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7. 26. Aug. *Quem* Jeremias XV. c. 6. dicit: Inventa
sunt Verba tua, et edicam latitiam
cordis inde adeptus. Et Ezaia. LV. 2. 3. Veniendo

γινώσκοντες
αυτῶν ἐντες,
καὶ ἐκτείναντες
ad Deum, et au diendo, nos manducare et
animam latendo persequeri, patet, quod
Verbum oris dei, amoris luminosa emanatio
sit panis Vitae, animam ad participatio-
nem gloriae divinae nutriendum. Hanc felicita-
tem Jeremias, vocat: domini domini adep-
tionem, et Ezaia, faidat aeternum ~~καὶ ἐκτείναντες~~
καὶ ἐκτείναντες
ἐν τῇ χάριτι τοῦ κυρίου
ἐν τῇ χάριτι τοῦ κυρίου

6. 16. Sept.

p. 204
Ez. IV. 27. *ἐν τῇ χάριτι τοῦ κυρίου*
Cum odium, sit emanatio tenebrarum, confutis
lethiferi, inde solliciti cavendum ne spiritui
destructori potentiam in nos conferamus, indulgen-
tiae, quae ex latente in nobis semine serpentis
propagabatur. Sed iram et odium dividimus ab
inbuiam a quo a deo, sicuti per amorem i
puro corde amamus in vicem a quo a deo,
utroque *καὶ ἐκτείναντες* *καὶ ἐκτείναντες*
Beatus qui hoc mysterium Christi, et
natura in natura, intelligit, et per infinitam
dei gratiam in membra vivam huius
corporis Deum glorificantem sentit

HEART

207

Where yr. Treasure is, there will your
heart be also.

1. Sam. x. 8. Draw nigh to God, || purify yr.
hearts you double minded.

2. Thes. III. 5

Psal. 21. Create in me a clean heart

Thou. Teach me thy way, || Unite my heart
unto the fear of thy name.

1. Pet. III. 15. Sanctify the Lord God in yr. hearts.

Phil. III. 7. The peace of God shall keep
yr. hearts,

Since from the heart or centre of the soul
spring thoughts words and deeds by which
God is either honoured or dishonoured
the great work of our Salvation depends
upon the purification of our hearts. Which
is more or less impure as it is more or
less divided between God and Self. (The
Love of the world and of the creature
reigning in Self) Self, the Satanical Nature,
hinders us from drawing so often and so earnestly
nigh to God, as to feel more and more his drawing
nigh unto us in so powerfull a way that our Peace
may be more and more established upon a sure founda-
tion, by sanctifying God in our hearts or giving our
selves up to his holy Spirit. Tell the God of Peace

shall have surerified us wholly, that spirit
soul and body may be preserved blameless.
Then the good Shepherd will be himself
our pasture and the Treasure of our
hearts, feeding the faithful soul with the
Love of his Father, which heavenly food
heals our wounds, strengthens us agt. our
enemys and changes us at last into and
thru nature.

END.

Rom VI. 22. Being freed from sin and become the
servants of God, you have yr. fruit unto holiness
and the end eternal Life.

1 Tim. 1. 5. the end of the commandment is Love
of a pure heart.

1. Pet. IV. 7. The end of all things is nigh & hard
therefore be sober and watch unto prayer

Mat. XXIV. 13 he that endureth to the end
shall be saved

Mat. together, all. I am with you to the end of
the world.

The design and end of Gods infinite Love
in our Creation and Redemption being his Glory
in our Happiness, a pure heart or Holiness
is required for that intimate union by
which through Christ God lives in us and
we in him unto all eternity. Since this Life

209
allowed for our justification is uncertain
and holding all to the end necessary we
ought to be wary ^{to refrain} from what may
ensnare us and to turn our heart to God
by prayer for his almighty deliverance.
Christ promising to be with his Church
to the end of the world ought to give
us this comfortable hope, that he will
support us till this world with all the
sharps and dangers of it is at an end
as to us. ✓

St. XXV. p. 1. 12

Deus bonitati et justitia sua motus, peccata
tunc, seu aberrantes a via recta quae est
via vitae reducit in viam, et si fuerit
humilis, illos viam suam docet. Via autem
Dei, est Lux, sive emanatio amoris sui;
per poenitentiam se versus hanc lucem
converterentes, atque in illa luce ambulantes,
seve luci huius se tradentes, veniunt fontem
hujus lucis, et trahunt, ut tandem filii
lucis fiant. Ideoq. Via Dei verus Deus
dicitur, et merito vocatur *RMX*, quoniam
reminem describit dum in illa Deus est
principium medium et finis.

ὡς ἐπὶ τῇ ἐκείνῃ ἐν προφητεῖαις
καὶ ἀποκαλύψεσιν τῶν ἀποστόλων
καὶ τῶν ἁγίων ἡμεῶν ἰσχυρῶς γέγραπται. ὅτι καὶ ὁ
κύριος ἡμεῶν ἰσχυρῶς γέγραπται. ὅτι καὶ ὁ
κύριος ἡμεῶν ἰσχυρῶς γέγραπται.

Ita videmus quod per manifestationem Christi
in Die ipsi, implendi simus omni gratia
atque irreprehensibili, postquam Lex spi-
ritus vitæ in ipso moratur, nos liberavit a
Legis peccati et mortis, animam humanam per
lapsum ingressa. Dies Christi in sua persona
erat dum victo per mortem huius mundi,
per gloriam salutis resuscitatus, celum
ascendebat atque humanam naturam assump-
tam ad dexteram salutis collocabat. Dies
Christi in qualibet fidei anima vivitur,
quando fidei atque ad mortem facta, per
mortem a morte in vitam transit atque gloria
salvationis suæ participare facit. Imaginem
divinam per Christum in se restitutam experi-
tur, hac ratione secundum infiniti amoris in res-
urrectione et redemptione accento.
apparabit et illucinet tandem Dies Christi
in toto corpore Ecclesie, quando huius
tenebrarum patetis huius mundi adime-
bitur.

Lex Vitæ Spiritus Rursus immortalis
 sitis, est Virtus amoris Divini attractiva
 cui fidelis anima se permittens, atque fonte
 omnis Lucis et Vitæ vires hauriens, magis
 hunc inferentem in concupiscentia animæ
 animalis consuetudinem vincit. adeo in
 luce ambulare, sive per fidem modo dictæ
 virtutis amoris Divini se permittere, nos
 tandem filios lucis efficiet, ac saluati
 simi facti videamur, utrum sitaki est.

Πασις Faciens Voluntatem Dei Manet in ^aeternum. 217

Patientia nobis opus est ad acquirendam
 promissam nobis in Christo gloriam et felicitatem Hebr. X. 36.
 quandoquidem crucifigeret et vetus homo, pro
 priam carnalis Voluntatis, Sathanæ serui, si nostri
 iuris fieri velimus in libertate servum et filium dei. Luc. xxi. 3.
 Imo major gradus gratiæ, maiorem vim et adulationem
 hostis nostri laudat, exultat ita ut fructus boni
 seminis in patientia sine ferendi. Luc. vii. 35.
 ita ut progreßi nossemus versus perfectionem, quæ
 in Christo est, corpondeat gradui patientiæ Jac. i. 2. 3. 4.
 Hæc tamen primaria in omni afflictione
 consolatio est quod Fidelis anima patientia, Deum
 ipsum prope laboret. Rom. xv. 5. et hac ratione
 Christi in fide amplecti nos ad perseverandam roborat,
 adeo nostra patientia, patientia Christi vocetur. 2. Thess. iii. 5.
 apoc. i. 3.

Ultimus versus. Secundi Patris, in
Hebr. Osculamini filium in ~~text.~~ appre-
hendite instructionem et castigationem.
Nos admonere potest doctrina Salvatoris
de tollenda cruce, quoniam spiritus
mundi eo magis nos infestat, quo magis
per filium ad Patrem reverti, atq. compen-
des tenebrarum exultare annitimur. Nam
filius per fidem corda nostra purificat
ejiciendo spiritum a perniciosa amore
proprio et cupiditatibus carnalibus corda
nostra inquinantem. Hinc illa lucta
inter carnem et spiritum, et nos osculamur
filium si patienter nos submittamus illis
afflictionibus quibus protervitalem carnis
castigat. Hec voluntatis nostrae submit-
tio est vera fides per quam Salvator ad
se venientes purificat atq. ^{hoc modo} ~~per se~~ adaptat
ut per se Patrem suum eo frequentius
et intimius a deo, ibi appam. Viam
lauream possint, quae flammam amoris
impuri extinguit et semen incorruptibile
Verbi Viventis germinare facit.

Filius, qui est Veritas, Felicitatem nostram quoniam (1) infidelitatem
reprehendendo (2) de voluntate amorosa Patris instruendo.
(3) in adversitate consolando. In sum respiciens Viam Mortis
in perveram voluntate propria relinquens.

Dum hic Paulus dicit scripseram vos in
 servare debere ad spem concipiendam ex
 illis quae circa patientiam et consolatio-
 nem vbi scripta sunt; commonefecit vos
 de stultitia eorum qui scripturam solum,
 modo utantur, ut unum vel alterum dñi,
 silem locum explicare possint. Quia
 a Patre luminum hanc gratiam
 adipiscitis ut cruce et consolatione
 recte utatur, illam Veritatem addiscet
 quae dicitur. Primum discipulus docet, quae
 Veritas Creaturae Nihil et Creatoris,
 Totum nos docet, simul admonet
 de Miseria Creaturae a Creatore se
 avellente, et de Felicitate Creaturae
 Creatorem suum Filiali obedientia
 respicientis, atque ex hoc Fonte Amoris
 vivificantis, lucis radiis excipientis,
 quibus in Nomine Iesu Christi poten-
 tiam Tenebrarum in corrupta natura
 latentem debellat, atque impletionem promissi-
 onis Salvatoris experietur, dum vi^{stus} clarum mortis
 et inferni, sine potestate super omnem carnem
 auctoris Christi, ad dextram dei exaltatus ad se
 venientes, sibi permittentis sua gloria participare reddere promittit.

Ex veru 23. Rom. VIII et Eph. IV. 30. id
vid. p. sequen
appuere videtur tum d. m. Opus
gloriosum redemptionis peractum esse
quando Corpus quod Sacrificium
visum acceptum et sanctum factum
est spiritum immundo inde ejectum
Tum demum dies Christi illuxit
Satana sub pedibus nostris proculcato.

Psal. IV. S. 6.
וְיָדָעוּ אֲנִי וְיָדָעוּ אֲנִי וְיָדָעוּ אֲנִי
וְיָדָעוּ אֲנִי וְיָדָעוּ אֲנִי וְיָדָעוּ אֲנִי

Si commoveamini ira vel pavore nolite
peccare, ^{adfectu} deterrere viam vestram sed in corde
vestro in cultu Dei in silentio hoc exponite.
Totus vos, sicuti debitam vestram est, Deo
demonstretis, et fiduciam in infinita misericordia
sapientia et potentia collocantes.

Beatus qui in omnibus angustis periculis
et tentationibus externis et internis hoc con-
siliu virtute divina fidei viva esse,
quibus, neque ulla astutia vel diabolica
a via angusta vite et veritatis deflectitur,
iusta et debita sacrificia Deo ita offert
vis. 212. qui in acerrimis conflictibus acerbissimam
crucem a manu Satanae accipiens, osculatur
filium, iudicantem et destructorem operis Satanae

215
Cum 1. Joh. 11. 14. Juvenes Christiani dicantur *Vide p. preced.*
esse fortes, habitante in illis Verbo Dei
per quod Principem hujus mundi vicerunt,
indilectus est, neminem ad maturitatem
Christi aetatem pervenisse, nisi post
quam sanguine Christi abluti, Spiritu
Christi sanctificati, superata car-
nali mundana propensione, per opera
et virtutes et hoc ratione Christi Iusti-
tia in Deum, et Christi plenitudine pleni-
tudinem gratiae et benedictionis adeptus
est, Christo in ipso habitante. Interim
gratias sufficientes Deo agere non
possumus, si mirabile hoc opus, infiniti
amoris in nobis ceptum contemnamus, dum
verbum hoc Vivum, libenter auribus internis
audiamus, sive nos castiget sive doceat, sive
consoletur, quo diligentius illi aures nostras
praebeamus, ipsi morem gerendo illud custodiamus
et molimina spiritus adversi patienter eludamus,
eo magis hic splendor gloriae divinae corda
nostra purgabit ut ibi morari possit, quo
opus ineffabile glorificationis divinae in materia
creatura perficitur.