y mother, Ellen Digby, taught me my English grammar and word usage, just as my father, Eugene Digby, taught me preaching and ministry. I also learned much of my enunciation and phonics from her but that is another story for another time. She knew her grammar, having been a high school English teacher for over thirty years. I welcomed her constructive criticism of my preaching/teaching, as well as my everyday talk. She understood that speech is like sports — we play the way we practice. Whatever I hope to be in the pulpit, I need to be in my daily walk and talk. The other six days will affect and determine what we say and do on that other day.

There are pairs of words we often interchange and misuse. When I would say that I was "anxious" to do something or go somewhere, she would ask me, "Are you worried about

Inspector vs. Prospector

it?" I knew immediately what she had in mind. "Anxious" is a negative word, not to be used to express positive attitudes or joyful anticipation. Philippians 4:6 says, "Be anxious (careful) about nothing." The correct word is "eager," not "anxious." I am eager for the Lord to return to rapture us — not anxious. But, if you do not know you are saved, you should be anxious — no, you should be fearful of the return of Christ.

Even "anxious" and "worried" have different flavors. If we are mindful and know what is bothering us and robbing us of our peace, we are "worried." At least you know what you are worried about. When we are "anxious" we don't even know what is bothering us.

As a child, I would ask my mother, "Can I ..." She would reply, "Can you? Do you have the ability to do it?" She wanted me to say "May I?" "May" means permission; "Can" means ability. Words have usage, as well as meaning.

The pair of words I wish to discuss with you are "imply" and "infer." To "imply" means to indicate indirectly, to suggest, allude, or hint. To "infer" means to deduce or conclude from something assumed. We need to stop "inferring" what someone else may have "implied." We cannot read someone else's mind. We need to give them the benefit of the doubt. We certainly should not jump to conclusions what we THINK they meant.

Elvis had a hit song named "Suspicious Minds." Far too many people today, even in the Body of Christ, have suspicious minds. I am not asking anyone to ignore the obvious — but much controversy in today's world started from something that was not obvious, but was inferred from something implied.

I understand context. I understand body language, facial expression, and voice inflection. But, can we please let the words speak for themselves? We spend too much energy "reading into" what someone says instead of listening carefully to what they said.

To "exegete" Scripture is needed and appropriate. But to "exegete" every little word

someone has said or written, to find something wrong, is never appropriate. Matthew 7:1 says, "Judge not, that you be judged." We should never speculate or enlarge upon the words that are written or said by another person. This is a good rule for husbands and wives, politicians and voters, parents and children, employers and employees, pastors and members. Let's take each other at face value, and stop "figuring out" what is behind their words. Stop INFER-RING what someone else is IMPLYING. A prospector digs around trying to find something. You can be a word INSPECTOR, but don't be a word PROSPECTOR.

Digby is executive director-treasurer of the Christian Action Commission. He can be reached at (601) 292-3329/office, (662) 284-9163/cell, or by e-mail at kdigby@christianaction.com.

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SIGNING

cont. from p.1

didn't know about the tradition of people having others sign their Bibles. That was a kind of historical qualification... I thought would be worth talking about."

Wayne Flynt, a Baptist deacon and history professor emeritus at Auburn University in Alabama, saw Trump's Bible signing differently. He told AP it was "right next to a sacrilege."

Flynt told Baptist Press it was not appropriate for Trump to sign Bibles because he does not appear to live by Scripture.

"For me, the Bible is a very important part of my faith, and I don't think it should be used as a political ploy. I saw it being used just as something out there to symbolize his support for the evangelical community, and it shouldn't be used in that way. People should have more respect for Scripture."

Donnie Anderson, executive minister of the Rhode Island State Council of Churches

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"If Jimmy Carter had signed a Bible... I would have no prob-

lem with that.

"Donald Trump signing a
Bible as if he affirms what's in
the Bible" is a different matter,

the Bible" is a different matt Flynt said.

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Hershael York, dean of the School of Theology at Southern Seminary in Louisville, Ky., told AP and BP some believers may be personally uncomfortable with the tradition of Bible signing — but there's nothing objectively sinful about the practice.

"It falls into the category of personal preference and conviction," York told BP. "There's nothing in the Scripture [stating] that somehow it defiles the Word of God if we write anything on it... I imagine President Trump would have hurt [people's] feelings had he refused to sign the Bible."