

Stoichiometry

Section 11.1 What is stoichiometry?

In your textbook, read about stoichiometry and the balanced equation.

For each statement below, write *true* or *false*.

1. The study of the quantitative relationships between the amounts of reactants used and the amounts of products formed by a chemical reaction is called stoichiometry.
2. Stoichiometry is based on the law of conservation of mass.
3. In any chemical reaction, the mass of the products is less than the mass of the reactants.
4. The coefficients in a chemical equation represent not only the number of individual particles but also the number of moles of particles.
5. The mass of each reactant and product is related to its coefficient in the balanced chemical equation for the reaction by its molar mass.

Complete the table below, using information represented in the chemical equation for the combustion of methanol, an alcohol.



Substance	Molar Mass (g/mol)	Number of Molecules	Number of Moles (mol)	Mass (g)
6. Methanol	32.05			
7. Oxygen gas	32.00			
8. Carbon dioxide	44.01			
9. Water	18.02			

10. What are the reactants? _____
11. What are the products? _____
12. What is the total mass of the reactants? _____
13. What is the total mass of the products? _____
14. How do the total masses of the reactants and products compare? _____

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Studying the Ancient Israelites Victor H. Matthews, 2007-10-01 Archaeology won't prove or disprove the Bible's truth claims. But archaeology combined with other bodies of evidence like historical geography, extrabiblical texts, anthropological insights, and careful study of the writings of ancient Israel allow us to reconstruct a reasonable picture of the ancient Israelites: how they lived, what they thought, and what their Scriptures mean. In Studying the Ancient Israelites, a seasoned professor uses accessible writing and an inviting page design to introduce students and serious readers to the foundations of our understanding of the people of the Old Testament. *The Jewish Audio-visual Review*, 1959 *The American Historical Association's Guide to Historical Literature* American Historical Association, 1995 Contains nearly 2 000 annotated citations primarily in English language works, divided into four eight sections. Citations refer chiefly to works published between 1961 and 1992. **An Introduction to the Old Testament** Raymond B. Dillard, Tremper Longman, 1994 This companion textbook to Carson, Moo, and Morris's acclaimed Introduction to the New Testament puts intellectual muscle into Old Testament study. **The Schocken Guide to Jewish Books** Barry W. Holtz, 1992 Customs, mysticism, Hebrew and Yiddish literature, and Jewish feminism. *Catalog of Copyright Entries. Third Series* Library of Congress. Copyright Office, 1971

Death and Survival in the Book of Job Dan Mathewson, 2006-06-05 The Book of Job functions as literature of survival, where the main character Job deals with the trauma of suffering, attempts to come to terms with a collapsed moral and theological world, and eventually re-connects the broken pieces of his world into a new moral universe which explains and contains the trauma of his recent experiences and renders his life meaningful again. The key is Job's death imagery. In fact, with its depiction of death in the prose tale and its frequent discussions of death in the poetic sections, Job may be the most death-oriented book in the Bible. In particular, Job in his speeches articulates his experience of suffering as the experience of death. To help understand this focus on death in Job, we turn to the psychohistorian Robert Lifton who investigates the effects on the human psyche of various traumatic experiences: wars, natural disasters, etc. According to Lifton, survivors of disaster often sense that their world has collapsed and they engage in a struggle to go on living. Part of this struggle involves finding meaning in death and locating death's place in the continuity of life. Like many such survivors, Job's understanding of death is a flashpoint indicating his bewilderment or desymbolization in the early portions of his speeches and then, later on, his arrival at what Lifton calls resymbolization: the reconfiguration of a world that can account for disaster and render death and life meaningful again.

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