

Handschriften / Autographen

Tagebuch von Heinrich Wilhelm Ludolf.

Ludolf, Heinrich Wilhelm

o.O., 13.01.1701-31.10.1711

Juni 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)

4). A faithful servant is not contented to know what business he hath to do for his master, but he also takes his masters direction how he is to do it. If God puts a good design into our head, we must apply to him, that he may direct us, how we may accomplish it. If with due humility we consider we have neither strength of our own, and cast our selves wholly upon him, then our works are done in him, and are like to bear ever lasting fruit.

קדקד קדקד: Hoc Verbum, quod faciem praefere Vita nostra, est illa ipsa Lux et Veritas, quam David sibi immitti petebat, ut ad Montem Sanctum Dei deduceretur. Vocatur, forte, Vita, quoniam est iuxta flamma Vitalis in homine spirituali. Beati quibus misericordia Divina aures et oculos internos dedit, ut hoc Verbum audiant et hanc lucem videant.

Tu Vero Misericordissime Creator et Pater, nator Universi, miserere propter Filium tuum Generis humani, quod ille sanguine suo redemit, omnipotentis Verbo Tuo Lucem exumpere fac ex Tenebris, quae totum terrarum orbem tene caligine obduxere. Suscipe et exaudi hoc suspirium propter tuam

נצח

Junius

5) I find that generally people run upon extremes, either they intirely give themselves over to new lighes, or they entirely reject even what there is in it of Gods finger. The wise man keeps a mean between both, and admires what is of God, and pitys what is of mans fancy.

Vide circa 139
mar. 28

6.) Ps. LXXII. 2. 3. Orat ut Deus Misereatur, benedicat et faciem suam 139 splendore faciat, quo via ejus in Mundo cognoscatur et in omnibz gentibus Salus ejus. Sum in Luce hujus Imaginis Divina Salus nostra consistat, secundum Num. VI. 25. sine dubio gloriosus Terrarum orbis status non nisi Manifestatione Christi in animabz humanis obtinget. non Regem id videtur David, nisi Spiritu Veritatis ipsum docente preces id aliquando futurum certum esset.

vid. lun. 4. C. u
mar. 28.

7) Ps. CXI. 2. בְּדֶרֶךְ חַיִּים. 40. בְּדֶרֶךְ חַיִּים. 50. 2. אֲמֵן חַיִּים. Pues que David desea la Vida, en el camino de Dios, en la Calabrea y Justicia de Dios, este es, aquel camino de Vida en el qual se halla שמחה ושלום. merece de ser considerado, en que consiste la qualidad d'un corazón dispuesto para recibir, aquella אור ואמת que han de llevarnos mas a su monte santo. Sin duda todo es contenido en השבנו האר פניך ונשע
pues שבע שמחה אה פניך.

יהוה אלהינו וחנן פנה אל עמך וזמנן שמך חינו בדקדק ואמתך ונראה כבודך בתשובה עמך.

10) מוֹדֵעַ אֶת הַיָּדָיו לִפְנֵי ה' . LXX. reddidit. dicens, lo
 nōvā lō' d'vōv s'v d'vōv p'v i'v d'vōv
 Terra hac rectitudinis, sive via recta, videtur
 esse amor Dei, quoniam hoc amore vita nostra
 recte tendit ad scopum suum, ad salutem suam, aberrationes a scopo
 (centrum quietis pacis et gaudii. Confirmare hoc sunt omnia consilia
 videtur expressio in Psalmis xxi. p'v s'v d'vōv
 Neg in hac orbita iustitiae ducimur; nam p'v
 p'v v'v v'v in ea incidere nequimus; si autem
 Benignissimus animarum nostrarum pastor,
 v'v d'vōv. Naturā enim voluntas nostra
 carnalis deorsum tendit, atq; terrena amat,
 misericordia Divina aliam mentem nobis
 inspirat, ad scintillas amoris Divini, seu semen
 visum Beati homini mittit; si Divini spi-
 ritus afflatu ha scintilla flammam concipiant,
 atq; amore Divino nos perfundant ita ut homo
 totum se des devoteat implebuntur in illo hoc
 ultimi Versus Psalmi xci p'v s'v d'vōv
 p'v. nutrit. p'v. nutritus est, fidelitas
 fidem est. Qui nutritur aeterna p'v. ecc
 Luce, et pane vitae fidem accipiunt. Qui fidem
 accipit et fidelis est, Dominum suum amat. Ita spiritualiter
 et ipsi obedit. Sed quanta est benignitas Do-
 mini quod non tantum vires ad amandum et
 obediendum largiri, sed et praestitam hoc modo
 fidem ita remunerare velit, ut sui servus, et
 squalore tenebrarum liberatus, ineffabilis gloria
 hereditatem, et sine ulla Regiam dignitatem
 destinaverit

Ita spiritualiter
 nutritus oritur
 Divina p'v, men-
 tem saltem; atq; anima
 hoc modo saluata
 p'v. pacem, et
 perfectionem, seu
 p'v. nascitur

22) Sicuti anima habitans in corpore
saepe quasi a corpore absorbetur, vel saltem
a corporis mole ejus operationes impediuntur.
Ita Deus habitans in anima nostra, pro-
priae animae motibus saepe impeditur, ut glori-
am suam influentia sentiri faciat. Est
quidem effectus ejusdem misericordiae, si amore
erga ipsum inflammamur, atque pro libera-
tione nostra suspiria fundere incipimus,
ea autem non statim exaudit, ut eo magis
humiliemur, atque imperfectiones nostras probe
perspecta eo magis ipsius bonitatem postea
admireremur. Probat quod hoc modo f. delicta
ter nostram. Majori ipsi postea redundat
gloria si adeo inclinetur, ut tantum gloriæ
calorem exhalat, atque ut ipsius sola sit gloria
meritum ipsis precibus nostris est abdicandum.
Quare nos nos jussit, et desiderio nostro
dum quærimus, delectatur, sed plerumque ita
invenitur, ut convincamur, se sua sponte
nobis se obtulisse ut inveniremus eum, quoniam
de frustra ipsam quærivisse videbamus, vel eam
quærere fatigati desinere incipiebamus, invenimus.
David salutem suam propter
gloriam nominis divini exoptans, se propter Deum
et nos Deum propter se diligebat. Hunc parum
amorem existeret conantes, hominem supra Deum collocant.
Hoc modo Deum in Veritate colimus, omnis veritas
e deo fluit, sed omnis cultus ab hominibus
ex cogitatur, æterna Veritas repugnat.

Junius. 25) Fortius est bonum quam malum.
 v. d. 22. martij Leoniam Deus ipsum malum saepe in bo-
 num resolvit, et malo bonum promovetur.
 Sed nunquam bonum malo intersit.
 Permittit Deus saepe ut malum crescat,
 quo melius manus Divina et Potentia
 Divina in destructioni mali appareat

Julius.

9) It is a shadow of eternall happyness,
 where every body is to be fully contented with
 his degree of happyness; when we see
 men here on earth differently endowed
 with spiritual gifts, to be ^{best} fully pleased
 with their gift; but our perversa na-
 tured mind in it, when we either
 despise or reject those which heavens
 kindnesse hath benefitted another way
 with spiritual talents.

21. A 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh
 203 Tuzh u n pogh