

"He made a molten sea"

Part II ([1Ki 7:31-35](#))

1Ki 7:31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

1Ki 7:32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

1Ki 7:33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

1Ki 7:34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

1Ki 7:35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

Last week, our attention was on "**the molten sea**" and how it symbolizes the place where the world will be judged by the elect who will be resurrected in the first resurrection and come up as saviours upon mount Zion to judge the mount of Esau ([Oba 1:21](#)).

In order for that to transpire in each of the lives of the elect, the Lord is teaching us through our trials today to be sober and spiritually awake ([Tit 2:11-12](#)) as we minister to one another as living sacrifices ([Rom 12:1](#)). In that regard, Christ tells us to serve one another as the body of Christ in this age and "*if ye know these things, happy are ye if ye do them*"([Joh 13:12-20](#)).

Joh 13:12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, *Know ye what I have done to you?* [*Because the spirit had not been sent yet, they only physically knew what Christ had done for them but could not at this point understand the deep spiritual significance of washing each other's feet which symbolizes our bearing each other's burdens and so fulfilling the law of Christ* ([Gal 6:2](#) , [1Jn 3:17](#) , [1Th 5:19](#))]

Joh 13:13 *Ye call me Master and Lord: and ye say well; for so I am.*

Joh 13:14 *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

Joh 13:15 *For I have given you an example^{G5262} , that ye should do as I have done to you.*

Joh 13:16 *Verily, verily, I say unto you, The servant is not greater than his lord;*

neither he that is sent greater than he that sent him. ([Joh 14:28](#) , [Joh 20:21](#) , [Joh 3:17](#) , [Oba 1:21](#)).

[Joh 13:17](#) If ye know these things, happy are ye if ye do them.

That statement of our Lord "**happy are ye if ye do them**" was in the context of the Passover and foot washing. We know perfectly well how the day of the Lord comes as a thief in the night for each of us who are called and chosen 'in this age' ([1Th 5:4-5](#)), and the bride is told "Let us be glad and rejoice, and give honour to him" ([Rev 19:7-9](#)); honour because we are aware that "it is God which worketh in you both to will and to do [**"if ye do them"**] of *his* good pleasure" ([Psa 19:5](#) , [Php 2:12-13](#)).

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Rev 19:8](#) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[Psa 19:5](#) Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

Because Christ is doing this work within us as our hope of glory ([Col 1:27](#)) we are "not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness".

The words of Christ, "**happy are ye if ye do them**", was an warning [^{G5262}**'example'** of [Joh 13:15](#)] to serve one another, and it was in the context of the Passover to remind us that our communion in Christ, the way that we serve one another, is by believing ([Joh 6:28-29](#)) that we are that one body of Christ whose one faith and baptism and hope ([Eph 4:4-6](#)) make it possible for us to share in the communion of His suffering, filling up what is behind of the afflictions of Christ so that through that purging process we can be made fit to bring forth all the good works that God has ordained for us from the foundation of the world, even telling us that this fruit would remain ([1Co 10:16](#) , [2Ti 2:21](#) , [Joh 15:16](#)).

[Joh 6:28](#) Then said they unto him, What shall we do, that we might work the works of God?

[Joh 6:29](#) Jesus answered and said unto them, **This is the work of God, that ye believe**

on him whom he hath sent.

Eph 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism,

Eph 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

Joh 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

We are ordained and called unto this work of faith, and the words "but unto every one of us is given grace according to the measure of the gift of Christ" (of [Eph 4:7](#)) is then effectuated by the various gifts that God has given the body of Christ ([Eph 4:11](#)), "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. ([Eph 4:12-17](#))

This section of Kings talks about many of the various implements that are used in conjunction with the "**molten sea**" and those implements are a type and shadow of the "but unto every one of us is given grace according to the measure of the gift of Christ", each joint supplying what is needful to bring us all "in the unity of the faith" "speaking the truth in love" growing up into him in all things "which is the head, *even* Christ".

Just as the foot washing ceremony we just looked at above, it is all a shadow of how every joint of Christ's body is going to supply what is needed to make the bride ready through those actions of love that was revealed with Christ's words, "**If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet**" and "**By this shall all *men* know that ye are my disciples, if ye have love one to another**."

Our first verses:

This translation in the (ERV) gives us a clearer pictures of what we're looking at physically in these opening verses ([1Ki 7:31-32](#)):

1Ki 7:30 Each cart had four bronze wheels with bronze axles. At the corners there were bronze supports for a large bowl. The supports had designs of flowers hammered into the bronze. (ERV)

And every base had four brassen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver ~~were~~ undersetters molten, at the side of every addition. (KJV)

1Ki 7:31 There was a frame around the top with an opening for the bowl. The frame was 1 cubit tall, and the opening was 1 1/2 cubits in diameter. There were designs carved into the bronze on the frame. The frame was square, not round. (ERV)

And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. (KJV)

1Ki 7:32 There were four wheels under the frame. The wheels were 1 1/2 cubits in diameter. The axles between the wheels were made as one piece with the cart. (ERV)

And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. (KJV)

We are still looking at the base (cart) that had four brassen wheels "and plates of brass: and the four corners thereof had undersetters: under the laver ~~were~~ undersetters molten, at the side of every addition", and last week we looked at how God inspired these designs to demonstrate to us today the strength that He is forging within the many members that make up the body of Christ who bring forth the word of God to one another as wheels within wheels ([Eze 1:19-21](#)), and more specifically how we will be sent as Christ was sent to bring healing to the nations with the word of God. That could not be done unless his spirit was within us ([Rom 8:9](#)) "for a living spirit [is] in the wheels."

Eze 1:19 And in the going of the living creatures, the wheels go beside them, and in the living creatures being lifted up from off the earth, lifted up are the wheels."

Eze 1:20 Whither the spirit is to go, they go, thither the spirit [is] to go, and the wheels are lifted up over-against them, for a living spirit [is] in the wheels." ([Rom 8:9](#))

Eze 1:21 In their going, they go; and in their standing, they stand; and in their being lifted up from off the earth, lifted up are the wheels over-against them; for a living spirit [is] in the wheels."

Speaking of the base (cart) that carried the water: "**the mouth of it within the**

chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round", we know that shapes or dimensions have spiritual significance as well as the length of the various parts connected to the base. This all reminds us that God's plan has order and structure.

The "**chapters**" which appear as crowns are found on these axels that tell us that God's elect are central to his master plan of saving all of humanity via the living waters that we will bring forth symbolized by these carts that were used in the process of cleansing.

1Ki 7:31 Its opening was within a crown that projected upward one cubit. Its opening was round, as a pedestal is made, a cubit and a half deep. At its opening there were carvings, and its panels were square, not round. (ESV)

Also, "the mouth thereof *was* round" and "upon the mouth of it *were* gravings ['flowers' in other translations] with their borders, foursquare, not round". So again we see a type and shadow of Christ and his Christ at the centre of God's plan, with the round crown at the top and mention of the 'foursquare' support underneath, the whole body fitly framed ([Eph 2:21](#))

1Ki 7:32 There were four wheels under the frame. The wheels were 1 1/2 cubits in diameter. The axles between the wheels were made as one piece with the cart.

1Ki 7:33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

It has been given unto us to know the mysteries of the kingdom that was being revealed to the prophets and kings of old without their understanding the spiritual significance of what God had inspired them to write down ([Luk 10:24](#)). The statement "**And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten**" tells us the "**axletrees, and their naves, and their felloes, and their spokes**" all represent the molten^{H3332} or cast work that God is doing within the body of Christ, preparing us so that we can be those vessels of honour likened unto these bases that will bring forth the living waters of God's word that are going to save humanity. Christ is represented as the "**axeltrees**^{H3027}" that God's hand gave Christ the power to move the church according to the counsel of God's will ([Eph 1:11](#)), and this "**chariot wheel**" is therefore also symbolic of the wheels within the wheels where "a living spirit [is] in the wheels" ([Joh 3:5](#), [Eze 1:20](#)).

[Luk 10:24](#) For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear,

and have not heard *them*.

Joh 3:5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

The negative use of chariots was found in the example of the chariots that were overtaken and destroyed by God who used the waters of the Red Sea to accomplish this (**Deu 11:4**). These chariots that we're looking at in 1Kings 7 represent the Red Sea, or the blood of Christ that will wash all the nations and destroy any notion that we had power, symbolized by those chariots of old within ourselves independent and separate from God who is working all things according to the counsel of his own will (**Eph 1:11**).

Deu 11:4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

The description of the wheels with all their forged parts is stated this way: "**their axletrees, and their naves, and their felloes, and their spokes**", and each part tells us something about our existence in Christ.

In regard to the "**axletrees**^{H3027}", we are being shown that our power comes from God to overcome, and because we're blessed to know God and his Son Jesus Christ (**Joh 17:3**), knowledge is increasing within us just as the closer you get to the center of a wheel that's turning, the faster the rotation is around that axis point (**Dan 12:4**). Our brother Steve Crook's Awesome Hands studies have been greatly blessing us to understand how God's hand yawd, which is what these "**axletrees**^{H3027}" means, represents the reason we can be quickened in the Lord as our Father drags us to Christ who is central to God's plan that God is going to bring to an all in all point by Christ and through his body the church (**1Co 15:27-29**).

Axletrees - H3027 *yâd yawd* A primitive word; a **hand** (the *open* one (indicating **power, means, direction**, etc.), in distinction from **H3709**, the *closed* one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote: - (+ be) able, X about, + armholes, at, axletree, because of, beside, border, X bounty, + broad, [broken-] handed, X by, charge, coast, + consecrate, + creditor, custody, debt, dominion, X enough, + fellowship, force, X from, hand [-staves, -y work], X he, himself, X in, labour, + large, ledge, [left-] handed, means, X mine, ministry, near, X of, X order, ordinance, X our, parts, pain, power, X presumptuously, service, side, sore, state, stay, draw with strength, stroke,

+ swear, terror, X thee, X by them, X them-selves, X thine own, X thou, through, X throwing, + thumb, times, X to, X under, X us, X wait on, [way-] side, where, + wide, X with (him, me, you), work, + yield, X your-selves.

Total KJV occurrences: 1612

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

1Co 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

"**their naves**^{H1354}, **and their felloes**^{H2839}, **and their spokes**^{H2840}" is all talking about the forged unity, "**all molten**", which God is building within the body of Christ through Christ.

The root meaning of the word "nave" is 'hollow' or 'curve', and although it is not the same Hebrew word, it does remind us how God makes his strength perfect through our weakness as He did in type and shadow with Jacob who was never the same after Christ "touched the hollow of his thigh" (Gen 32:25-26 , 2Co 12:9). Note how this Strong's number for 'naves' is used in Ezekiel with this thought of never being the same after Christ touches us. The elect are set apart as these 6 verses in Ezekiel below show us.

Naves - H1354 *gab* From an unused root meaning to *hollow* or *curve*; the *back* (as *rounded* (compare ^{H1460} and ^{H1479}); by analogy the *top* or *rim*, a *boss*, a *vault*, *arch* of eye, *bulwarks*, etc.: - back, body, boss, eminent (higher) place, [eye] brows, nave, ring.

Total KJV occurrences: 13 [6 of those 13 times are in the book of Ezekiel alone]

Gen 32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Gen 32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Gen 32:27 And he said unto him, What *is* thy name? And he said, Jacob.

Gen 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Gen 32:29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

Gen 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Gen 32:31-32 [CEV] The sun was coming up as Jacob was leaving Peniel. He was limping because he had been struck on the hip, and the muscle on his hip joint had

been injured. That's why even today the people of Israel don't eat the hip muscle of any animal.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Eze 1:18 As for their rings^{H1354}, they were so high that they were dreadful; and their rings^{H1354} *were* full of eyes round about them four.

Eze 10:12 And their whole body, and their backs^{H1354} and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

Eze 16:24 *That* thou hast also built unto thee an eminent place^{H1354}, and hast made thee an high place in every street.

Eze 16:31 In that thou buildest thine eminent place^{H1354} in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

Eze 16:39 And I will also give thee into their hand, and they shall throw down thine eminent place^{H1354}, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

Eze 43:13 And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place^{H1354} of the altar.

The felloes are connected to the hub just as there are many members and one body connected to the head Christ and saviour of the body (1Co 12:26-27 , 1Co 11:3).

Felloes - **H2839** *khish-shook'* From **H2836**; *conjoined*, that is, a wheel *spoke* or rod **connecting the hub** with the rim: - felloe.

Total KJV occurrences: 1

1Co 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

1Co 12:27 Now ye are the body of Christ, and members in particular.

1Co 11:3 But I would have you know, that the head of every man is Christ; and the

head of the woman *is* the man; and the head of Christ *is* God.

What binds us together as the body of Christ is the knowledge that we are a living sacrifice living by the faith of Christ ([Rom 12:1](#) , [Gal 2:20](#)) that has been bound to the altar ([Psa 118:27](#)) made possible through God's spirit that makes these many members, or spokes or felloes, one body and one bread ([1Co 10:16-17](#) , [Rom 12:5](#)). It is because we are partakers of that bread that we are one body.

Spokes - H2840 *khish-shoor'* From an unused root meaning to **bind together; combined**, that is, the *nave* or hub of a wheel (as holding the spokes together): - spoke.

Total KJV occurrences: 1

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Psa 118:27](#) God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

[1Co 10:16](#) The **cup** [[Mat 20:23](#)] of blessing which we bless, is it not the communion of the **blood** of Christ? The **bread** which we break, is it not the communion of the **body** of Christ?

[1Co 10:17](#) For we *being* many are **one bread**, *and* one body: for **we are all partakers of that one bread**.

[Rom 12:5](#) So we, *being* many, are one body in Christ, and every one members one of another.

[1Ki 7:34](#) And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

The "**four undersetters**^{H3802} **to the four corners of one base**" symbolizes our need to be wholly [4] clothed with the righteousness of Christ, putting on the whole armour of God so that we may be able to stand in the day of evil ([Eph 6:13](#)). The undersettters on "**one base**" and being "**of the very base itself**" wholly covered the bases to the corners, reminds us that Christ who is our cornerstone ([Act 4:11](#)) covers the whole body of Christ keeping us clothed with the righteousness that proceeds from our Father

through Him making us one with Christ and our Father ([Joh 1:3-5](#) , [Col 1:17](#) , [Joh 10:30](#) , [Php 2:6](#) , [1Jn 4:17](#)).

H3802 *kaw-thafe'* From an unused root meaning **to clothe**; the *shoulder* (proper, that is, upper end of the arm; as being the spot where the garments hang); figuratively *side piece* or lateral projection or anything: - arm, corner, shoulder (-piece), side, undersetter.

Total KJV occurrences: 67

[Eph 6:13](#) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

[Act 4:11](#) This is the stone which was set at nought of you builders, which is become the head of the corner.

[Joh 1:3](#) All things were made by him; and without him was not any thing made that was made.

[Joh 1:4](#) In him was life; and the life was the light of men.

[Joh 1:5](#) And the light shineth in darkness; and the darkness comprehended it not.

[Act 4:11](#) This is the stone which was set at nought of you builders, which is become the head of the corner.

[Joh 10:30](#) **I and my Father are one.**

[Php 2:6](#) Who, being in the form of God, thought it not robbery to be equal with God:

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [[Joh 17:3](#)]

[1Ki 7:35](#) **And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. (KJV)**

1Ki 7:35 On top of each stand was a circular structure nine inches high, with its braces and support frames integral with it, forming a single piece. (ISV)

1Ki 7:35 On top of each stand was a circular structure nine inches high, with its braces and support frames integral with it, forming a single piece. (ESV)

1Ki 7:35 On top of each stand was a circular structure nine inches high, with its braces and support frames integral with it, forming a single piece. (ASV)

1Ki 7:35 There was a strip of bronze around the top of each cart. It was made as one piece with the cart. (ERV)

1Ki 7:35 There was a 9-inch band around the top of each cart; its supports and the panels were of one piece with the cart. (GNB).

There are 18 inches in 1 cubit, and on this cart or base there are two parts. The actual ring that goes around the top of the base is 1/2 a cubit and "**the top of the base the ledges thereof and the borders**" which is the braces and support frames integral with it, forming a single piece which is also 1/2 a cubit or 9 inches.

The day of the Lord that is represented by the number 1, which is judgement, is common to all men, 9 inches on the top and an 9 inch part that braces and supports the frame of the base. Judgment begins with the house of God ([1Pe 4:17](#)) and that new man that is created is used to support the second group "with its braces and support frames integral with it, forming a single piece".

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

This last verse of our study explains how and why God is judging us first in order that Christ can subdue all things: the "single piece" unto himself and "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" ([Rom 11:31-32](#) , [Col 1:17](#) , [1Co 15:28](#))

[Rom 11:31](#) Even so have these also now not believed, that through your mercy they also may obtain mercy.

[Rom 11:32](#) For God hath concluded them all in unbelief, that he might have mercy upon all.

[Col 1:17](#) And he is before all things, and by him all things consist.

[1Co 15:28](#) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

In the next few weeks we will continue looking at all the very intricate and many details of not only the carts themselves but also more of all of the bronze works that Hiram made for King Solomon and the Temple:

1Ki 7:36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

1Ki 7:37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

1Ki 7:38 Then made he ten lavers of brass: one laver contained forty baths:

and every laver was four cubits: *and* upon every one of the ten bases one laver.

1Ki 7:39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

1Ki 7:40 And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

1Ki 7:41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

1Ki 7:42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon the pillars;

1Ki 7:43 And the ten bases, and ten lavers on the bases;

1Ki 7:44 And one sea, and twelve oxen under the sea;

1Ki 7:45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.

1Ki 7:46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

1Ki 7:47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

1Ki 7:48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*,

1Ki 7:49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

1Ki 7:50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

1Ki 7:51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.