

Biblical Dating: An Introduction

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Applying God's Word to the topic of dating, finding a spouse, and getting married.

by Scott Croft

If you're reading this, you're interested in dating. You've done it, you're doing it, you'd like to do it, or you need to teach somebody else how to do it. Don't worry. You're not alone. In our society, dating has become something of an obsession. It is expected to be a universal phenomenon. It's just something you do if you're single and of age (and that age is quickly dropping) in America. It is considered the natural precursor to marriage, and is generally considered something to be desired, whatever form it might take.

It's also big business. If you were to Google the word "matchmaker," you would receive something in the neighborhood of 12,100,000 responses — with a few of these outfits claiming to be Christian, but most making no such claim. "Dating" will get you 462,000,000 hits.

As evangelical Christians, we're called to be distinct in the ways we think and act about all issues that confront us and those around us. This topic is no exception. So, is there such a thing as biblical dating? If so, what is it? How can Christians think differently about this pervasive issue in media and culture? How are we doing so far? The answer to that last question is "not well." Surveys consistently indicate that professing Christians behave almost exactly like non-Christians in terms of sexual involvement outside of marriage (in both percentage of people involved and how deeply involved they are — how far they're going), living together before marriage, and infidelity and divorce after marriage. In fact, depending on which statistics one believes, the divorce rate for professing Christians may actually be higher than for Americans as a whole. Granted, not all of these people are evangelicals, but we're not doing so well either. Indeed, the central issue we need to confront — and the reason I write and speak on this topic — is that when it comes to dating and relationships, perhaps more than in any other area of the everyday Christian life, the church is largely indistinguishable from the world. That truth has brought immeasurable emotional pain and other consequences to many Christians. Worse, it

has brought great dishonor to the name of Christ and to the witness of individuals and the church.

It doesn't have to be this way. For Christians, the Lord has given us his Word, and the Holy Spirit helps us to understand it. We have brothers and sisters in Christ to hold us accountable and to help us apply the Word to our lives. If you're a Christian, that's the biblical life you're called to.

That's what I hope this column will be about — applying God's Word to the topic of dating, finding a spouse, and getting married. I also hope that many of you will set the agenda. Well, except for this column. Just this once, I'm going to set out a basic framework for biblical dating so we all know what we're talking about — or at least so you know where I'm coming from. After this column, you have my word that I'll spend the next several months answering your questions (that is, when I have answers). So hang with me this time, then you're on.

Scripture Rules

I have to start by explaining the theological doctrine that drives the approach I want to outline (and advocate). That doctrine is called the sufficiency of Scripture. Almost all professing evangelical Christians are familiar with and vigorously defend the doctrine of the inerrancy of Scripture (which states that the Bible is the authoritative Word of God, it's true, and it contains no falsity or error). I certainly agree with the inerrancy of Scripture, but that's not what I'm talking about here. The doctrine of the sufficiency of Scripture assumes inerrancy but then goes a step further. This doctrine simply holds that the Bible is sufficient to guide and instruct us authoritatively in all areas of our faith and life, and that there is no area of life about which the Bible has no guidance for us. The sufficiency of Scripture is taught explicitly and implicitly in many passages, but perhaps the most obvious is 2 Tim. 3:16-17:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

So, how does the sufficiency of Scripture apply to our coming discussions? Well, many evangelicals who otherwise believe in the inerrancy of the Bible and who might generally agree with the sufficiency of Scripture have nonetheless embraced the world's ideas about dating. In doing so, some make the argument that Scripture doesn't speak to this topic. I believe it does. The Bible speaks to every area of our faith and life at some level. Some things it talks about explicitly, like salvation, or sanctification, or marriage, or elders. The Bible guides us in some areas by broader, more general principles and ideas we can build on as we strive to live the Christian life in practical ways. In either case, no area of life falls totally outside of the guidance and authority of God's Word.

My point is that we cannot simply state that the Bible "doesn't mention dating or courtship," and then think we're off the hook to pursue this area of our lives either on the world's terms or however seems best to us without diligent, submissive reference to God's Word. If the doctrine of the sufficiency of Scripture is true, then God's Word does have authoritative guidance for us about how we might best glorify God in this area of our lives. That means our conversation has to be a biblical conversation. I mention the sufficiency of Scripture as part of the groundwork for this column because it's one of those doctrines that touches every area of our lives, and it is at the heart of the approach to dating (and life) that we'll talk about here. No matter how practical or specific your questions or my answers get in the coming months, I will strive to have biblical support at some level for everything I say.

Biblical Dating

OK. Let's take care of some basic definitions. We may define biblical dating as a method of introduction and carrying out of a pre-marital relationship between a single man and a single woman:

- That begins (maybe) with the man approaching and going through the woman's father or family;
- that is conducted under the authority of the woman's father or family or church; and
- that always has marriage (or at least a determination regarding marriage to a specific person) as its direct goal.

The Scriptural support for the idea of biblical dating is largely by example and implication. We will look at a number of passages over the course of our discussions that support various aspects of biblical dating, but for the moment, let me just give you some references to study:

- I Corinthians 6:9-7:19 (command to be pure, seriousness of sexual sin and instructions regarding marriage)
- I Thessalonians 4:1-8 (do not wrong or defraud one another in relationships — by implying a relationship or commitment by your words or conduct that does not actually exist)
- Song of Solomon 2:7 ("do not awaken love before it pleases" — i.e. before the proper time, meaning marriage)
- Proverbs 6:20-7:27 (warning to avoid sexual sin and foolish relationships)
- James 1:13-15 (temptation is to be taken very seriously)
- Romans 13:8-14 (love others, work for their soul's good; don't look to please self)
- Romans 14:1-15:7 (favor others, not self ... value what's good to their souls)
- I Timothy 5:1-2 (treat single women as sisters in Christ, with absolute purity)
- Titus 2:1-8 (young men and women should focus on self-control/godliness)
- John 14:15 (if you love Christ, you will obey His commands — read: above your own desires — and live biblically)

Again, we'll talk more about these and other passages as we deal with specific questions.

Modern Dating

We may basically define modern dating as a method of introduction and carrying out of a pre-marital relationship between a single man and a single woman:

- that begins with either the man or the woman initiating with the other;
- that is conducted outside the formal oversight or authority of either person's family or church; and
- that may or may not have marriage as its goal and is often purely "recreational" or "educational."

Now, the biblical support for the modern approach to dating ... (insert crickets, tumbleweeds, person whistling here).... That was it. There isn't any. The very idea of extended romantic or sexual involvement outside of marriage doesn't even appear in Scripture unless it is described as illicit (sinful). Furthermore, it doesn't even appear in any society, western or otherwise, in any systematic way until the 20th century!

While the principles supporting biblical dating have their beginnings with the very structure of the family, modern dating has its origins with the sexual revolution of the 1960s. It is brand new, and yet, seemingly, it is all we know.

Differences Between Modern Dating and Biblical Dating

So what's the real difference? Here are some fundamentals:

Modern dating philosophy assumes that there will be several intimate romantic relationships in a person's life before marriage. In fact, it advocates "playing the field" in order to determine "what one wants" in a mate. Biblical dating has as its goal to be emotionally and physically intimate with only one member of the opposite sex ... your spouse.

Modern dating tends to be egalitarian (no differences between men and women in spiritual or emotional "wiring" or God-given roles). Biblical dating tends to be complimentary (God has created men and women differently and has ordained each of these spiritual equals to play different and valuable roles in the church and in the family).

Modern dating tends to assume that you will spend a great deal of time together (most of it alone). Biblical dating tends to encourage time spent in group activities or with other people the couple knows well.

Modern dating tends to assume that you need to get to know a person more deeply than anyone else in the world to figure out whether you should be with him or her. The biblical approach suggests that real commitment to the other person should precede such a high level of intimacy.

Modern dating tends to assume that a good relationship will "meet all my needs and desires," and a bad one won't — it's essentially a self-centered approach. Biblical dating approaches relationships from a completely different perspective — one of ministry and service and bringing glory to God.

Modern dating tends to assume that there will be a high level of emotional involvement in a dating relationship, and some level of physical involvement as well. Biblical dating assumes NO physical intimacy, and more limited emotional intimacy outside of marriage.

Modern dating assumes that what I do and who I date as an adult is entirely up to me and is private (my family or the church has no formal or practical authority). Biblical dating assumes a context of spiritual accountability, as is true in every other area of the Christian life. Basically, we can make three general statements about modern dating vs. biblical dating in terms of their respective philosophies:

1. Modern dating seems to be about "finding" the right person for me (as my friend Michael Lawrence has written on this site); biblical dating is more about "being" the right person to serve my future spouse's needs and be a God-glorifying husband or wife.
2. In modern dating, intimacy precedes commitment. In biblical dating, commitment precedes intimacy.
3. The modern dating approach tells us that the way to figure out whether I want to marry someone is to act like we are married. If we like it, we make it official. If we don't, then we go through something emotionally — and probably physically — like a divorce. In biblical dating, Scripture guides us as to how to find a mate and marry, and the Bible teaches, among other things, that we should act in such a way so as not to imply a marriage-level commitment until that commitment exists before the Lord.

I'm supremely confident that as we go back and forth in the coming months, some — perhaps many — of you will disagree (if you don't already) or be initially annoyed at some of my statements. Ask yourself why. What are you trying to hold onto that you think this approach will take from you (privacy, autonomy, a secular idea of freedom or of your own rights)?

I have a particular challenge for those of you whose main objection is that the practical details we'll talk about here "are not explicitly biblical": think about the details of how you conduct (or would like to conduct) your dating life. Can you find explicit support for the modern approach in Scripture? Are there even broad principles in Scripture that justify the modern vision of dating (or yours, whatever it may be)? The Bible simply doesn't give us explicit instructions on some of what we'll discuss. Fair enough. In such a situation, we should ask what gets us closest to clear biblical teaching. In other words, within the many gray areas here, what conduct in our dating lives will help us to best care for our brothers and sisters in Christ and bring honor to His name? That's it. That's a basic framework for biblical dating as best I can discern it from the principles of God's Word. Now, you're on. No question is too broad or too specific, too theoretical, too theological, or too practical. Agree with what I've said, or challenge it. This is how iron sharpens iron. Just remember one thing: we're in this together — for His Glory.

A promise is a promise. Last time I appeared on this site, I said that I would lay out my position on biblical dating and then turn it over to all of you to determine the rest of the column's topics by your questions.

You have not disappointed.

As many of you will know from the Boundless blog, The Line, the last piece generated many posts and comments, from the challenging to the supportive, the general to the specific. In addition to what all of you saw on the blog, I have received dozens of questions and comments in e-mails, which I and the folks at Boundless have culled through to see what the most pressing questions seem to be.

Judging from both frequency and "passion," the most pressing questions arising from the last piece involve physical involvement — which I'm about to cover, initiation of relationships (especially the bit about involving the woman's father), and the practical details of how one of these relationships works. All of these topics will, Lord willing, be covered in future columns. It's simply impossible for me to address all of the fantastic individual questions and comments we've received, but know that we will do our very best to incorporate as many as possible into the columns themselves and the blog discussions that follow.

On to our topic for this column. Quite a few of you asked questions or made comments about my statement in Biblical Dating, an Introduction that "Biblical dating assumes NO physical intimacy" outside of marriage. Many wanted to know, did I really mean no physical intimacy? What about showing affection? Isn't it sex outside of marriage that Scripture explicitly prohibits? How can you say definitively that other things are wrong? What if we're in a committed relationship? Shouldn't our physical relationship "progress" as other aspects of our relationship deepen? In this day and age, how far is really too far? I understand most physical stuff is wrong, but what about just kissing?

All good questions. With respect to pre-marital, romantically oriented kissing, we're clearly talking about an area about which reasonable believers can (and do) disagree. Let's go through what I hope will become the usual drill here.

I will lay out what I view to be applicable biblical principles and passages on this topic, and then I and the editors will leave it to you to follow up with blog posts, comments and discussion.

I'll start by putting my position right on the line:

I believe the Bible to teach that all sexual activity outside of marriage is sin, and all romantically oriented physical activity is sexual activity. In my view, this includes premarital kissing.

As the questions above indicate, however, many single Christians have questions about whether premarital physical activity at some level beyond kissing is OK. We need to address the whole spectrum ("just kissing" included).

Let me offer a caveat or two at the outset. First, the fact that "romantically oriented" is in italics above is important. I am obviously not saying that hugs and kisses of affection or greeting to relatives and the like is out of bounds.

Another important point has to do with culture. In some cultures, kisses of greeting — between members of the same sex or of the opposite sex — as well as hand-holding and other forms of physical expression during normal, non-romantic social intercourse, are more common. Fine. You might even be able to talk me into the notion that brief, "non-leaning-in" hugs of greeting, sympathy, etc. between men and women who are not romantically involved are OK. We all know what we're talking about here, and these are not the things I mean to address in this column. The game changes when two people are romantically involved or "semi-involved" (a fascinating phrase I recently heard). All right. Before you start throwing things at your computer — I can't feel it you know, you're just hurting your own computer — let's go to Scripture. It is certainly true that no passage of Scripture says — in so many words, at least — "thou shalt not kiss before marriage." Having said that, I submit that there is a strong argument to be made from Scripture that there is no room for any sexual relationship outside of marriage. The argument becomes clearer when we look at some of what the Bible has to say about (1) sex, (2) our relationships with other believers and (3) sexual immorality itself.

The "S" Word

As a good initial principle here, we should affirm that sex itself (and sexual activity in general) is not inherently negative or sinful. On the contrary, in the proper context, it is a kind and good gift of God. Michael Lawrence and other able Boundless authors have written before about the wonderful gift of sex, so I won't belabor the point except to repeat that the Scripture passages on sex, taken together, make very clear that God instituted sex within marriage for purposes of procreation, pleasure, intimacy, holiness, and — ultimately — for his glory.

God instituted sex within marriage as part of his design of the family (Gen. 1:28). In 1 Cor. 7:3 and following, Paul says once we are married, our bodies literally belong to our spouse; he also instructs spouses to meet one another's sexual needs and to be together regularly so as to protect ourselves from falling into ungodly lust and extramarital sexual activity.

If you have any doubts about God's intention to give us sex as a wonderful, pleasurable gift, Song of Songs should put them to rest. In Song of Songs, God has given us a holy and beautiful picture of a marital sexual relationship, and everyone seems to be having an excellent time. Even there, however, God is clear that sex is uniquely for marriage: "Do not arouse or awaken love before it so desires (i.e., before it's appropriate — within marriage)." (Song 2:7) A blog comment or two emerging from the last column suggested a different interpretation of this verse and Song in general, but the orthodox interpretation of the book suggests both that an actual sexual relationship is part of what the narrative relays, and a context (at the time of the sexual part of the relationship) of marriage.

Brothers and Sisters in Christ

So marriage is a unique relationship, and the good gift of sex is not only allowed but commanded within that relationship. Still, the overwhelming majority of believers will only share that relationship with one person in their entire lives. How are we to relate to everyone else (especially believers), and how does that question inform the topic of premarital sexual activity — including kissing?

The simple answer is that every believer to whom I am not married is my brother or sister in Christ, and I am to act accordingly.

There are too many passages to mention in this space that communicate God's command to live for God's glory and to "love" one another — defined as putting the spiritual good of others above our own desires. We are to do this in light of what God has done for us in Christ and in light of Christ's impending return. Just a few examples: Romans 12, especially vv. 9-13 ("Love must be sincere.... Be devoted to one another in brotherly love. Honor one another above yourselves."); Romans 13:8-14, especially vv. 9b and 10a ("Love your neighbor as yourself. Love does no harm to its neighbor."); 1 Cor. 13:4-7, especially v. 5 (love "is not self-seeking"). More specifically, 1 Tim 5:1-2 reiterates the "family" metaphor among believers and instructs us about how we are to treat our fellow members of the body of Christ:

"Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity."

This is a didactic (teaching) passage generally instructing us about how to relate to other "family members" among God's people. We should note this analogy with care. With the exception of husbands and wives, there is no sexual dimension to "familial" relationships. Also, look at that phrase about how younger women should be treated — absolute purity. As a lawyer, I almost never see absolute statements. It's the strongest possible language Paul can employ.

1 Thess. 4:3-8 gets even more specific:

"It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to lead a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his holy spirit."

Look closely at verse 6. Some translations render the word "wrong" as "defraud." To defraud someone is to deceive that person — in this context, to imply a commitment that does not exist by committing acts with someone that are appropriate only in the context of a particular relationship (i.e., marriage) in order to satisfy my own "passionate lust." To commit sexual immorality with and against someone, far from showing the "love" to which Scripture calls all believers, is to act like those "who do not know God," and this passage calls such acts "sin."

Now, one obvious counterargument to the point I intend to make is that the Scriptures I've cited above just beg the question of whether kissing and other sexual activity violate those passages. The argument might run thus: "Of course I want to be loving to others. Of course I want to care for their spiritual good. I just think I can show genuine affection by engaging in kissing and/or other sexual activity (short of intercourse) with someone I clearly care about and still obey those passages."

Fair enough. Let's explore that idea. Let's say for the sake of argument that it is theoretically possible to engage in extramarital romantically oriented physical activity and obey the above biblical standards while doing it. Have you ever met that mark? Think about the times you have engaged in any type of physical activity with someone not your spouse. It might have been last night or last week or last year or back in high school or college. Maybe one or both of you achieved orgasm even though you didn't actually "have sex" as you define it. Maybe you explored one another's bodies but were only partially naked. Maybe you just caressed one another above the waist as you kissed. Maybe you just kissed passionately for awhile. Maybe it was just a long, lingering kiss goodnight.

Would you describe whatever you did as "holy and honorable," or was it done to satisfy the "passionate lust" of you or your partner or both (1 Thess. 4:4-5)? Were you honest with the person about making a commitment to him or her before the Lord, or did you defraud or deceive that person in some way? Was your purpose for doing what you did to build that person up spiritually — to make that person "more holy" (Eph. 5:28-29)? Do you believe that you and your partner "honor[ed] God with your bodies" in doing what you did (1 Cor. 6:20)? Whatever you did, did that interaction reflect "absolute purity" (1 Tim 5:2)? Was there "even a hint" of sexual immorality in what you did (Eph. 5:3-5)?

Whatever you did, as you now think about it, does it inspire a comfortable peace or an uncomfortable shudder to remember that Father, Son, and Holy Spirit observed it all? Do you believe God was glorified or grieved by what he saw?

How'd your answers come out? I can tell you from literally hundreds of e-mails and personal conversations that the only people who really attempt to justify premarital sexual involvement (with a few exceptions for "just kissing") are those who would like to engage in it in the future or who are currently engaging in it. I have never heard any believer, single or married, defend their extramarital physical relationships from a position of looking back on them.

Keep in mind that the idea of holy, God-glorifying sexuality is by no means an impossible standard once you figure marriage into the equation. While no person stops being a fallible, broken sinner just because he or she gets married, the context of marriage makes it possible — even normal and likely, in the case of two walking Christians — to answer well the questions I just posed. Sex within a godly marriage is holy and honorable before God (1 Cor. 7, Song of Songs, Hebrews 13:4). It is part of the process of building one another up spiritually in marriage and should be done to that end. It is also meant, among other things, for sexual pleasure. And marriage — including the sexual relationship within it — reflects the covenant and the joyful, loving, intimate relationship between the church and her Savior. Not to put too fine a point on it, good sex within a godly marriage actually reflects God's character and brings him glory. It meets the mark.

The Problem with "How far can we go?"

For those who have not thought about the passages above or who disagree with my argument from them, "How far can we go?" is still the big question on many minds. A brief tour of Christian blogs and bookstores will provide several different answers to the question, attempting to compose lines and boundaries somewhere on the sexual continuum behind which singles must stay. Some don't even draw lines beyond sexual intercourse, inviting singles to think it through and let their consciences guide them in the context of a committed relationship. I realize there's disagreement here. In my view, the problem with asking "How far can we go?" is that if we want to positively pursue godliness, it's simply the wrong question. What that question really asks is "How close to the line (sexual sin) can I get without crossing it?"

The problem is that Scripture explicitly tells us not to try to "approach" the line at all, but to turn and run from it.

The Bible and Sexual Immorality

"Flee from sexual immorality" (1 Cor. 6:18).

The Greek word for "flee" in this passage is an exaggerated form of the word "repent" that means (roughly) to turn and run from something. I once played golf on a course in Florida that was home to many large alligators (don't get distracted — my lack of judgment is not the point here). Every hole had big blue and white signs on it that said (I'm paraphrasing): "DANGER: ALLIGATORS PRESENT. DO NOT FEED OR APPROACH ALLIGATORS. IF YOU ENCOUNTER AN ALLIGATOR, FLEE IMMEDIATELY."

Now, we could quibble about exactly what "flee" means here. It might mean "run in the other direction." It might mean "walk in the other direction." What it certainly does not mean is "attempt to carefully indulge your interest in alligators by taking your 5-iron, walking up to the alligator, and seeing how many times you can poke it without becoming its mid-afternoon snack."

Scripture is replete with statements that sexual immorality leads to death, that it is idolatry, and that those who are characterized by it will not enter the kingdom of heaven (Check out 1 Cor. 6:12 and following, among many others). In addition to 1 Cor. 6, other passages explicitly tell us that sexual immorality is not something to flirt with. Romans 13 (right after speaking positively of how and why to selflessly love one another) admonishes us not even to "think about how to gratify the desires of the sinful nature." Ephesians 5 tells us that there must not be "even a hint of sexual immorality" among the followers of Christ. If you want to think through this idea well, take your concordance and look at what the Bible has to say collectively about sexual sin of all types. It's intensely sobering.

The question is not "How far can I go in indulging my desires for sexual gratification or intimacy without getting too close to this thing the Bible utterly rejects?" The question we should all ask — in any area of our lives — is "How can I best pursue that to which God in His Word has positively called me?"

He has called us all to pursue holiness and purity in our personal lives. That leaves little room for intentional flirtation with any sin, sexual or otherwise.

"Just Kissing"

Let's talk about two practical arguments that have implications for "just kissing." The first is that all sexual activity is sex. God's design of sex doesn't merely include the act of sexual intercourse. It's also everything that leads up to that act, and everything on the sexual continuum is meant to end in that act. It's called foreplay, and it's a fundamental part of God's design for sex. To borrow (and embellish) an analogy from Michael Lawrence, sexual activity is like a down-hill on-ramp to a highway. It's one way, you gather momentum the second you enter it, and according to the Great Engineer's design of the highway system, there's only one reason to get on it. This truth bears itself out not only in our emotions, desires, and common sense, but literally in our physical bodies. The moment two people begin kissing or touching each other in a sexual way, both the male and female body — without going into unwarranted detail here — begin "preparing" for sex. God has designed us that way, and when we begin any sort of sexual activity, our bodies know exactly what's going on — even if our self-deluding minds deny it.

I'll simply call the other argument the "wisdom argument." Even if we assume for a moment — just for the sake of argument, mind you — that kissing without doing anything else isn't sex and is therefore OK. When two people care for one another, it is natural to want to consummate that affection physically. In the right context, those desires are good and right and God-glorifying. In any context, they are some of the strongest desires known to human kind. Kissing will only make you want to do more than kiss. It will make you want to indulge in sin. That desire will be strong enough in both of you without blatantly tempting yourself by trying to put just one foot on the on-ramp. It's simply a physiological and emotional reality. If courting such spiritual danger is not sin itself, it is, at the very least, an unwise invitation to sin, what Proverbs calls "folly." Why put someone you claim to care about at spiritual risk?

Remember the Gospel

I'll be the first to admit that this column has been a pretty rough slog through a type of sin many of us (myself included) have fallen into at one time or another in our lives. Let me close by reminding us all that while God hates sin, and while sexual sin — like all sin — is destructive to us and grieving to God, there is hope and forgiveness in Jesus Christ. If we truly repent of our past sins and turn from them and believe in the atoning blood of Christ, we are not "damaged goods," but new creations. What was red as crimson has become white as snow.

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9).

OK, folks. Per your many questions, that's my view of premarital sexual activity — including kissing — in light of Scripture. I and the brilliant Boundless editors look forward to your questions and comments and posts. Challenge, affirm, question, whatever. They can be on this topic or any topic related to dating. If the Lord tarries, we've got at least 10 of these columns to go.

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About the author

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