

it more literally as "stop them." Both the KJV and the NIV render it by "restrain" in Exodus 36:6 where the context shows clearly that it indicates a full stop, not a mere hindrance.³ Thus it actually makes no difference in the meaning of the first statement whether the verb be taken from *kala*, following the *qere*, or from *kala* following the *kethibh*. In either case it indicates a complete end.

It is hard to see how sin could be said to be either completed or stopped before the occurrence of the great events described at the end of chapters 2, 7 and 11-12. Christ gave His life to redeem sinners, not only from the guilt of sins committed before He did so, but also of those that would be committed in later times. This is particularly true when we note that the noun used here is "transgression" (*pesa*) a strong word, often used for rebellion. There are writers who desire to restrict it to the rebellious actions of Jews prior to the crucifixion, but such a restriction seems quite unwarranted. There have been many transgressions and rebellions during the centuries that have elapsed since the first coming of Christ.

The Second Purpose

There is a similar difference of *qere* and *kethibh* in the second purpose, but here the number of interpreters that follow the *kethibh* is much smaller than in the case of the first purpose. Where the *kethibh* has a *beth* the *qere* has a *he*. Many manuscripts have the *he* in the text instead of in a *qere*, and this is supported by most of the early versions. If the *qere* is considered to represent the original it is easy to make sense of the statement. Yet a number of interpreters strongly support the *kethibh* though differing greatly as to its interpretation. It should be noted that here the NIV follows the *qere*, and does not even insert a footnote to mention the *kethibh* as a viable alternative.

If the *qere* is followed the verb is derived from *tamam*, and the phrase means "to put an end to sin," thus giving a sense very close to that of the first purpose, as expressed both in its *qere* and in its *kethibh*.