

Your Days Are Numbered Heidelberg Catechism, Lord's Day 1, Part 1

1. OUR ONLY COMFORT: Introduction to the Heidelberg Catechism
 - a. The Heidelberg Catechism was written primarily by Zacharius Ursinus, most likely with the help of Casper Olevianus, under the leadership of Elector Frederick III at Heidelberg University in the Palatinate, a province of Germany. It was first published in 1563, and was later divided into 52 _____, with the expectation that the churches would gather a second time each Lord's Day for catechesis – instruction and formation in the basics of the Christian faith. It has since remained one of the most widely loved and used of the Reformation catechisms.
 - b. The central theme of the Heidelberg Catechism is _____. That comfort is described in very simple terms that are at the very same time infinitely deep and rich: _____ to _____.
 - c. The Catechism is divided into _____ parts:
 - Part 1: _____ – “how great my sin and misery are”
 - Part 2: _____ – “how I am delivered from all my sins and misery”
 - Part 3: _____ – “how I am to thank God for such deliverance”
 - Or: 1. _____, 2. _____, 3. _____
 - Or: 1. _____, 2. _____, 3. _____

2. WHY DO WE NEED ANY OF THIS: Lord's Day 1 of the Heidelberg Catechism helps us “get a _____ of _____” in the way of Psalm 90, teaching us to _____ our _____.
 - a. Overview of Psalm 90:
 - God is the eternal _____ (1-2).
 - Human life is _____ and limited (3-11).
 - We are dependent upon God's _____ (12-17).

So teach us to number our days
that we may get a heart of wisdom. (Psalm 90:12)
 - b. At the very least, numbering our days means acknowledging the _____ that our days are _____.

3. YOUR DAYS ARE NUMBERED: The Catechism _____ confronts us with this reality in three different ways.
 - a. Lord's Day 1 forces us to acknowledge that we are _____ to _____.
 - b. We are thereby confronted – graciously! – with the reality of _____ and the fact that we are _____.
 - c. This is our _____, for it means that every one of our _____ – however few or many there may be – is in the hand of our _____.