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April 39

Der 8. September von Le Regenern nach,
 rüst, daß man seinen Brüdern & Waisen
 an Le Becken Stelle hin schicken in Ang-
 bung vociren wollen, aber einige von den
 geistlichen Parte intriguen wider ihn zu
 wege, all einen Richter, der & Ruler
 Studiret und von Dr. Spenera promovire
 sey.

My Lord Pembroke schreibe mir zu einer
 geistlichen Relation, wie der König in Common
 Garden die erste tauffte garson, auch
 Turcks Admirals, so durch seinen Schiffs
 Schläger besezt worden, in Europa &
 fliehe und ein Christ & wurde. Aber sich
 nicht in Italien, sondern in seiner Displace
 Lande wollen tauffen lassen, und wie
 er bald sehr sehr guten Fort wurde, sey
 ihn ein Scrupel wegen der polnischen abgethan
 entstanden, daß er in seiner melancholie gar
 wider & wird nach Turkey geschickt, kommt
 aber durch Reise pfandung in einer Fran-
 köische Protestanten geschickt, der ihn mit sich
 lang umbrungen ließe, bis er endlich außer
 nach England fliehen konnte.

Der armenier Baba me raconte que dans la
 jeunesse quelques savans Persans vinrent
 a un Convent Armenien et dirent, qu'ils

Aprilis

connoissoient la fausseté de la ley de
Mahomet et la verité de l'Evangile,
et qu'ils vouloient être Chrétiens; Les
Religieux Armeniens n'ayant pas voulu
les recevoir, ils ne laissoient pas de crier
publiquement contre le Mahometisme,
et convertirent même quelques autres,
jusques a ce qu'on les enferma dans
des maisons, comme des fous.

Ps. cxlv. 18. 217

xxx2 v x 716 .

Ἰδοὺ ἡδύδωρ, νεοπαύει, ἐν οὐνι καὶ
αἰῶνι αἰῶνι. Cum neopaueis, deivetur
a aueis blandior, osculos, et hoc a
xvii, in utero gesto, osculos. Apert niti
in utero aterna Veritatis concipiamur, atq;
Divino spiritu animemur, Veri illi Amoris,
Osculorum productoris, expertes erimus,
sine quo amore adoratio nostra nun-
quam sincera et fervida erit. Hoc
est omnis cultus noster sine amore Dei
inanimis adeq; frustraneus est.

Those that cavil at the bible ought to con-
sider, whether it is fitter, that G. d. should humiliate
us, or that we should acquiesce in the way
he thinks fit to acquaint us with his
will. Those that have a reluctancy to obey
the elements of his instruction, can not in
reason pretend he should satisfy them about
more nice points of his doctrine.

Papa Scraphim me raconte que les Grecs
 persent excommunier ceux qui étudient
 auprès des Francs; etant fort emporté
 qu'on leur débanché tant de gens, entre
 autres le beau fils de Mauro Cordato
 et un jeune homme qui vivoit pour le
 Patriarche.

aprilis

What we ask of Christ God in Christ's name,
 that is in a frame of mind like his, will
 certainly be given unto us, because God
 delights in his sons image, but before we
 have put on Christ, we can not be said
 to ask in his name, because in scripture since
 the name, and the nature of a thing are
 the same. and so may be understood the
 new name and Gods name *note* apoc. II. 17. III. 12

v. 25. mark

v. 27. 10

12.) ἐν ᾧ negotiorum et regis imperium, *Thes. V. 23*

Omnes versiones transtulerunt, tanquam
 eis negotiorum. Non considerantes, quod
 Spiritus noster, totius hereditatis celestis
 particeps seu ὁλοκληρος esse, nec anima
 et corpus nostrum inculpata esse nequeant,
 nisi Christus ibi formatus sit, atque ibi
 habitet. Ita ut sensus hujus verus sit.
 Servetur Spiritus vester integer ὁλοκληρος, et
 anima et corpus irreprehensibiliter in pre-
 sentia Christi, sive per Christum vos inhabi-
 tantem. hac spectat ἡ εὐφροσύνη 18 Pr. 5. Tit. II. 13. 2. Tim. IV. 8

April.

Inanimate creatures have something of the Creator's infinite goodnesse in them, not onely by bearing of fruit, butt also by not using their fruit for themselves, but for the service of other creatures, and the fruit having a new seed in it. What an unnatural thing is it in man, to aim neither at the praising and glorifying his wonderfull maker, and Preserver, nor at the being serviceable to others, that they might praise God, who alone gives all the capacity of doing good. Nay which is worse, those that live intirely to the dishonour of their Creator, make the greatest Idols of themselves, would have all creatures pay homage to them, without caring to advantage their fellow creatures further, than suites with this Satanicall Principle of theirs. Whereas a faithfull subject of the Kingdom of Heaven reckons nothing his own, but all his Masters, delights in no friends nor acquaintance, unless they be his Masters Friends and acquaintance, and in one word his Masters interest are his own; which enlarges his happiness, for he rejoiceth even in the happiness of others that belong to his Master.

Aprilis 43

Multi Scrutando, quid Iesus Christus sit,
adventum ejus, Imaginis Divinae Restau-
ratorem, impedire. Alii ad istum
Salvatore[m] mundi anxiam, ob corruptio-
nem, mentes confuentes, ab illo vitam
vitae et Quies, didicerunt. Illam Via,
Deo, qui in Luce habitat, appropin-
quantes, illuminator oculos, mentis
acceperunt, ut cognoscerent illum, qui
est splendor gloriae Patris, tenebrae,
nos, has penetrando Mediator inter Deum
et Hominem fit, et Principium Divinum,
quo genus humanum ceciderat, natura
humana restituit.

Deo nos
natura, xocumtes
et nequequeque

14. Heavenly happiness, hath this ad-
vantage that it shares in the happiness
of others, and as it hath God for its founda-
tion, it rejoices, at all the joy of which
God by his love causes anywhere. A characte-
ristic sign of that happiness is, such a
regard to God, as to look upon him as the
only cause of it, which if we do really
we shall will neither envy those that
have a greater share, nor despise those
that have a lesser; the smallest share is
more than we deserve, and those that have
received never so little are Gods favorites, which
we ought to esteem

April

So that the true temper of a hope-
full Scholar in Gods School, consists
in a humble willingness to learn of
those that are greater Proficients,
and in a grateful readiness to in-
struct those that are backward,
Such a faithfull love towards that
good Master, which vouchsafes his
teaching of such miserable wretches,
possessing the Scholars mind, that
his chief desire and ambition is,
his masters name may be glorified,
by the number and progress of his
Scholars. Divine wisdom will teach
us when we are ripe to instruct others,
and how love of helping others forward
ought not to rob us of learning our-
selves, nor a desire of learning our-
selves ought not to keep us from
imparting to others what we have
received.

Почему? Сиди, и чти на мѣ-
стѣхъ покореніе, что съ волѣ-
ноу еси и въ пріемъ Сиди, и а
есть то же въ пріемъ еси, и чти
еи въ мѣстѣ, и чти и чти по дѣ-
лу еси въ мѣстѣ.

Sol, sua luce solummodo. conspiciatur, neq. Solem videbis nisi sol ipse ad hoc lucem tibi suppeditet. Solis imago tota a quo, libet solem vidente recipitur. Istaq. Solis imago Soli ipsi coeva est. Sol suis effluviis nutritivam Terram facultatem vivificat, Delitescentemq. in seminibus germinationem ciet. Stupenda autem est Creatoris potentia, quod Seminibus germinandi, et fruges ferendi virtutem indiderit, ipsis fructibus nova semina ejusdem virtutis continentibus. Si hac in Corporalibus cernamus, quanto mirabiliora Spiritualibus inesse concludendum.

17. *Ps. 122.* Video, Volo, fruor. Beatus qui oculos accepit, ut Deum videat, et cui Deus se videtur. Dum prebet; Vult et amat Deum, Deus ipsi novam voluntatem subministrat; Fruitur, veram fructione *Ps. 122.* probe videt quod consilium sit capiendum, Terram s. mundum et seipsum respicientes; tenebras intuentur, ibiq. incerta et peritura consilia hauriunt; Deum respicientes, sapientia et permanens consilia invenit. Sed Fraudi, et mendaciis corruptio nostra intrinseca est. Diabolo orator fascinante

April
Phil. 11.

19.) Humility is the essential character of a Christian, or of one in whom Christ is formed. Though Christ being in God's form esteemed it no usurpation to be like God, nevertheless he humbled himself to the lowest degree of a servant, and performed an act of infinite Love, the essential Quality of God. Who therefore comes nearest to his Saviour's obedience, Love and humility, will have the greatest share in his name, which is above all names. God Loving those most, who descend lowest in the performance of his holy will, which is nothing but Love, and delights in the imparting of his happiness to his poor creatures. Upon this account those will shine brightest, which have been most instrumental in the bringing others to righteousness, which is the true lustre of a soul, because all true righteousness is an irradiation of the eternal sun of Righteousness.

april.

22) 717. Dilectus, Patruus, David. In utero
seu utero aeterna Misericordia conceptus,

□□□ miseri Divinam cognationem omnibus imperitibus,
□□□ intima diligere qui misericordia divina apprehensi
Deum amandi Deum ex intimo corde diligere incipere
facultas, i. misericordia ejus profluit. Hic David, quem terrenus David pro-

David non una specie figurabat, infernatam Soliad in pro,
ibat, sed mittebatur a priora virtute vincens, in ultimis die,
latro; p. lapides bus remotis, mercenariis, Pastoralibus, in
sumebat, humanarum Populo Dei regnabit atq. Gregem in
arma arte facta regerebat. Bauls
profigurabat spiritus sancti pascat Ezech. xxxiv. 23.

xxiii. Quia, It is a strange thing that Love to
vulnere Christi the creature should be stronger than Love
to God, and many should be willing to sa-
crifice their Lives to the Love of the
creature, whilst there is so few that
think it worth their whiles to sacrifice
themselves and their life, to the creator.

The power of darkness, and deceit is
so great in men, that they reckon it mad-
ness, to do so much for God as thousands
do for the creature.

But though O fountain and exceeding
great Reward of Perfect Love, make me
truly thankfull for thy great mercy
in making me sensible of this, and streng-
then me with thy heavenly food to overcome
all hinderances, that oppose my constant
aching by thy thy divine light.

717. 717. 717.
717. 717. 717.
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27.) U Ps. 124. וְכִי יִשְׁכַּח בְּיָדָם זָרִים

April 49

Deus exaltatio de
jectorum, exaltat
tempore oportuno
angustatos

וְכִי יִשְׁכַּח בְּיָדָם זָרִים

Esai. 44. 22

Ita Sapientia infinita consultum videtur non nisi in extremis angustis, auxilia maxima suppeditare. Illa enim angustia quo magis deprimunt, eo magis conducunt ad gloriam illius qui Liberat atq; exaltat.

78. Denotans Hostem, angustiam et Rupem, atq; derivatum 718

obscidere, angustiare, hostiliter agere. Nos admonet. Omnes angustias et cruciatus nostros ab hoste nobis inferri, sed minus constanter obidionem sustinendo

catelli roborari
In obsidione nostra
Robur, cui succurs
proviat, nobis
mittit altissimus.

nos Rupis instar firmari, atq; eo maius privilegii a Rege nostro nos illustres aliquando futuros quo duriora perpeti sumus in obidione, a nostra parte nil nisi fidelitatis requiritur, Tempus opportunum Misericordiamus probe sit.

5075. Visca Domini

amos. 4. 4. וְכִי יִשְׁכַּח בְּיָדָם זָרִים
antequam Deum inveniamus. Nam penes illum

וְכִי יִשְׁכַּח בְּיָדָם זָרִים

April

29.) Vers. 25. Cap. XLI. Esai. in LXX.
magis mihi placet quam in textu Hebraeo.
Excitavi eum qui a Septentrione et
cum qui ab oriente Solis. $\alpha\chi\eta\delta\gamma\sigma\upsilon\upsilon\lambda\eta$
 $\eta\upsilon\delta\upsilon\sigma\upsilon\alpha\lambda\iota$ p. 8. hoc est. virtute meo
manentur. Hi duo forsitan illi duo
Tertius sunt in apocalypsi. (Crea
nomen Dei vid. Marti. 28.) et ejus
mensis 25) (Crea $\mu\omega\gamma\tau$).

May

3). Vers. 18. Cap. XXVI. Esai. longe
notabilior est in LXX. quam in
Hebraeo. Versus praecedens, $\eta\upsilon\delta\gamma\alpha$
 $\eta\eta\eta\omega\delta$, coincidit cum $\eta\eta\eta\omega\delta$. nam
Salvatori nostro. Tristem aspectum
exhibemus.

10) 2. Sam. VII, 9. $\alpha\chi\eta\delta\gamma\sigma\upsilon\upsilon\lambda\eta$
Hinc conjicere potest quod illa $\alpha\chi\eta\delta\gamma\sigma\upsilon\upsilon\lambda\eta$
 $\eta\eta\eta\omega\delta$ in Esai. XL. Sit illa ipsa
Imago Divina in anima humana
cujus resurrectio quoque in LXXI. forem
promittitur.