

Objection 1. It would seem that man was created in paradise. For the angel was created in his dwelling-place—namely, the empyrean heaven. But before sin paradise was a fitting abode for man. Therefore it seems that man was created in paradise.

Objection 2. Further, other animals remain in the place where they are produced, as the fish in the water, and walking animals on the earth from which they were made. Now man would have remained in paradise after he was created (q. 97, a. 4). Therefore he was created in paradise.

Objection 3. Further, woman was made in paradise. But man is greater than woman. Therefore much more should man have been made in paradise.

On the contrary, It is written (Gn. 2:15): “God took man and placed him in paradise.”

I answer that, Paradise was a fitting abode for man as

regards the incorruptibility of the primitive state. Now this incorruptibility was man’s, not by nature, but by a supernatural gift of God. Therefore that this might be attributed to God, and not to human nature, God made man outside of paradise, and afterwards placed him there to live there during the whole of his animal life; and, having attained to the spiritual life, to be transferred thence to heaven.

Reply to Objection 1. The empyrean heaven was a fitting abode for the angels as regards their nature, and therefore they were created there.

In the same way I reply to the second objection, for those places befit those animals in their nature.

Reply to Objection 3. Woman was made in paradise, not by reason of her own dignity, but on account of the dignity of the principle from which her body was formed. For the same reason the children would have been born in paradise, where their parents were already.