

Objection 1. It would seem that the humors will not rise again in the body. For it is written (1 Cor. 15:50): “Flesh and blood cannot possess the kingdom of God.” Now blood is the chief humor. Therefore it will not rise again in the blessed, who will possess the kingdom of God, and much less in others.

Objection 2. Further, humors are intended to make up for the waste. Now after the resurrection there will be no waste. Therefore the body will not rise again with humors.

Objection 3. Further, that which is in process of generation in the human body is not yet perfected by the rational soul. Now the humors are still in process of generation because they are potentially flesh and bone. Therefore they are not yet perfected by the rational soul. Now the human body is not directed to the resurrection except in so far as it is perfected by the rational soul. Therefore the humors will not rise again.

On the contrary, Whatever enters into the constitution of the human body will rise again with it. Now this applies to the humors, as appears from the statement of Augustine (*De Spir. et Anima* xv) that “the body consists of functional members; the functional members of homogeneous parts; and the homogeneous parts of humors.” Therefore the humors will rise again in the body.

Further, our resurrection will be conformed to the resurrection of Christ. Now in Christ’s resurrection His blood rose again, else the wine would not now be changed into His blood in the Sacrament of the altar. Therefore the blood will rise again in us also, and in like manner the other humors.

I answer that, Whatever belongs to the integrity of human nature in those who take part in the resurrection will rise again, as stated above (Aa. 1,2). Hence whatever humidity of the body belongs to the integrity of human nature must needs rise again in man. Now there is a threefold humidity in man. There is one which occurs as receding from the perfection of the individual—either because it is on the way to corruption, and is voided by nature, for instance urine, sweat, matter, and so forth—or because it is directed by nature to the preservation of the species in some individual, either by the act of the generative power, as seed, or by the act of the nutritive power, as milk. None of these humidities will rise again, because they do not belong to the perfection of the person rising again.

The second kind of humidity is one that has not yet reached its ultimate perfection, which nature achieves in the individual, yet it is directed thereto by nature: and this is of two kinds. For there is one kind that has a definite form and is contained among the parts of the body, for instance the blood and the other humors which nature has directed to the members that are produced or nourished therefrom: and yet they have certain definite forms like the other parts of the body, and consequently

will rise again with the other parts of the body: while another kind of humidity is in transition from form to form, namely from the form of humor to the form of member. Humidities of this kind will not rise again, because after the resurrection each part of the body will be established in its form, so that one will not pass into another. Wherefore this humidity that is actually in transition from one form to another will not rise again. Now this humidity may be considered in a twofold state—either as being at the beginning of its transformation, and thus it is called “ros,” namely the humidity that is found in the cavities of the smaller veins—or as in the course of transformation and already beginning to undergo alteration, and thus it is called “cambium”: but in neither state will it rise again. The third kind of humidity is that which has already reached its ultimate perfection that nature intends in the body of the individual, and has already undergone transformation and become incorporate with the members. This is called “gluten,” and since it belongs to the members it will rise again just as the members will.

Reply to Objection 1. In these words of the Apostle flesh and blood do not denote the substance of flesh and blood but deeds of flesh and blood, which are either deeds of sin or the operations of the animal life. Or we may say with Augustine in his letter to Consentius (*Ep. cxlvi*) that “flesh and blood here signify the corruption which is now predominant in flesh and blood”; wherefore the Apostle’s words continue: “Neither shall corruption possess incorruption.”

Reply to Objection 2. Just as the members that serve for generation will be after the resurrection for the integrity of human nature, and not for the operation accomplished now by them, so will the humors be in the body not to make up for waste, but to restore the integrity of human nature and to show forth its natural power.

Reply to Objection 3. Just as the elements are in the course of generation in relation to mixed bodies, because they are their matter, yet not so as to be always in transition when in the mixed body, so too are the humors in relation to the members. And for this reason as the elements in the parts of the universe have definite forms, by reason of which they, like mixed bodies, belong to the perfection of the universe, so too the humors belong to the perfection of the human body, just as the other parts do, although they do not reach its entire perfection, as the other parts do, and although the elements have not perfect forms as mixed bodies have. But as all the parts of the universe receive their perfection from God, not equally, but each one according to its mode, so too the humors are in some way perfected by the rational soul, yet not in the same measure as the more perfect parts.