

Question 7. Whence, then, comes this depraved nature of man?

Answer. From the fail and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so corrupt that we are all conceived and born in sin.

Question 8. But are we so far depraved that we are wholly unapt to any good, and prone to all evil?

Answer. Yes; unless we are born again by the Spirit of God.

*The Second Helvetic confession* (A.D. 1566), Chapter 8, states:

Man was from the beginning created of God after the image of God, in righteousness and true holiness, good and upright; but by the instigation of the serpent and his own fault, falling from the goodness and uprightness, he became subject to sin, death, and diverse calamities; and such a one as he became by his fail, such are all his offspring, even subject to sin, death, and sundry calamities.

And ye take sin to be that natural corruption of man, derived or spread from our first parents unto us all, through which we, being drowned in evil concupiscence, and clean turned away from God, but prone to all evil, full of all wickedness, distrust, contempt, and hatred of God, can do no good of ourselves -- no, not so much as think any (Matt. 12:34, 35).

And, what is more, even as we do grow in years, so by wicked thoughts, words, and deeds, committed against the law of God, we bring forth corrupt fruits, worthy of an evil tree; in which respect we, through our own desert, being subject to the wrath of God are in danger of just punishment; so that we had all been cast away from God, had not Christ, the Deliverer, brought us back again.

By death, therefore, we understand not only bodily death, which is once to be suffered of us all for our sins, but also everlasting punishments due to our corruption and to our sins. For the Apostle says, 'We were dead in trespasses and sins, and were by nature the children of wrath, even as others; but God, who is rich in mercy, even when we were dead in sins, quickened us together with Christ' (Eph. 2:1 5). Again, "as by one many sin entered into the world, and by sin, death, and so death passed upon all men, forasmuch as all men have sinned," etc. (Rom. 5:12)

We therefore acknowledge that original sin is in all men; we acknowledge that all other sins which spring therefrom are both called and are indeed sins, by what name soever they may be termed, whether mortal or venial, or also that which is called sin against the Holy Spirit, which is never forgiven.

*The Westminster Confession of Faith* (A.D. 1647), Chapter 6, states:

I. Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.