

1. For Aquinas, is theological discourse univocal, equivocal or analogical? State Aquinas's conclusion and explain the reason that he draws it.
2. Present and explain Aquinas's Third Way.
3. What difficulty in Descartes' reasoning concerning God and clear and distinct ideas do scholars refer to with the phrase 'Cartesian circle'? How does Descartes attempt to fend off the criticism referred to in this phrase?
4. Present and explain 'Hume's fork'.
5. Present and explain the reasoning behind Hume's claim that "Allowing . . . the gods to be the authors of the existence or order of the universe; it follows, that they possess that precise degree of power, intelligence, and benevolence, which appears in their workmanship; but nothing farther can ever be proved" (1 §XI).
6. How does Nietzsche believe that the "historians of morality . . . have bungled their moral genealogy" (1 §2)?
7. What, for Nietzsche, is the aristocratic value-equation and how does he think the Jews inverted it?
8. Explain why Nietzsche writes: "How different these words 'bad' and 'evil' are, although they are both apparently the opposite of the same concept 'good'" (1 §11). Your answer needs to take in Nietzsche's distinction between Master and Slave moralities and concept of *ressentiment*.
9. How does Nietzsche account for the emergence of "the oldest and naïvest moral canon of justice" (2 §8)?
10. For Nietzsche, what is the bad conscience and how did it develop?
11. What, for Nietzsche, is the "supreme utility" of the ascetic priest (3 §15) and how did this figure (for a time) close the door "to any kind of suicidal nihilism" (3 §28)?