

Justice and of all good, so that his nature is totally corrupt. And being blinded in mind, and depraved in heart, he has lost all integrity, and there is no good in him. And although he can still discern good and evil, we say, notwithstanding, that the light he has becomes darkness when he seeks for God, so that he can in nowise approach him by his intelligence and reason. And although he has a will that incites him to do this or that, yet it is altogether captive to sin, so that he has no other liberty to do right than that which God gives him.

X. We believe that all the posterity of Adam is in bondage to original sin, which is an hereditary evil, and not an imitation merely, as was declared by the Pelagians, whom we detest in their errors. And we consider that it is not necessary to inquire how sin was conveyed from one man to another, for what God had given Adam was not for him alone, but for all his posterity; and thus in his person we have been deprived of all good things, and have fallen with him into a state of sin and misery.

XI. we believe, also, that this evil is truly sin, sufficient for the condemnation of the whole human race, even of little children in the mother's womb, and that God considers it as such; even after baptism it is still of the nature of sin, but the condemnation of it is abolished for the children of God, out of his mere free grace and love. And further, that it is a perversity always producing fruits of malice and of rebellion, so that the most holy men, although they resist it, are still stained with many weaknesses and imperfections while they are in this life.

*The Heidelberg Catechism* (A.D. 1563), questions 3-8, asks:

Question 3. Whence knowest thou thy misery?

Answer. Out of the Law of God.

Question 4. What does the Law of God require of us?

Answer. This Christ teaches us in sum, Matt. 22: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. -- On these two commandments hang all the law and the prophets.

Question 5. Canst thou keep all this perfectly?

Answer. No; for I am by nature prone to hate God and my neighbor.

Question 6. Did God create man thus wicked and perverse?

Answer. No; but God created man good, and after his own Image -- that is, in righteousness and true holiness; that he might rightly know God his Creator, heartily love him, and live with him in eternal blessedness, to praise and glorify him.