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January 69

30. g. Iudic. xiii. 6. If thou wilt offer
a burnt offering, thou must offer it
unto the Lord; melius reservecitur, If
thou wilt offer a burnt offering to
the Lord, offer it; nam angelus reus,
bat cibum, et in cibis non offerrebat
ipso tanquam sacrificium

mirum quid quid in ver. 18. 1853. vertitur
sever. quoniam mirabile significat
et maiorem emphaſin habet, denotans
mirabilem essentiam angeli Dei. ove
16. d. 16

2. Righteousness is an agreeableness
to the Law, and when the whole frame
of our mind is brought to a conformity
of that law, which is light and truth in
the innermost center of our soul, so that
that light hath overcome the darkness
or Satanical principle, which makes up the
old man, or the body of dead, then we receive
peace with God, and joy in the holy ghost,
dwelling in God and God in us, which is
that glory, or restoration of the divine image
where there is

February
Feb. 17. Decembris

דורה בדין מר
אמה בלחם

שכך ששחור, כשכך כשכך

Februarij

confer cum hoc versu Gal. XIX. postremum part.

4. כָּל אֲרֻחוֹתָיִךְ חִדְרוֹאֲתֶיךָ בְּרַחֲמֶיךָ

הָרַב
אָרַב

Hoc foedus Deus nobiscum pangs
dum pane Vitæ nos pascit, atq; adeo
non tantum creatione sed et sustenta
tione. Nos totos suos reddit, nil a
nobis petiit quam ut custodiamus hoc
foedus; humili et grata mente ad ipsum
perpetuo respicientes, qui essentia
nostræ origo et sustentamen est. In hac
observatione fœderis, consistit vera
Fides, Obedientiam, amorem et Filiiam
complotens. Qui cum vero hac ratione
foedus custodiverint, deprehendent
quanta Gratiâ et Fidelitate Deus
suos ducat in via Vitæ, donec eos
perduxerit ad Domum suam, sive
montem Sanctum, ibiq; bonis Domus
sue eos ineffabiliter satiet

אֲשֶׁר יִתְּבוֹחַ וְתִקְרַב יִשְׁכֵּן חֲצִירִךְ נִשְׁבַּע עַל עֵשֶׂב

כִּי תֵּן
קֹדֶשׁ הֵיכָלְךָ

Gal. XI.

הַצֵּלֵנִי מִדְּמֵי שָׁנָה

ד. Significare naturam nostram cor

peccatrix huius corruptam, atq; immunditiam naturalem colligit
עֲוֹנוֹתָיִךְ הָיִינוּ לִפְנֵי לִבְיָנוּ עֲוֹנוֹתָיִךְ הָיִינוּ לִפְנֵי לִבְיָנוּ

preces nostras, quoniam manus nostræ plene
sanguinis, i.e. actiones nostræ ex impuro
carnalis amoris fonte fluunt. sic quod Ezech
XVI. in sanguine facere atq; pedibus calcari
dicebamus. Hæc ratione clara explicatio emersit
Gal. XXX. 10. בְּרַחֲמֶיךָ אֵל שֹׁחֵת

Ver. 14. Gal. xxv. for an only verteretur February 71
The secret of the Lord, or Gods hidden Wis-
dom, is for them that fear him, and his
covenant with us aims at the teaching
us that inestimable wisdom. This seems
to be confirmed in the foregoing 12. vers. where
this instruction is promised to him that fears
the Lord. and in the 10. vers. this covenant
is referred to. vid. pag. precedent.

Nova Veris
Bibliorum.

Difficiliores ut male versos, forsitan
aliquando perfectior Verbo Bibli-
orum Concinnari possint. Sed opus esset
ut spiritu repleti adeoq. spiritum scrip-
turae clare percipientes, hoc facerent. 10

1. Thessal. v. 25. ὁλοκλήρως ὑμῶν τὸ πνεῦμα
καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμείψαν-
ται τῷ κυρίῳ παρρησίᾳ ὡς αὐτοὶ ἔχετε
χρεῖς ἡμετέρῃ. Omne, fere versiones. vid. Decembr. 20.

exposuerant usq[ue] ad adventum, cum constructi
oni magis congruum, et majorem energiam
habeat, in praesentia, sive inhabitantia
Christi.

Epist. II. no. XL. Divites in terrenis non erant
Lyd. 1975. male versum videtur de bono opere, sed
veritas non videtur, super bonis operibus, quibus Deus nos provida praevidit ad
sancti moniam, per actus singulos, habitum xobis latet. cetero.

18. 4. אטוה. in qua Deus promittit se Eule-
siam suam tibi Respondere velle, est illud Fide,
Pacis, quo Deus archissime cum anima
fidei conjungitur, ipsi Theaurum sua
Bonitatis largitur. Anima hoc modo Des
suo unita, pervenit אליוהים, in
qua Domo,

ג' ית שלום
נד. 4. hujus mensis

זקיעותם וזקיעותם ut et et
אור זרעיהם pro fonte habent
et ex ciliis divinis פזר נתן לאבותם צדקה
עמדה לצד קרנו חרום בכבוד

Ita ut vera Fides sit Fides istud
quod custodientes Mirabilia Gratiae
et Veritatis in Providentia Divina
magis magisque detegent

Circa כליות 23. Decembris. hoc quoque addendum

sive vocem derives a פד completi. sive אלה
absolvi, intelligi potest de Centro, Totum enim
suo Centro innititur. istud פד inquit additione
אבר Verbum אלה absolvi et confidere signi-
ficat, quoque communicare nos potest פד in
אברהם assimilare et quiescere in אברהם
comedere, eligere. et ita פד abrahamo
et Sara donatum, non sicut allegorice
quoque explicari potest per fabilem modum
Rabbinorum, quod hac ratione sterilitas
ipsi sit adempta.

Sanctus אברהם
derisere אברהם
sive
Quiescere
Sancti enim in
abstinentia
propria derisus

Ita c' augi sapientia, mendacii, Veritatis, et
injuria factis, Iustitia a Bono malum vincente elici potest

Febr.

23. 3. Lat. xvi. 9 נפץ פוץ פוץ
 No affections shall ^{be calen} dwell safely and
 undisturbedly. Hoc est animi mei motus,
 nulla inquietudine amplius turbabor,
 tur. Nam quod פוץ, affectus, seu animi
 motus significat, colligere licet ex Lat. 8q. 3.
 Si a פוץ. nuncius dicitur, indicat affectus, stu-
 lum animi. Pudendum quod significat.

21. Et foedere
pacis Deus se obstrinxit ad erudiendum
nos in mysteriis suis. Et
hoc est illa **בְּרִית חֲסִידִים אֵת בְּשׂוּחִים**

[illegible]

LXXVI. II. 1977 1977. Desistite a vestris
propriis conatibus, et cognoscite quod ego sum
Deus. ד'ה'ל'ח. Fortitudo illorum, qui Mihi
per ME vivunt. Quamdiu enim Homo
sibi ipsi confidens sibi ipsi vivit, gloriam Dei
foedere ipsi conjunctis destinata non quoniam
conspiciet.

N. XLVI. 1. a very present help in trouble
melius vertetur, he is our help in those
troubles wherein we are very much
surrounded. אֲסוּבִּים enim non passivum, sed
primi pluralis videtur, ut et in LXX.

Isai. X. 20. נִשְׁעָן יִשְׂרָאֵל בְּיְהוָה
Fiduciam suam collocabit Israel in Deo suo
in Veritate. Cum antea Fiduciam suam
collocaverit in Dolis varias angustias, et
Inquietudines immittentibus. Sed hanc
הַנִּשְׁעָן hanc beatam Fiduciam nobis con-
cilians, est illa ipsa אֱמוּנָה et אֵל, quae
nova in Deo Vita Principium Vitale
est.

24. P. Ezech. XXXIV. הָאֲנִי יְהוָה אֵלֶיךָ
Hoc est talis plantam, in cuius nomine sive
virtute, fame et ignominia spirituali libera-
buntur. Quamquam LXX planta paucis. אֲנִי
clariorem sensum habere videatur. אֲנִי
quod explicari potest, אֲנִי יְהוָה אֵלֶיךָ
Isai. XL. 10. Nempe ista planta Signum
sive Nomen erit, quod sequentes Salutem,
sive liberationem ab inedia et ignominia
liberabuntur.

Ita hic locus a plant of renown, melius
vertetur and I will raise unto them
a plant for a Name.

Februarius

Le. 21. יְהוָה יִפְדֵּנִי מִכָּל אֲשֶׁר יֵשׁ בְּיָדֵי הַיָּדָא
Libera me ab immunditia mea natura.
li, tu enim es Deus salutis meae, hac ratione
gloriosus in iustitia tua. videtur etiam
propter. Febr. 4.

ἡ ἀλήθεια ἐλευθερώσῃ ὑμᾶς, ὡς μοναχὰ
ἀπο τῶν πανουργιῶν τῆς πλάνης, ἀν
τὴν διδασκαλίαν τῶν ἀνθρώπων ἀπὸ
καρμὲ ἀπο πάντων πολιτῶν σαρκῶς,
καὶ πνεύματος, ἐν τῇ ἐκείνῃ ἀλήθειᾳ
εἶναι ὡς θεὸς ἐν ἐκκλησίᾳ καὶ

28. 5. 72 פשוט לפרש דע מאניא. 72 פשוט
Si enim isti legi, quae Veritas et Sapientia
in occulto est, obtemperemus, filium
unigenitum et dilectum osculamur, archi-
simos amoris vinculo ^{dicim} iungimur, et ita
et via iusta sive vita non exidemus.
Lex autem ista in intimo cordis nos
erudiens, et corrigens, est beneplacitum
Dei. Vide proinde 2 Februarii:
יִשְׂרָאֵל תִּשְׁמְרֵם וְיִשְׁמְרֵם וְיִשְׁמְרֵם
ἐν τῇ καρδίᾳ ὑμῶν.

If two persons ogling one another can kindle
mutual love in one another's heart, what
must the effect be of a soul's steadily
looking upon God, and discovering the
allmighty, gracious countenance ^{towards us}
כִּנָּה אֵל וְחַנּוּן כִּי יִתֵּן וְיַעַל