2 Corinthians 12

1 To boast is necessary, though it is not beneficial to me. I will go on unto visions and revelations of the Lord.

2 I know a man in Christ who fourteen years ago was caught up (raptured, seized by force, snatched up, latin-raptum) as far as (till) the third heaven- whether in the body or outside of (ektos,without, exterior) the body I do not know, God knows.

3 And I know such a man- whether in the body or apart from (choris) the body, I do not know, God knows-

4 That he was caught up (raptured) unto/into Paradise (Paradeison) and heard words (rhemas) not to be uttered because too sacred (unutterable because beyond description, secret), which are not permitted to man to speak.

5 On behalf of such a man I will boast, however on behalf of myself I will not boast except in my weaknesses.

6 For if I should desire to boast, I will not be a fool, for I will be speaking the truth, however I refrain lest anyone should reckon unto me more than (above, beyond) what he sees in me or anyone hears from out of me.

7 Therefore, so that I should not become conceited (uplift oneself, raise over) by the surpassingness (surpassing excellence, superiority) of the revelations, a thorn (anything with a sharp point) in my flesh was given to me, a messanger (angelos) of Satan, so that he might torment (strike hard with knuckles, treat with violence) me so that I should not become conceited.

8 Concerning this, I entreated the Lord three times, so that it might depart (led away from, depart from, stand away from) from me.

9 But He said to me, “My grace suffices (to assist, be enough, contented) you, for My power (ability, strength) is consummated (perfected, brought to an end, completed) in weakness.” Therefore I will boast most gladly (most sweetly, pleasantly) in my weaknesses, so that the power of Christ may dwell (pitch a tent/tabernacle over) upon me.

10 Therefore, I am well-pleasing (well-supposing, good seeming) in weaknesses, in insults (reproaches that adds insult to injury), in hardships (pressing necessities, constraints), in persecutions and restricting difficulties (distresses, confining in narrow spaces) for the sake of Christ. For when I may be weak, then I am strong (able, powerful).

11 I have become a fool. You compelled me, for I ought to have been commended by you. For I was in no way inferior to those most eminent (super, latin- supra) apostles even though I am nothing.

12 For the signs of the apostle were accomplished (worked out) among (in, on) you in all endurance, in signs and wonders and miracles.

13 For what is it that you were inferior beyond the rest of the churches, except that I myself did not stupefy (make numb, encumber, burden) you? Forgive me this injustice!

14 Behold, this third time I am prepared to come to you and I will not stupefy (burden, encumber, make numb) you, for I do not seek what is yours, but rather you. For the children ought not to lay up treasure for the parents, but rather the parents for the children.

15 And I most gladly will spend and be utterly spent for your souls (psychon), if loving you more abundantly, am I loved less?

16 However, be it so, I did not oppress (burden all the way down) you, but rather being crafty (clever, skillful, cunning), I caught (took, received) you by trickery (alluring with bait).

17 Did I exploit you by any of whom I have sent to you?

18 I entreated Titus and sent with him the brother. Did Titus exploit you? Did we not walk in the same spirit? Did we not in the same foot-steps?

19 Have you been thinking all along that we have been making a defense (defending ourselves) to you? We speak in front of God in Christ, and of all things for your upbuilding, beloved.

20 For I fear lest perhaps, having come, I may find you not such as I wish and I may be found by you not such as you do wish, lest perhaps there may be strife (a readiness to quarrel), jealousy (eagerness to boil over), outbursts (outbursts of strong impulses), self-seeking rivalries (selfish ambitions), slander (down-speaking, defaming), gossip (malicious whispering as to keep secret), conceit (ego inflating, puffing up), disorder (down-standing, instability, out of control confusion).

21 Lest, my having come again, my God should humble me as to you and I should mourn over many of those having sinned before and have not repented upon the uncleanness (mixed impurity) and fornication (promiscuity of any type, surrendering/selling off sexual purity) and sensuality (root of latin word means abuse, greek word means brutal, violent spite that rejects restraint and indulges in lawless insolence, could mean unrestrained abusive sensual even sexual looseness, older translations translate as lewdness or lasciviousness which means looseness; irregular indulgence of animal desires; lustfulness- from 1828 Noah Webster Dictionary) that they have practiced.