiam
venerantur, atq; in ista Misericordia
fiduciam suam collocantes, se totis ei per-
mittunt, obedienter omnia suscipientes.

21 Ita ut Humilitas, Gratitude et
obediens Resignatio sint Fractus et
Indicia, in Veritate eruditaram Ani-
marum, atq; in Via Vita versus
Portum Beatitudinis, Montem
Sion, arcem Pacis, et Altissimi
Domicilium feliciter pergentium.
Praestaret ut Studiosi Theologiae ad hoc
iter ingrediendum probe inducerentur,
quam ut vaniloqui de statu Propri-
etatem assererent. Pluris ego facio
indoctum, sed sincero corde Vanitatis,
nia studentem, quam qui doctissimi ver-
bis Sanctificationem definire, atq; ejus
distinctionem a Renovatione et Iustifi-
catione subtiliter indicare potest.

God in his mercy affords us now and then
 a little sight of the glorious abode of his
 saints with him, the dim of our Pilgrimage,
 but even in our moving forward we meet
 with another hill to climb over, which in-
 tercepts the light of our blessed dwellings
 of Peace and Joy. It would be madness
 to give therefore over the journey or go
 back. But true Christian Souls press rather
 forward the more earnestly. and it is a
 sign we are drawn by the Divine Loadstone,
 and approach him more and more, if our
 longing for, and hastening towards the Cen-
 ter of our happiness, the Spring of true
 satisfactory Love, increases.

L'arménien me conte, que les Guebres, ont
 un langage différent du reste des Persans,
 qu'ils gardent toujours du feu dans leur
 maisons, et si par hazard il s'éteint,
 il faut qu'ils aillent jusqu'à Kirmān
 à 20. journées d'Ispahan, pour le r'allumer,
 y ayant une grande four toujours entretenue.
 Il seroit à souhaiter que les Chrétiens eussent
 autant de soin, à entretenir dans leur foy le
 Feu de l'Amour Divin.

March - My journey from Iffla to Jerusalem, may
 be an Embleme of our Pilgrimage to the
 Heavenly Jerusalem. In the beginning I was over-
 joyed that I should have so much assistance
 and comfort of my company. But I heard soon
 after the companion. / *p. l'interprete de' Padri*
di Terra Santa / could not go with me. For
 my comfort he recomended me to the Tur-
 kish Aga, and I took horse pretty well chee-
 red up, but I was not yett out of the
 gates, before I was stopp'd, by the factious
 servant. after they had let me pass, at
 the Draggermans, contenting them, presently
 being out of the gates, the arabs began
 to exact upon me, and the Turks my Patron
 seemed useless to me. though afterwards
 they helped me at night out of the arabs
 hands, and refreshed me with a dish of
 Coffe at S^r. Jeremy when I was very much
 tyred. My own carrier, that belonged to my
 ass vexed me afterwards, when I came
 within ken of Jerusalem, my Patron, the
 Turkish aga's guards, frightened and visited
 me. Being arrived at the Gate of Jerusa-
 lem, and thinking all over, I was forced
 to walk to an other gate, where at last
 I was received by a messenger sent me from
 S^r. Salvadore, and there at last refreshed
 ✓ with entertainment and rest.

25. Initium Sapientiae Timor Domini. Unum
ex altero fluit, quomagi Deum reveremur, eo
majorem sapientiam adipiscimur, et quo sa-
pientiores evadimus, eo magis Deum revere-
mur. Reverentia enim haec, Amorem et
Fiduciam includens, ex illa ipsa cognitione
Dei, quae Summa sapientia est, provenit, ita
ut de Bonitate Dei certi esse non possimus,
quin maximo desiderio teneamur, ejus amici-
tiae et gratiae obtinendae et conservandae. Ita
cognoscenti ~~est~~ D^ei. /: nomina exprimebant
essentiam rerum: / in eo delectantur, qui
delectantur in eo. ab illo liberabuntur et
extollentur

כ' ב' חשק ואצלטהו ואשגבהו כ' ידע שמי

sed in hac cognitione nemo proficere
potest nisi a Veritate ipsa doceatur. vix
23. et 24 hujus mensis. hoc tantum addi
potest, quod illud ~~quod~~ 23. 24. 25. 26. 27. 28. eodem tendere

(2) δέχεται τὸ δόγμα τοῦ ποιεῖν γνωστὰν // *Celestis progenies*
 inimicum quod voluntas nostra sursum tendere *anima est Via*
 debeat, si summam sapientiam discere velimus.

Naturalis enim voluntas deorsum tendere
non nisi fallaces nugas Leyni Tenebrarum
colliget, quas in perbus Spiritus in Regno Tenebrarum
regnans virtute sua mendaci oculos fascinante
pro magnis oraculis venditat.

Marthy 28.) Exod. XXIII. 20. $\gamma\alpha\lambda\epsilon\gamma\omega$. $\epsilon\alpha\lambda\epsilon\gamma\omega$
est illa in quo $\gamma\omega$. Dei esse dicitur est ille
angelus Foderis, qui et $\gamma\omega$. dicitur
et cum Moise Exod. XXXIII. 14. ascendere debuit,
in illo Deus respicit versus nos, et nos
versus ipsum, in quo fundamentum con-
versionis nostrae consistit, nam $\gamma\omega$ aver-
tere et convertere significat aperi-
re et respicere. Ille est duplex
illud $\gamma\omega$. quod cum $\gamma\alpha$. illud $\gamma\alpha\gamma\omega$,
 $\gamma\alpha\gamma\omega$, summum deum amorem exprimit,
quo Deus aeternas ex nomine suo Abra-
hamo et Sarah novum nomen, con-
junctionis divinae et humanae naturae indi-
cativum indidit. Hic Angelus, est Lega-
tus et Plenipotentissimus Pater, Volun-
tatis et amoris ($\gamma\alpha\gamma\omega$ et $\gamma\alpha$) Divini
nuntius, Regis et subditorum seditis,
eorum reconciliationis Mediator et
Fiduciosus. In $\gamma\alpha$, voluntatem,
et amorem inveniens, inde expendens, quo
voluntas Dei in amore principae se exserat,
ea menti mentis obtulit consideratio,
si lumen Dei in literis inde compositis
verbis, seu umbris rerum, tantam sapien-
tiam nobis exhibeat, magnum thesaurum
Veritatis in ipsis Rebus latere debere.
Amor, conjunctionis principium, Quies
Gaudii, et rarissima Probi Procreatur