

Installation Guide for Ariel's e-Sword Modules

About e-Sword

To learn about e-Sword, a free Bible Study tool for the PC (and now also available at a low price for Mac, iPad, and iPhone, but with fewer features), you can go to <https://www.e-sword.net/>. If you have not already installed e-Sword on your computer, it can be downloaded for free from the [e-Sword webpage](#). There, you will also find links for the Mac, iPad, and iPhone downloads. At this time, however, Ariel Ministries has only chosen to provide e-Sword modules for the PC version of e-Sword.

There are many free Bible translations, commentaries, dictionaries, concordances, graphics and reference books (which we refer to as “modules”) that can be downloaded and installed. These are available along with additional premium modules that can be purchased through a tab within your installed version of e-Sword as well. An additional source of free add-on modules can be found at BibleSupport.com.

Training on e-Sword is available on the e-Sword website from the [Navigation Tab](#). There are many features that you can explore at the [e-Sword website](#).

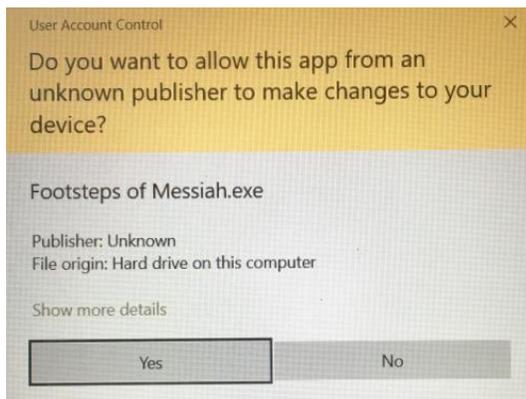
How to install Ariel's e-Sword modules

Step 1

If you have not already installed the e-Sword Software Platform, you should do this now from the [e-Sword webpage](#).

Step 2

From the location where you downloaded the Ariel e-Sword module, launch this self-extracting application file (*.exe) by double clicking on it. Windows will verify you want to run this install program. Click “Yes” to proceed.



Step 3

Unless e-Sword has been installed in a different location than its default location, DO NOT browse to any other location on your computer. The default location for your e-Sword application has been entered for you automatically. Click “Next.”

NOTE: If for any reason this fails to show up, click on the “Browse...” button.

Locate and click on > OS (C:).

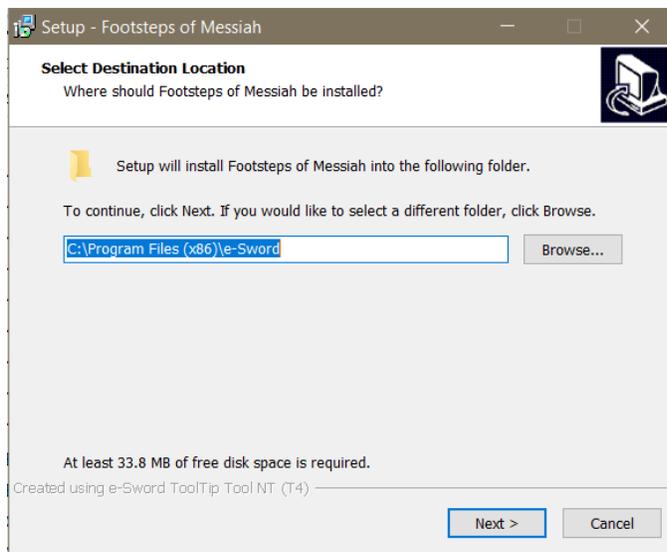
Then locate and click on > Program Files (x86).

Then locate and click on the > e-Sword.

Then click the “OK” button.

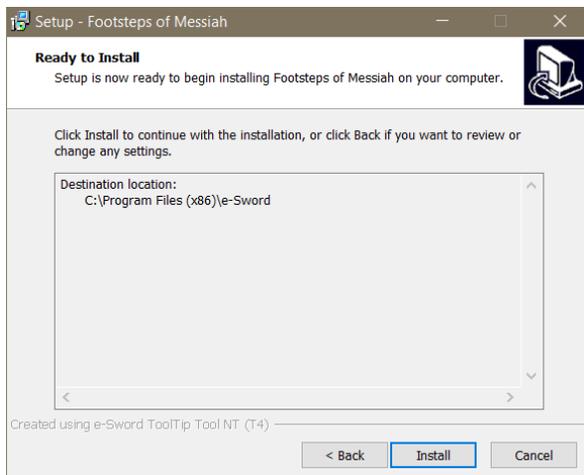
The field should now show “C:\Program Files (x86)\e-Sword.”

Click the “Next >” button.



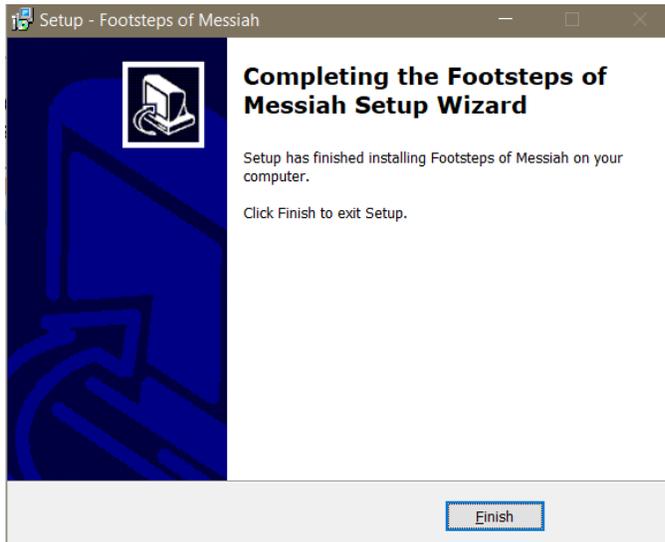
Step 4

You are now ready to install the Ariel e-Sword module to your computer. Click on the “Install” button.



Step 5

You are ready to finish your installation. Click on “Finish.”



Step 6

You are ready to launch e-Sword and make use of the Ariel add-on module.

NOTE: If e-Sword was already running during the install of the add-on module, you must exit and restart e-Sword for this module to become available.

Support

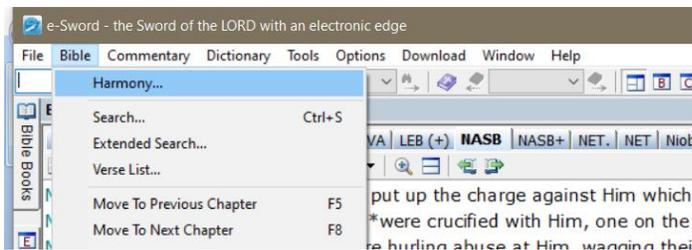
Support for the e-Sword Program itself can be found on the [e-Sword webpage](#).

Support for Ariel’s books and other add-on modules is provided through email at e-sword-support@ariel.com.

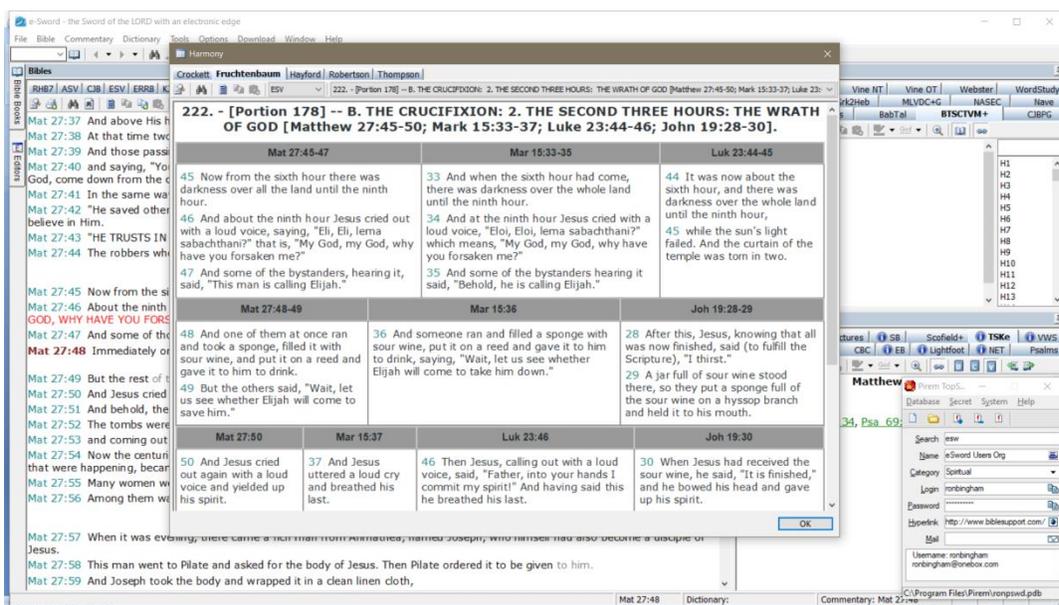
After you have installed one of Ariel’s books (or add-on modules), how do you access it in e-Sword?

Ariel’s Harmony of the Gospels

In the upper left corner, you will see the “Bible” tab, and when you click on it, you will see the “Harmony” option below it. Click on the Harmony option.

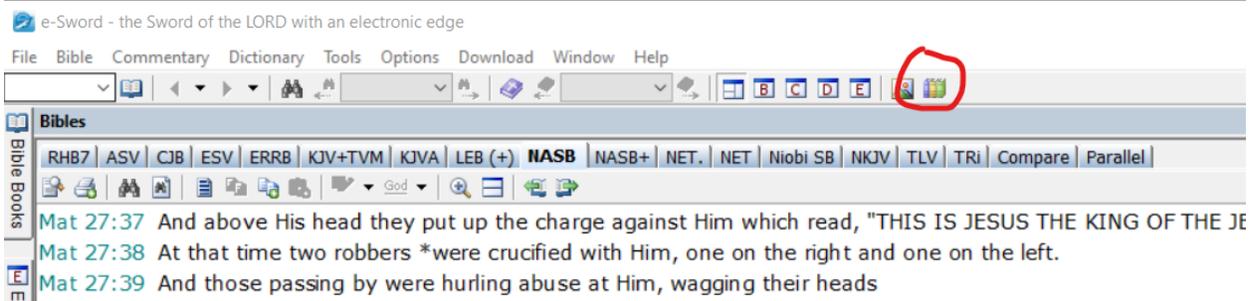


For example, if you were on Matthew 27:48, Portion 178 in Ariel's Harmony will come up in a pop-up where you can also select which Bible version you choose to read the accounts found within the four Gospels of the New Covenant.



Ariel Book (or Library) Modules

To open your list of reference books, click on the icon to the far right that looks like books. Current list as of 11/1/20: *The Footsteps of Messiah*, *The Feasts and Fasts of Israel*, *Yeshua – The Life of Messiah from a Messianic Jewish Perspective*



Ariel Dictionary Modules

Works in conjunction with Ariel books and commentaries. Any word of Hebrew corresponding to a place or person within the book or commentary will be defined within this module.

If clicking on the name, “Miriam” (highlighted in yellow) in either a book or a commentary, the name is linked to the LOM (stands for “Yeshua – The Life of Messiah”) names dictionary module with its English translation as seen below.

The screenshot displays the e-Sword software interface. The main window shows a Bible commentary for Luke 7:36-44. The text in the commentary includes: "027. C. The Reception by a Sinner... There is a tradition that the sinner was Mary Magdalene, whose name in Hebrew was Miriam of Migdol or Magdala. However, there is no evidence in the Gospels that Miriam was ever a prostitute. The fact that the woman in this account was a prostitute and that she was touching Yeshua, weeping, anointing His feet, wetting them with her tears, wiping them with her hair, and even kissing them went against Pharisaic sensitivity. Furthermore, the ointment was not cheap olive oil, but expensive perfume. Without verbalizing it (Luk 7:39), the Pharisee said to himself, 'If Yeshua really is the Messiah, he would not associate with this class of society. Furthermore, if he is merely a prophet, he would know what kind of woman this is and would not permit himself to be touched in these various ways.' Yeshua responded by revealing Simon's thoughts, which proved He was indeed a prophet, the very thing that the Pharisee doubted at that moment. To make His point, Yeshua told him a story (Luk 7:41-42): Two men were indebted to one lender, and the lender forgave both their debts. One was forgiven a very small amount, and the other was forgiven a large amount. The question was, which of them would love the lender the most. Simon answered: He, I suppose, to whom he forgave the most, and Yeshua said: You have rightly judged (Luk 7:43). In other words, the greater the debt that is forgiven, the greater the debtor feels indebted to and loves the one who forgave him. In Luk 7:44-47, Yeshua made the application by contrasting the way the woman treated Him with the way Simon had been treating Him. Simon failed to..."

The Dictionary window on the right shows the entry for "Miriam":
Miriam
Hebrew for Mary in the Gospels

The Commentaries window at the bottom shows the text: "Yeshua: And one of the Pharisees desired him that he would eat with him (Luk 7:36). On several occasions, Pharisees invited Yeshua to dine at their place, but always with an ulterior motive: to find a reason for rejecting Him. This event occurred in the private home of a Pharisee by the name of Simon. A woman described as a sinner entered and began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment (Luk 7:38). In the Gospels, the term sinner is often a euphemism for a prostitute, and that is how it is used in this context. There is a tradition that the sinner was Mary Magdalene, whose name in Hebrew was Miriam of Migdol or Magdala. However, there is no evidence in the Gospels that Miriam was ever a prostitute. The fact that the woman in this account was a prostitute and that she was touching Yeshua, weeping, anointing His feet, wetting them with her tears, wiping them with her hair, and even kissing them went against Pharisaic sensitivity. Furthermore, the ointment was not cheap olive oil, but expensive perfume. Without verbalizing it (Luk 7:39), the Pharisee said to himself, 'If Yeshua really is the Messiah he would not associate with this class of society. Furthermore, if he is merely a prophet, he would know what kind of woman this is and would not permit himself to be touched in these various ways.' Yeshua responded by revealing Simon's thoughts, which proved He was indeed a prophet, the very thing that the Pharisee doubted at that moment. To make His point, Yeshua told him a story (Luk 7:41-42): Two men were indebted to one lender, and the lender forgave both their debts. One was forgiven a very small amount, and the other was forgiven a large amount. The question was, which of them would love the lender the most. Simon answered: He, I suppose, to whom he forgave the most, and Yeshua said: You have rightly judged (Luk 7:43). In other words, the greater the debt that is forgiven, the greater the debtor feels indebted to and loves the one who forgave him. In Luk 7:44-47, Yeshua made the application by contrasting the way the woman treated Him with the way Simon had been treating Him. Simon failed to..."

Ariel Commentary Modules

Works in conjunction with any Bible verse. This is a “multi-verse” commentary module, meaning that commentary on either a single verse or a range of verses will be provided in the commentary window of e-Sword. Ariel’s Commentary Modules are unique in that they also contain tool-tipped outlines that provide many layers of understanding behind both verse and overall context.

e-Sword - the Sword of the LORD with an electronic edge

Bible Commentary Dictionary Tools Download Options Window Help

Bibles

NASB+ NASB+ NET+ NET+ Niobi SB NKJV RV TLV Translit+ TR Compare Parallel
 RH7B ASV Brenton CJB ESV ERB HSB IgrNT+ KJV+TVM KJVA LEB (+)

Dictionaries

OTPPA Strong LXX Thayer TCR Torrey Vine NT Vine OT Webster WordStudy
 CARM-TD CKB GJT Grik2Heb Hastings MLVDC+G NASEC Nave NSBD(T)
 Brown-Driver-Briggs LOM Names BabTel BTSCVTM+ Bullinger's FigOfSp

Jesus Sends Out the Twelve Apostles

Luk 9:1 And he called the twelve together, and gave them power and authority over all demons, and to cure diseases.

Luk 9:2 And he sent them forth to preach the kingdom of God, and to heal the sick.

Luk 9:3 And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.

Luk 9:4 And into whatsoever house ye enter, there abide, and thence depart.

Luk 9:5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.

Luk 9:6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Herod Is Perplexed by Jesus

Luk 9:7 Now Herod the tetrarch heard of all that was done; and he was much perplexed, because that it was said by some, that John was risen from the dead;

Luk 9:8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.

Luk 9:9 And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

Jesus Feeds the Five Thousand

Luk 9:10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida.

Luk 9:11 But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured.

Luk 9:12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place.

Luk 9:13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.

Luk 9:14 For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each.

Luk 9:15 And they did so, and made them all sit down.

Luk 9:16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and broke, and gave to the disciples, and before the multitude.

Luke *

This English word is translated from one single Greek word:
 G3065
 Col.4:14, 2Ti.4:11, Phm.1:24

Commentaries

Lichtfoot Lancelo NET Robertson's Word Pictures SB TSke Wuest's Word Studies
 Fruchtenbaum's LOM BI Bible Knowledge Yeshua EB Exp-GR

Luke 9:1-5

[§ 72] — H. Witness in View of Rejection

Harmonized across [Mat 9:35-38, Mat 10:1-47, Mat 11:1, Mar 6:6-13, Luk 9:1-6]

Following the final rejection in Nazareth, Yeshua again sent His disciples out on a preaching and teaching tour, but with a difference this time. As they went, they were still to proclaim the kingdom of heaven is at hand (Mat 10:7), but no longer were they to call the nation to repent (Mat 3:2; Mat 4:17). At this point, the focus was on the individual—those who believed, the remnant of that day. Yeshua warned the disciples that, as He was rejected by the nation as a whole, they too would be rejected, and for the same reason.

Outline:

1. Introduction. [Mat 9:35-38—Mat 10:1-4, Mar 6:6-7 (Mark 6:6b-7), Luk 9:1-2]
2. Practical Instructions for the Mission. [Mat 10:5-15, Mar 6:8-11, Luk 9:3-5]
3. Instruction in View of the Coming Persecution. [Mat 10:16-23]
4. Instruction in View of Rejection. [Mat 10:24-33]
5. The Results of the Rejection. [Mat 10:34-39]
6. Rewards for Individuals Who Accept. [Mat 10:40-42]
7. The Fulfillment. [Mat 11:1; Mar 6:12-13; Luk 9:6]

Luke 9:1-2

1. Introduction

Matthew reiterated Yeshua's threefold ministry as He passed through cities and villages in a summary statement of the Messiah's activities until the rejection occurred (Mat 9:35). As to location, He had taught in their synagogues. As to content, He had preached the gospel of the kingdom. As to authentication, He had healed all manner of disease and all manner of sickness. In his summary, Matthew repeated what he had said in Mat 4:23. However, back in Mat 4:23, it was an introduction to the national ministry of Yeshua. Now, the statement was to explain the reason for the situation: But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd (Mat 9:36). The leadership had already rejected Yeshua, but the people at this point were not yet following their leaders. The debate among the masses was, "Should we follow the new shepherd or should we follow the old ones?" Their confusion and indecisiveness rendered them as sheep not having a shepherd, and they were distressed. Within the masses, however, were individuals who already believed. Therefore, the ministry had to

Luk 9:1 Dictionary: Luk* Commentary: Luk 9:1 RAW