

We are going to finish chapter 11 in this session. It includes another genealogy—similar to the last ones but with a different purpose. In fact the last passage we studied *completes* the first major division of the book and the passage we will look at now will actually *introduce* the second major division. So, when we refer to the first 11 chapters, it is at 11.26, and then verse 27 begins the second major division called chapters 12-50. That place, between verses 26 and 27 would probably be a better place to divide the book.

The second major part I would like to do is to continue the look at early civilization and how it advanced it was and the technology that existed. Obviously most of this is from archeology that you don't hear much about in the secular world because they have more of an evolutionary framework which I explained last time.

A quick review. I introduced the passage we had last time by talking about the Issues, some of which will spill over into the passage we are looking at now, but the questions were:

Issues

1. What happened after Babel?

The Biblical text doesn't give us a lot of detail, but we can come to some conclusions based on little indicators that we looked at last time.

2. What is the view of secular history?

I gave you a sketch of how secular history breaks out the early events, based on an evolutionary philosophy, you might say.

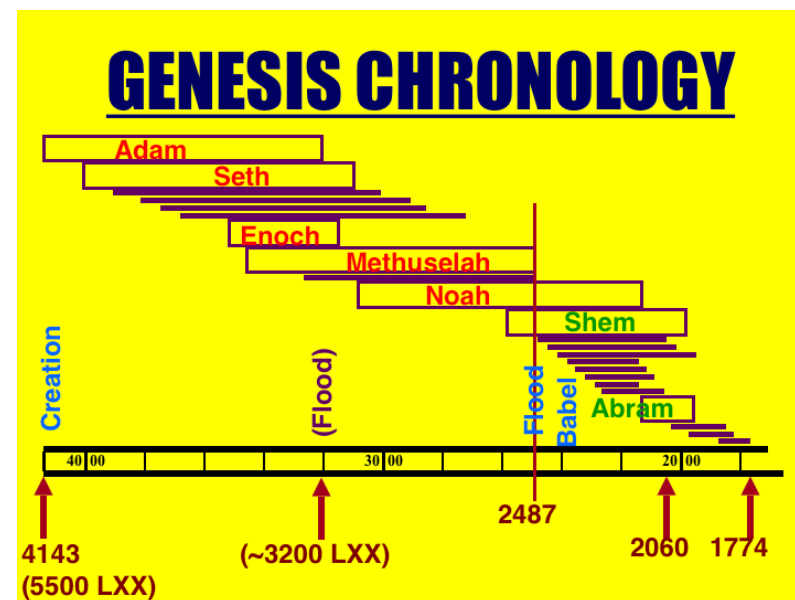
3. What is the chronology of modern archaeology?

We also looked at modern archeology; it tends towards the secular chronology, so we had the breakdowns that they utilize, and we contrasted that...

4. What is the Biblical chronology?

... with the Biblical chronology with this chart. It is conservative, using only the numbers in the book of Genesis, the numbers in the masoretic text. Creation is at 4143, using Hoehner's chronology. If you use the numbers in the Septuagint (LXX), you end up with numbers a little further back in time, 5500 BC, which is actually helpful to us in terms of the timeframe that we will look at from Babel to Abraham.

The date on this slide 2060 (BC) is the date when Abraham actually left Haran, which we will look at in the passage now. It is also the date they entered the land of Canaan. The last date, 1774 (BC) is the death of Joseph at the end of the book of Genesis.



The flood, using the numbers from the LXX, would be 3200 BC. You can see that the ages of the people began to drop off after the flood. We don't have a date for Babel, unless you take that passage in chapter 10, the 'dividing' that is referred to in the timeframe of Peleg who lived about 100-300 years after the flood—a lifespan about 200 years.

That brings us to our text. We have been looking at *Primeval* History, and now will look at *Patriarchal* history, 11.27 to the end of the book. There are only 2 major divisions, 2 kinds of history, one that deals primarily with events in early history and in the second part dealing with the nation of Israel and with people or Israel's patriarchs. The first patriarch, the father of the nation of Israel is the history of Abraham that goes from chapter 12 all the way to 25.

I. Primeval History	1.1-11.26
II. Patriarchal History	11.27-50.26
A. History of Abraham	11.27-25.18
1. Early Development	11.27-14.24
a. Call	11.27-12.9
1) Background	11.27-32

We are going to look at Abraham's early development, primarily his *faith* which is the emphasis in his life—the important element of our relationship to God. We will look at the call, after we study the background now, 11.27-32.

New Dispensation

1. 3rd new beginning entire race → 1 man/family

So far we have seen 3 new beginnings: obviously the beginning of mankind—and the universe. Then we have a 2nd new beginning relating to Noah after the Genesis flood, where all things were destroyed—except one family and the animals on the Ark. And now, after Babel, we have another new beginning—a

chosen nation that comes about as God choosing individual, one man that eventuates into a family and finally into a nation. I like what Allen Ross says:

11.17-12.9 comment by Allen Ross on this passage

“Israel would learn by this account [this passage] that their very existence as a nation was by God's election of one man who responded by faith. ...rooted in the will of God. Thus, as they heard their call to leave Egypt...they would know that faith in the promises would be demonstrated by obedience to the call”

It is rooted in the plan—will—of God. We will see this call after seeing more of the background of Abraham.

New Dispensation

1. 3rd new beginning entire race → 1 man/family
2. New Covenant - Abrahamic
3. Heightened conflict of good/evil
4. Curse continues - birth/death
5. Foundation of world history

So, we will see the 3rd new beginning and at the heart of it is the New Covenant that God enters into with Abraham. And we have continuing—actually throughout Scripture—this heightened conflict between good and evil that we have already seen. This new dispensation is an element of it as well—and throughout Genesis, and the rest of the Bible itself. Therefore the curse continues; remember that the curse results in death, so we have more births and more deaths in the narratives.

And, because of the importance of this passage, this is *the foundation of all of world history*. As I have said, I consider world history to be Jewish because the plan of God is Jewish in that God deals with the nation of Israel. You might consider all the passages we have looked at so far as *introductory* to world

history, setting the stage for the nation of Israel. So it is a very new dispensation.

Most of us who do this study, are called dispensationalists because we see God entering into history at different stages and introducing new things—it is God that initiates these new dispensations. Most dispensationalist see dispensations as ending with a test—with man failing—and then God introduces a new element. And that new element in this dispensation is God working in one individual that results in one family and then that one nation—His people, obviously the nation of Israel.

Prior to that God dealt with mankind in general. And then at Babel we saw there was a unified rejection of God and we could view Babel as God judging it by confusing the languages and then the result was the origin of the nations. We could see this also as the beginning of the world system that God rejects and now He is going to create His own *counterculture*, the nation of Israel that He will bless all people depending on how they respond to the nation of Israel. We will see that in the next passage at the beginning of chapter 12.

That gives you a little introduction to the passage we are looking at, beginning in 11.27. We have a similar beginning here like the one in verse 10; that is a short passage, 10-26.

11.27 Now these are the records of the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.

Now these are the records of the generations of Terah. That little phrase means ‘the records of the generations’ or ‘the generations of...’ This is the 6th one that we have encountered. They are phrases called *toledoths*, found on stones. This last one was very short—one little paragraph that was primarily the genealogy. Here is a list of them:

Toledoth

1. 2.4 - Heaven and Earth
After the creation of the heavens and the earth, we have the toledoth of it. I see these as the *outcome*, that is, this is the record or this is what became of the heavens and the earth. So we have a narrative describing some things that took place after the creation. We can view verses 1.1-2.3 as primarily introductory to the rest of the toledoths.
 2. 5.1 - Adam
The next one is described as the toledoth of Adam. We had Adam in chapters 2 and 3, but now we have the outcome and/or the generations and/or the descendants of Adam. And again, another genealogy that is in 5.1 to 6.8.
 3. 6.9 - Noah
Then starting in 6.9 we have the story of Noah and the outcome of Noah which centers on the flood, but it would also include the descendants of Noah, which is detailed from 10.1.
 4. 10.1 - Sons of Noah
This focuses on the 3 sons and the Table of Nations. It includes Babel as well—the outcome of the sons of Noah eventually in the tower of Babel.
 5. 11.10 - Shem
Then the short toledoth beginning with Shem and basically it is the line of Shem leading to Terah
 6. 11.27 - Terah
And now, beginning in verse 27 we have the toledoth of Terah which is going to run all the way into chapter 25, and the focus is Abraham. So the outcome or the main descendant of Terah is Abraham.
- 11.27 Now these are the records of the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.

Terah became the father of Abram, Nahor and Haran, so we have the first name—Abram meaning exalted father, and in fact he is just that, the ultimate father of the nation of Israel. Hence, a very appropriate name, one that he lives out. I don't know if they had prophetic insight in giving him the name, but he certainly was the father of the nation of Israel. Unfortunately, Islam claims him as well and we as believers rely on Abraham as being one that is important in what we believe: he is the father that eventually resulted in the Messiah in whom we believe.

Names

1. Abram - exalted father

11.27 Now these are the records of the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.

Then Haran became the father of Lot. We don't have a lot of detail here. We have basically the family which includes Lot because he will be an important character that will be involved later on. He will go with Abraham, leaving Ur, and then leaving Kharan (a city), and ending up in Canaan.

11.28 Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.

This is just a little note, to let us know that some of the family didn't survive long enough to enter Canaan. They stopped in Haran which is the same lettering in English—in Hebrew it is different, but in English it is the same name, Haran. Haran died in the presence of his father Terah. He died before anyone leaves Ur of the Chaldees. So we have people and a geographical note, a particular city.

11.28 Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.

in the land of his birth, in Ur of the Chaldeans. I'd like to take a look at that city because I think it is important in helping us to appreciate the faith that Abraham exhibited in *leaving* a city that he would have been very comfortable in; it would not have been an easy thing for him to leave.

UR

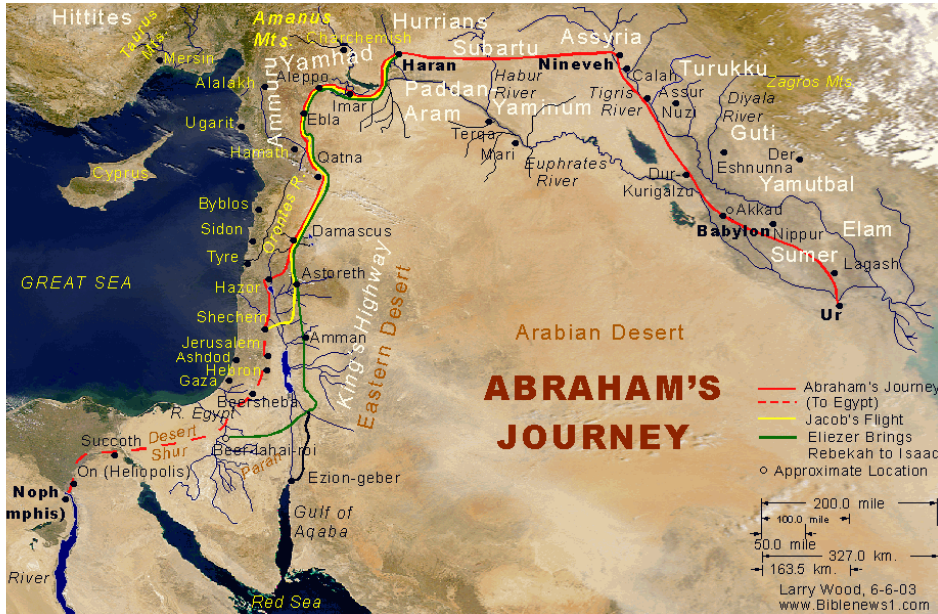
1. Location - SE of Babylon

There are 3 sites that seem to have the name Ur in it, and 2 of them are close to Kharan and some scholars believe that it would be the Ur that is described here. You can look in commentaries to see the possibilities, but the one to which I think the evidence points is the 3rd one in southeast Babylon — for a lot of reasons. One of the reasons is that it seemed to have been the capital of Sumer...

2. Sumer capital - high civilization

...or the civilization or the culture of the Sumerians which would put it further south rather than further northwest. And Sumer, we know from archeology, we don't have any details in the Biblical text, but from archeology: a very high civilization. And Ur has been extensively excavated so we know a lot of archeological details, in fact secular history depends a lot on the finds at Ur to give us their conclusions concerning the early civilization of *Sumer* which seems to be *the earliest find, at least by archeology, after Babel.*

So Ur is located in SE Babylon and this map of the Fertile Crescent includes Israel and even a portion of Egypt on the far left, but Ur on the far right, very close to the Persian Gulf.



And this traces the travels of Abraham and those with him, probably through Babylon, through Nineveh, and then they stop in Kharán (Haran) which is where the text will continue as we get back to it. But a little bit more on Ur:

UR

1. Location - SE of Babylon
2. Sumer capital - high civilization
3. Culture - art, writing, schools, oldest law code

Not only was it the capital, a very important political center and center of the civilization of the Sumerians, but from the archeology we see that it was a great cultural center. In fact we know much about the Sumerian culture. The language was Akkadian, so all the inscriptions that have been found are in that language. A lot of art has been uncovered, quite extensive early writing, schools of all sorts, and it is believed that the oldest law code has been found there as well— and

this would pre-date Hammurabi, which comes later in Babylonian history.

4. Economy - wealthy
The economy would have been prosperous, so lots of wealth, a very wealthy city that extended beyond the city into the Sumerian culture. So Abraham would have been very comfortable, very familiar with everything going on there when God called him. This is what he had to leave—not a primitive village for greener pastures. In fact God doesn't even tell him that the land he is going to will not be as fertile as the land from which he is being called. So it was definitely an act of faith on Abraham's part.
5. Idolatry - moon god, Ziggurat

In terms of religion: lots of idolatry, and it is believed that the main god of the inhabitants of Sumeria and the city of Ur would be the *moon* god. And I have already shown you a photograph of the great ziggurat that was uncovered there.



Great Ziggurat - Ur

It's not totally clear when Abraham was called, 12.1-3, even though it follows chapter 11, that may be the *time of the call*. There is a debate among scholars whether he had that call while he was at Ur; other scholars—and I think Allen Ross—believes that call happened in Kharan. The reason is that that is where he leaves the country and the family. He leaves Ur, his country, and stops in Kharan where Terah died, and then he leaves.

I believe that the passage in chapter 15 where it mentions Abraham trusting or believing and he was declared righteous probably took place in Ur and that motivated them to leave. Then the *specific call* would have happened in Kharan. Later on we will expand upon that as well.

11.29 Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

Abram and Nahor took wives for themselves, so now we have the extending of the family, the marriages of Abram and Nahor.

11.29 Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

Names

1. Abram - exalted father
2. Sarai - princess (20.12)

And the name of Abraham's wife is Sarai and her name means princess. We don't have the details here but we do know from 20.12 where Abram claims that she is his half-sister or a sister; and it appears that she is a half-sister because she is not named there, so most scholars believe at least a half-sister of Abraham, so it is not a total lie when he claims in Egypt that she is his sister.

11.29 Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

And then we have the names of others. Nahor's wife was Milcah; she will be important also, in terms of the genealogy. She is the daughter of Haran, whom we saw die, but here we have a daughter and again stresses the father of Milcah and Isaac.

11.29 Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

Names

1. Abram - exalted father
2. Sarai - princess (20.12)
3. Haran —> Milcah/Nahor's —> Bethuel—>
Rebekah (Isaac's wife, 24.24)

Haran is the father of Milcah; she married Nahor. And they have a son named Bethuel and we know from later on that Rebekah is the daughter of Bethuel, 24.24. Remember, the servant of Abraham who goes back to Kharan encounters this family. So these names are important; they are the background to not only Abraham but Sarai and also eventually Rebekah and even later on Jacob comes back and encounters this family.

11.30 Sarai was barren; she had no child.

At the heart of the passage, the emphasis is one little verse. In fact some have pointed out that there is a chiasmic structure of all these verses here and at the center, the heart, is this verse 30. A chiasm will have elements at the beginning and at the end that are parallel and may have other elements in between that are parallel as well. The focal point or most important part is the center;

everything is pointing to the center. So attention is being called to Sarai and her barrenness. Sarai was barren; and then it is repeated using other words, ‘she had no child.’ This is going to be a major issue in the later narrative that we will look at.

11.31 Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram’s wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.

Here adding more detail to make sure that you get all the relationships clear here: ‘Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law’...then another clarification: ‘his son Abram’s wife’.

They went as far as Kharán: this is not the person Haran; the first letter is different [as we have indicated here]. In Haran the *person*, it is one ‘h’ sound, the usual soft one. But in the *place* it is a different, harsher, ‘h’, guttural, that is, from the throat and we usually we indicate it as ‘kh’. In the Septuagint you can see the difference of the two: ἁρραν is the man Haran, and the place is χαρραν. So they are two different words in the Greek and the Hebrew, even though they are spelled the same in at least some translations.

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And they left together from Ur of the Chaldees. Kharan would be further northwest from Ur and that is where they stopped and stayed until Terah died.

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We have an indication of the reasoning: ‘in order to enter the land of Canaan’. That is the ultimate destination until we get to chapter 12.

11.31 Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram’s wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.

They stayed there until Terah died. Verse 32 tells us that Terah died there.



11.32 The days of Terah were two hundred and five years; and Terah died in Haran.

The days of Terah were two hundred and five years. He was in the 200's; in fact this is the longest age of anyone that follows Terah—all of other ages that we have in the book of Genesis are less than 205. So still have somewhat longevity of age but nothing compared to that before the flood.

11.32 The days of Terah were two hundred and five years; and Terah died in Haran.

That ends chapter 11. This gives you the background. Then chapter 12 will continue the narrative with the specifics of the call.

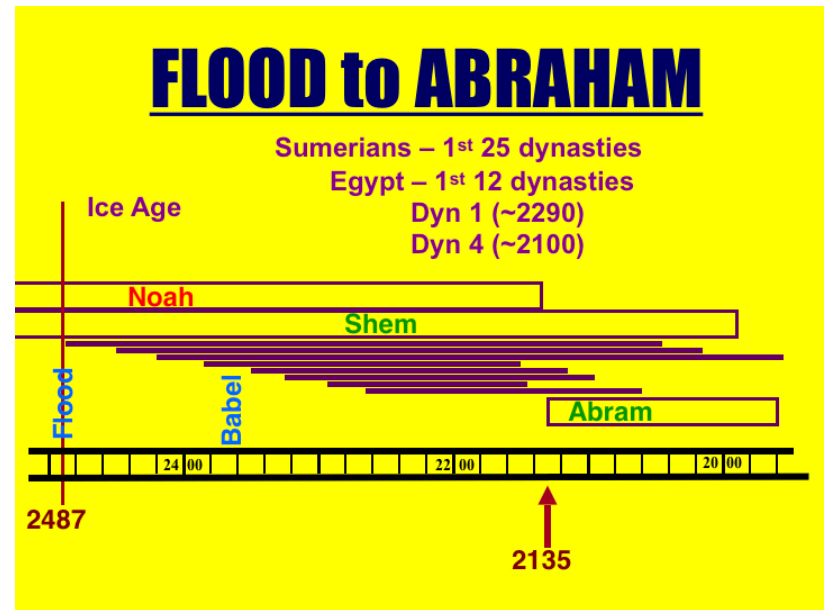
Now before continuing with the narrative I would like to continue what we started previously. We considered certain issues:

Issues

1. What happened after Babel?
2. What is the view of secular history?
3. What is the chronology of modern archaeology?
4. What is the Biblical chronology?
5. How do we explain rapid development of culture?

We explained the rapid development of culture after Babel with the Biblical viewpoint. I will continue with the high technology that came about. The point is that we do not have an evolutionary idea, in fact it is the opposite where intellect declines. In fact all of life declines rather than advances. So rather than *evolution*, you have *devolution*, *decline* or *degeneration*, you might say. We would say, Biblically, that our

intellect, in fact our whole biology is degraded in comparison to anyone closer to Noah and Adam, obviously.



So the people that left Babel and scattered, they would have a memory of the pre-flood technology, and certainly the technology of Babel. I have already given some of the evidence around the world. To expand the chart, we have a very short time from Babel to Abraham, just a few hundred years. But in there we would put an Ice Age and Biblically we would have to fit the Sumerians in this timeframe. Probably the 1st 25 dynasties in this short time. That is a problem that we would have with typical archeology and certainly secular history; they would extend this timeframe and put the Sumerians as early as 3500 BC. Even the Septuagint numbers give too short a time for the historians.

The next culture that archeology has done much work with is Egypt; and again we would have to fit 12 dynasties in this

timeframe: the 1st around 2290 and the 4th dynasty around 2100, getting close to the time of Abraham. We would have to fit all these dynasties in this short period of time—which is a major problem. How do we harmonize it?

Part of it is to recognize that these cultures would develop more rapidly than the secularist gives them credit for; that is why I emphasized this high technology that we talked about. I mentioned Don Landis, too:

“Ancient cultures all over the world show links of intelligence in areas of architecture, religion, mathematical abilities and astronomical understanding” —Don Landis

‘...links of intelligence’ which you would expect if there were a tower of Babel. Now none of the secular historians include Babel. But we believe in it because it is Biblical and there is evidence of it even in the archeology. Yes there are ‘links of intelligence in areas of architecture, religion, mathematical abilities and astronomical understanding’s’. And some of this technology I am going to present.

High Technology

1. Pre-Flood artifacts
2. Sophisticated Architecture
3. Astronomical Knowledge

Last time we looked at pre-flood artifacts and sophisticated architecture, primarily pyramids and obelisks and those kinds that have even survived thousands of years. In some of them, we don’t understand the technology of how they built them to last for thousands of years while today we don’t the capability of making things last anything close to those years. Some of the biggest structures that we make today are football stadiums, and most of

them have a life of maybe 50 years; then they have to reconstruct them because they don’t last.

There also seems to be some astronomical knowledge that had been shared by different cultures. Stone Henge are mysterious structures, but obviously massive works that took more than Stone Age technology, so to speak.

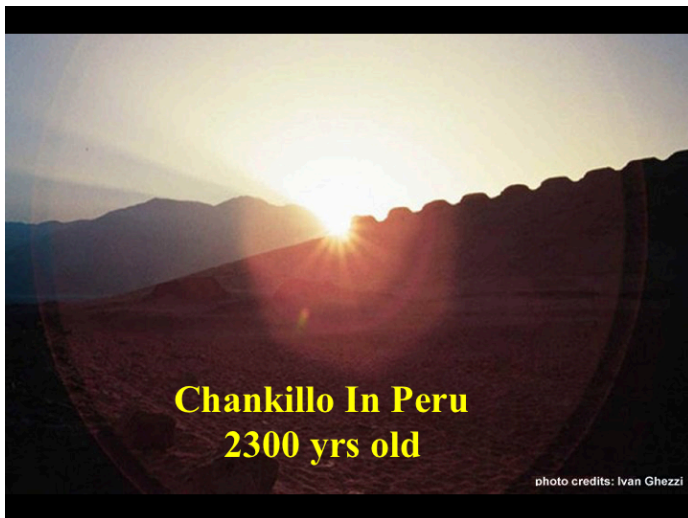


And in fact it is arranged in terms of astronomical phenomena. Certainly there is use of astronomical technology. It is not uncommon to find structures aligned, for example, with the solstices.

And there is an observatory at Chichen Itza in the Yucatan, Mexico. That opening that you see is aligned with Venus at different points in Venus’s orbit. I do not know the significance of that alignment.



These kinds of things in different parts of the world. Here is an example in the Western Hemisphere. In Peru there is also an arrangement of a structure, 2300 years old, where there are alignments.



The point being that astrophysics is not new in terms of our understanding in our culture. Of course modern science has done a lot of work, but it appears that there was an understanding of astrophysics of at least alignments in some of these ancient cultures—in different parts of the world.

High Technology

1. Pre-Flood artifacts
2. Sophisticated Architecture
3. Astronomical Knowledge
4. High Tech Instruments

High tech instruments: here is an interesting one.



This instrument predicts the movements of different bodies, the sun, the moon, the planets, the 12 signs of the zodiac and it has gears and mechanisms, at least it appears to, at least from the remains that we have. I think it dates before Christ.

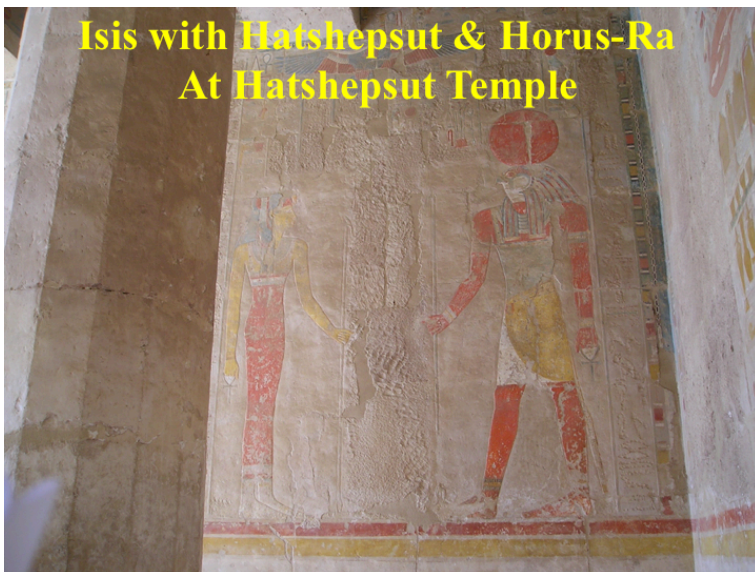
High Technology

1. Pre-Flood artifacts
2. Sophisticated Architecture
3. Astronomical Knowledge
4. High Tech Instruments
5. High Tech Knowledge

Other things have been found. Arthur Custance says:

“What is now fairly clearly established is that civilization, the arts and trades, and organized city life, with the division of labour, social stratification, a leisure class, written records, and so forth, began, in so far as the Middle East is concerned, *with these Sumerians.*”
—Arthur Custance

In other words, lots of technology at Sumer, the earliest culture known to man. And there are other examples: Here is an image of what they believe is the god Isis with the Egyptian female Pharaoh at Hatshepsut Temple...



**Isis with Hatshepsut & Horus-Ra
At Hatshepsut Temple**

...and also Horus-Ra at her temple at Luxor. Later Pharaohs tried to obliterate her—it is not known why—but here is an image, they believe, of the Pharaoh, but as you can see, the image in the middle has been obliterated, with Isis and Horus-Ra on the left and right. There are a lot of these inscriptions. The ceiling is brightly colored with blues for the sky and whites for stars.

By the way, the coloring was analyzed and it is not known how they were able to have pigments, or whatever they had, to make these different colors that have lasted thousand of years. We have to paint our houses every 5 years. So we don't know their understanding of chemistry and the combining of different materials to produce these pigments.

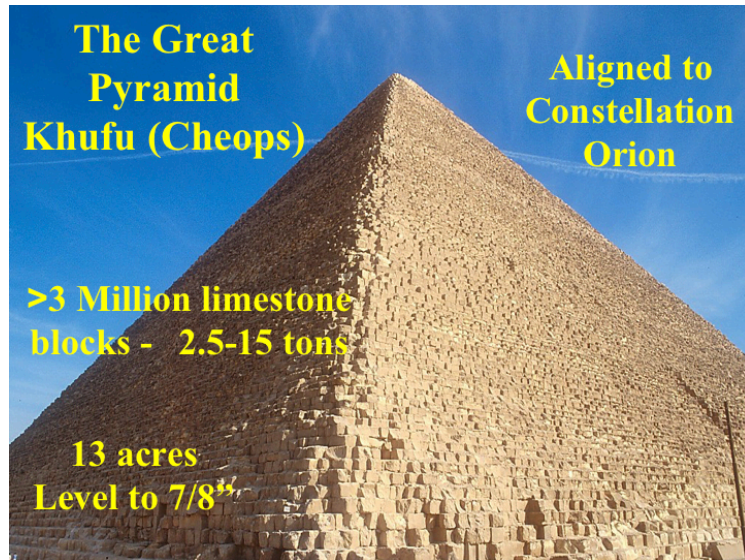
They also had an understanding of cosmetics and they are famous for mummification that we still don't understand—preserving bodies.

These are just examples of technologies. And we talked about the pyramids themselves and how incredible they are. Archeologically they have remained over these centuries—in fact millennia you might say. The two famous ones: Khufu or Cheops dating to about 2100 BC—around the time of Abraham. Khafre a little bit later. One has white limestone on the top; it is believed that both of them would have had these very smooth exteriors.



**Khufu (Cheops) (~2100) & Khafre (1800)
white limestone on top of 2nd**

The Great Pyramid of Khufu (Cheops) is aligned to the Constellation Orion. 3 million limestone blocks—2.5-15 tons. The base: 13 acres. So they had surveying technology to get the base to 7/8 of an inch. I'm not sure we can do that even today without much difficulty. How do you construct these massive structures in such a short period of time?



How did they place 3 million blocks in the lifespan of the Pharaoh that is responsible for building this? If you have crews working 72 hours a week (almost double our normal work week), and if the Pharaoh lived 40 years to build this pyramid—not only cut but transport and place 20 blocks per hour. How did they *move* these blocks? This is a mystery—along with a lot of other mysteries related to these pyramids as well.

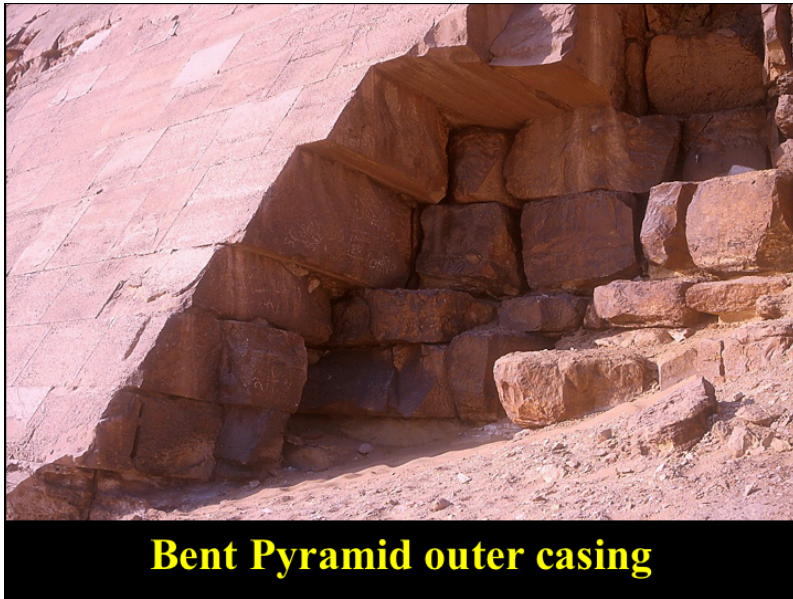


They were from upstream on Nile, transported by boat, more then likely unloaded and placed in *great precision*.

Then there is the Bent Pyramid. Some say they made a mistake. I don't think such a one on this scale. I think this is designed for whatever reason. It is interesting...



...if you look up close, notice how precisely cut these stones are that are exposed. I could not insert a credit card in between the blocks. These are all cut to fit.



There are also some interesting technological phenomena in Peru and Bolivia.



Then there is also some interesting lines that are a mystery to scientists today, one in Bolivia at Puma Punku. Notice the technology to cut stones just as they did in Egypt—on the other side of the world.



Then Sasayhuaman in Peru. Notice that stone; it is set and the others are cut and set. How did they move these stones? There is a man there to show the relative size.



Now all of these are not as early as the Sumarian culture, but we are seeing that technology that was passed on.

You are familiar with Easter Island. They are a mystery. The excavation of one of the statues gives you a perspective. There are several all over the island.

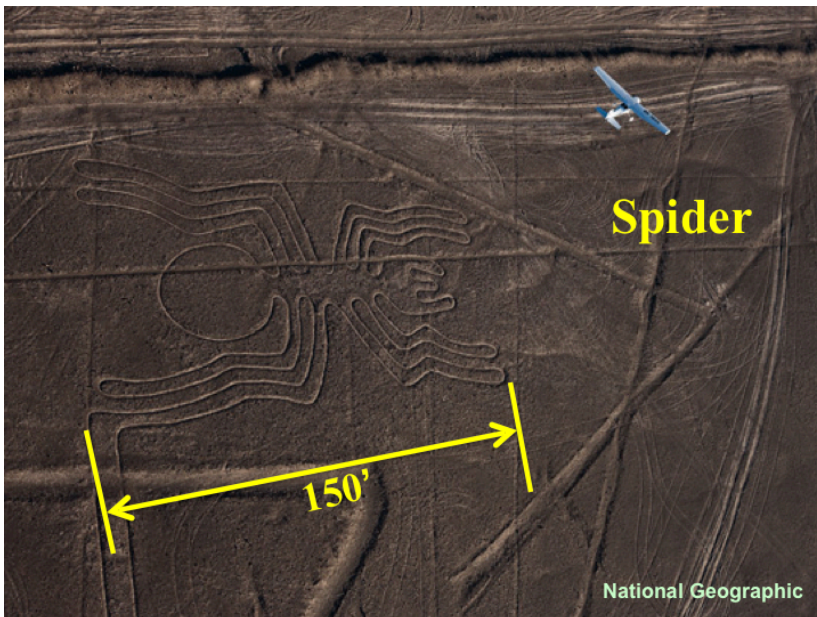


Then there are some structures that are very interesting: drawings on huge rock. Here is a humming bird—an aerial shot of it. It is 175 by 310 feet. You can't see it from the ground, the only way to recognize it is from the air. Some have suggested that they had hot air balloons to view of them.

47b'



Here you can see a huge spider—150 feet. Notice the airplane in upper right.



Why did they do this? Presumably to worship a god and perhaps they thought their gods were viewing them. Here is a monkey—310 feet across. But can't see it from the ground. That is a high technology that we do not have an explanation for.



High Technology

1. Pre-Flood artifacts
2. Sophisticated Architecture
3. Astronomical Knowledge
4. High Tech Instruments
5. High Tech Knowledge
6. World Maps



It seems they understood the circumference of the earth; they have lots of details on every continent, even Antarctica. They understood spherical trigonometry. They had Antarctica shorelines, and on another map remnant glaciers. This Piri Reis World map is dated to 1513, but it is believed that it is based on much earlier maps when Antarctica did not have an ice cover over it. So is this closer to the Genesis flood???

There is more, but a lot of technologies may not have survived the ravages of time. But the point is that mankind had high intelligence from the beginning.

World Maps: Charles Hapgood says,

“The evidence presented by the ancient maps appears to suggest that in remote times, before the rise of any of the known cultures, of a true civilization, of a comparatively advanced sort, which either was a localized in one area but had worldwide commerce, or was, in a real sense, a worldwide culture.”

World Maps

1. Circumference of Earth
2. Details on every Continent
3. Spherical Trigonometry
4. Antarctica's Shorelines
5. Remnant glaciers