

except Crispus and Gaius (Ro16:23),
 |15| Lest anyone should say that in my name you were given the Moshiach's tevilah.
 |16| Now I gave Moshiach's tevilah also to Stephanas' household; as to the rest, I do not know if I gave Moshiach's tevilah to anyone else.
 |17| For Moshiach did not send me to give Moshiach's tevilah in the mikveh mayim, but to preach the Besuras HaGeulah, not by means of the lomdes (cleverness, erudition) of the rhetoric of Bnei Adam, lest the gevurah (power) of HaEtz HaKelalat Hashem (the Tree of the Curse of G-d-Dt 21:23) of Rebbe, Melech HaMoshiach be buttel (cancelled out).
 |18| For the message of HaEtz HaKelalat Hashem (the Tree of the Curse of G-d-Dt 21:23) is narrishkait to the ones perishing. But to us who are being delivered in Yeshu'at Eloheinu, it is the gevurat Hashem (the power of G-d).
 |19| For it has been written, "I will destroy CHOCHMAT CHACHAMAV (the wisdom of the wise ones) U'VINAT NEVONAV (and the intelligence of the intelligent) I will set aside." Isa 29:14.
 |20| Where is the chacham (wise man)? Where is the sofer (scribe) of the yeshiva, where is the talmid chacham? Where is the philosophical debater of the Olam Hazeh? Did not Hashem make the so-called chochmah (wisdom) of the Olam Hazeh to look like narrishkait? [Isa 19:11,12; Job 12:17; Isa 44:25; Jer 8:9]
 |21| For, als (since)—and this was by the chochmah of Hashem—the Olam Hazeh did not by its chochmah have da'as of Hashem, G-d was pleased through the 'sichlut' (foolishness) of the Hachrazah (Proclamation, Kerygma,

Preaching) of the Besuras HaGeulah to save the ma'aminim (believers).
 |22| Yehudim ask for otot (signs Ex 7:3) and Yevanim (Greeks) seek chochmah,
 |23| But, we proclaim Moshiach and nivlato al haEtz ("his body on the Tree," DEVARIM 21:23): to Jews, a michshol (YESHAYAH 8:14); to Goyim, narrishkait (foolishness).
 |24| Yet, to those whom Hashem has given the kri'ah (1C 1:1-2) and summoned, to HaKeru'im (to the Called Ones), both to Yehudim and to Yevanim Rebbe, Melech HaMoshiach, the Gevurat Hashem and the Chochmat Hashem.
 |25| For the so-called "sichlut" (foolishness) of Hashem has more chochmah than Bnei Adam, and the "weakness" of G-d has more koach (power) than Bnei Adam (1:18).
 |26| For you see your kri'ah (call), Achim b'Moshiach, what you were, that not many of you were chachamim (wise ones) by the standards of Bnei Adam, not many ba'alei hashpa'ah (people of influence), not many ba'alei zchus (privileged).
 |27| But Hashem in His bechirah (selection) chose the things of sichlut (foolishness), that He might bring the chachamim to bushah (shame); and Hashem in His bechirah (selection) chose the things of weakness that He might bring the strong to bushah (shame).
 |28| And those of the Olam Hazeh without mishpochah atzilah (noble birth) and those which are hanivzim (the despised, Isa 53:3) Hashem chose, choosing the things that are not, in order to bring to naught the things that are.
 |29| His tachlis (purpose) is

that no basar (fallen humanity sold under the power of slave master Chet Kadmon, Original Sin, Rom. 7:14) may boast before Hashem.
 |30| But you are of Hashem in Rebbe, Melech HaMoshiach Yehoshua who became to us chochmah (wisdom) from Hashem, our Tzidkanut (Righteousness) and our Kedushah (Holiness) and our Geulah LaOlam (Redemption to the world), [Jer 23:5,6; 33:16]
 |31| Al menat (in order that), as it has been written,
 YITHALLEL
 HAMITHALLEL B'HASHEM
 ("The one boasting let him boast in the L-rd' YIRMEYAH 9:23). [TEHILLIM 34:2; 44:8]
2 When I came to you, Achim b'Moshiach, I did not come preaching and announcing to you the sod Hashem (mystery of G-d) as a ba'al melitzot (rhetorician, fine talker) or in the excellence of chochmah.
 |2| For I made the decision not to have da'as of anything among you except Moshiach and nivlato al haEtz (his body -gufa, kerper—on the Tree Boim (Yiddish for tree), DEVARIM 21:23).
 |3| And I came to you (Ac 18:1) in weakness (1:25,27) and in yir'at Shomayim and in fear and in much trembling I was with you,
 |4| And my speech and my hachrazah (proclamation, kyrygma, preaching) to you of the Besuras HaGeulah of Hashem was not in persuasive words but in the demonstration of the Ruach Hakodesh and the gevurat Hashem (power of G-d-1:17),
 |5| That the [orthodox Jewish] emunah (faith) of you may not be in the [Olam Hazeh] 'chochmah' of Bnei Adam, but in the gevurat Hashem [1:17].