

# cling

---

Choosing a Lifestyle of  
Intimacy with God

---

*KIM CASH TATE*



Discovery House®  
from Our Daily Bread Ministries

*Cling: Choosing a Lifestyle of Intimacy with God*

© 2017 by Kim Cash Tate  
All rights reserved.

Discovery House is affiliated with Our Daily Bread Ministries, Grand Rapids, Michigan.

Requests for permission to quote from this book should be directed to: Permissions Department, Discovery House, P.O. Box 3566, Grand Rapids, MI 49501, or contact us by e-mail at [permissionsdept@dhp.org](mailto:permissionsdept@dhp.org).

All Scripture quotations, unless otherwise indicated, are from the New American Standard Bible<sup>®</sup>, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. ([www.Lockman.org](http://www.Lockman.org))

Scripture quotations marked ESV are from The Holy Bible, English Standard Version<sup>®</sup> (ESV<sup>®</sup>), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations marked KJV are from the King James Version.

Scripture quotations marked NLT are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2007, 2013 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

ISBN: 978-1-62707-595-4

Printed in the United States of America  
First printing in 2017

---

# Contents

---

Introduction: Invitation to Intimacy	7
1. Created to Cling	15
2. Re-created to Cling	25
3. The God-Side of Intimacy	35
4. Knowing God Intimately	49
5. Making Prayer a Lifestyle	71
6. The Glue in Trials and Suffering	91
7. The Wedge of Disobedience	111
8. Healing from Immoral Clinging	125
9. Clinging to Hopes, Dreams, and Callings	143
10. The Strong and Courageous in Clinging	159
Study Guide	173

---

# Created to Cling

---

I often wonder what life was like in the Garden of Eden. In particular, I wonder what *life with God* was like in its perfect state. I'd love a "day in the life" account in early Genesis, detailing the dynamics of Adam and Eve's interaction with the Lord. Even with the accounts we are given, my curiosity abounds.

For example, when God "brought [every beast and bird] to the man to see what he would call them" (Genesis 2:19), how did Adam experience that? Surely he knew he was in the presence of Almighty God, though the Bible says that since God the Father "is spirit" (John 4:24), "no one has seen God at any time" (John 1:18). But there they were together, Adam naming the living creatures. Was he speaking aloud to God? Did Adam hear an audible response? Any good-natured laughter over his choices?

And after God put Adam to sleep and fashioned Eve from one of his ribs, the Lord "brought her to the man" (Genesis 2:22). What an image that sparks in my mind. What was it like for Eve, that first walk down the aisle? Were any words exchanged with her Lord, her very Creator, as He presented her as a bride to her husband?

Though my curiosity is high—and I look forward to learning more in glory—I'm thankful for the deep insight the book of Genesis already

gives. Interestingly, it was written by Moses after the Israelites' exodus from Egypt. This nation of people had been delivered from slavery by God—but all they had known was Egyptian rule and Egyptian gods, which were many. As God's chosen people, the Israelites needed to know who *He* was. They needed to know His power and authority. They needed to know Him as Creator. And they needed to know that they were created for relationship with God.

Imagine Moses, by the Spirit of God, imparting the creation account for the first time. How fascinating to hear of God at work, in total command. The verbs alone throughout the first chapter of Genesis speak to His power and sovereignty:

“God created . . .”

“God said . . .”

“God separated . . .”

“God called . . .”

“God made . . .”

“God placed . . .”

“God blessed . . .”

And how telling to hear that God not only created with power but with purpose—an expanse (heaven) to separate the waters below from the waters above; the sun and moon to separate day from night and for signs and seasons; plants and trees with seed to bear fruit after their kind; creatures designed for the sea, birds to fly in the open expanse, and beasts, cattle, and creeping things for the earth.

All of this was good in God's eyes, but He hadn't yet reached the apex. He had purposed much more.

## **God Gets Personal**

On the sixth day of creation, God said, “Let Us make man in Our image, according to Our likeness” (Genesis 1:26). What an amazing

turn in the creation account—I can just see Moses’s listeners coming to full attention. Thus far, the account had been rather impersonal.

“Let there be light.”

“Let there be an expanse . . .”

“Let the earth sprout vegetation . . .”

“Let the earth bring forth living creatures . . .”

God was fully involved in creating, but the objects were all outside of Himself. They had nothing to do with Him personally. But now, “Let Us . . .”

So much in those words! For the first time, God reveals that He exists in relationship with others. Moses’s audience would not have fully understood the “Us,” but we have the privilege of living on this side of the cross. I love that both Genesis and the Gospel of John begin with the same three words: “In the beginning.” John gives us further enlightenment about that “Us.”

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.*

John 1:1–3

How stunning that we would be given such rich insight—Jesus, the Word, the Son of God was there in the beginning, creating. Jesus was *with* God, in relationship, together with the Holy Spirit (Genesis 1:2). “Let Us” is a beautiful statement of the divine Godhead.

But perhaps even more stunning is that this divine Trinity would desire to bring others into relationship with itself. As one, the three members of the Trinity would,

*. . . make man in Our image, according to Our likeness.”*

Genesis 1:26

What did this mean? Unlike anything else God made—from the sky and the sea to birds, beasts, and sea creatures—humankind would

be unique. We would have higher characteristics, such as the ability to think abstractly, to reason, to feel emotion, to create and to appreciate creation, to know right from wrong and to choose right from wrong. And in addition to the mental and moral aspects of God's image in us, there is this special one: the relational.

With humanity God got personal.

Being made in His image means we can have a relationship with Him. We can talk to Him. We can hear Him. Our minds can know Him. Our hearts can worship Him. We can love and obey Him. When we do these things, we are clinging to Him.

Nothing else in creation was made with "clinging" in mind. This distinction, this ability to walk in close fellowship, was reserved for humankind.

**We were created by God to cling to Him.**

Adam and Eve enjoyed perfect fellowship with God from the moment they came into existence. Hearing from God, talking with God, walking with God—clinging to God—was their life, sunup to sundown. They knew nothing else.

But things changed. Even before Moses told of this dramatic turn of events, his audience had to know. Something had gone wrong, very wrong. Life was no longer perfect. The people could look around and see nothing but wilderness, not a beautiful garden. And among their great multitude, which of them had known a life of walking with God? Even Moses, adopted as a baby into Pharaoh's family, was upwards of eighty years old when he met God at the burning bush.

How could that be? If God had made humanity uniquely, in His image, and to dwell intimately with Him, why now did He seem so far off? Why did people not *know* Him?

I can identify with those Israelites who were born and raised in Egypt. I spent much of my life distant from the true and living God.

Raised in Prince George's County, Maryland, just outside Washington, D.C., I was blessed with parents who loved me and instilled admirable values. Since both of them had college degrees, education

was uppermost. For many years I attended Catholic schools, not for any spiritual guidance they might offer, but for the academics. My path was marked—college, career, and ultimately, financial independence.

I stayed true to that path. After graduating from the University of Maryland, I earned a law degree from the George Washington University, clerked for a federal judge in Wisconsin, and worked as a litigation associate at a large Wisconsin law firm. By the age of twenty-seven, I was married, owner of a new home, and on track for promotion to partner. In my mind, I had the makings of success.

But I also had a critical void. The deepest and truest part of me, the part that should have been alive to God, was dead. Mentally, intellectually, even relationally, I was enjoying the fruit of having been made in God's image. But I was missing the sweetest element—knowing Him.

Growing up, I did know *about* Him. Though we weren't churchgoers, at St. Margaret's elementary I learned about Jesus—His goodness, His miracles, His dying on the cross. In fact, I was shaken by the cross. I'll never forget an Easter observance in third grade, when we had the Stations of the Cross during the school day. Our class filed into the sanctuary and began moving from picture to picture, pausing at each image that depicted Jesus on the day of His crucifixion. By the time we got to Jesus hanging on the cross, nails piercing His hands and feet, breath leaving His body, I was in tears. Even the knowledge that He rose again—I never doubted that—didn't comfort me. I couldn't understand: How could something so awful happen to someone so good?

I didn't know Jesus's death had anything to do with me. I didn't know it was *for* me. That little girl staring at the cross didn't know Jesus died so she could have a relationship with Him—so she could cling to Him—and His dying was the only way that that could happen. Because that girl had been born in sin. And being born in sin meant she was separated from God, and owed a sin debt—death (Romans 6:23). Though Jesus was without sin, He willingly died for her, to pay that debt.



But how did we all get here? What happened to that idyllic state where a man and woman were born into relationship with God and dwelled intimately with Him? Why was God now so far off, such that those people of Israel who sat listening to Moses could live most of their lives without knowing Him? Such that you and I could live our lives apart from Him?

### **The Garden: From Clinging to Separation**

You've heard the expression, "It's too good to be true." The implication is that you can't believe some particular thing because *nothing* is that good. But that doesn't apply to the Garden of Eden. It was very good—and it was very true. A perfect setting with perfect people who had a perfect relationship with their Creator. Of course, God was why everything was perfect, because *He* is perfect and true. And there was no expiration date. God created Adam and Eve to live forever, along with their descendants who would "fill the earth" (Genesis 1:28).

But even in that idyllic setting, there was an enemy. He appeared as a serpent to the woman, and that serpent is identified clearly to us in the last book of the Bible: "And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world" (Revelation 12:9).

Where did this devil come from, the serpent that appeared to the woman way back in the beginning? Thankfully, the Bible gives us a behind-the-scenes glimpse. Stick with me, because we're about to move for a moment to the middle of the Bible, and it may seem like a rabbit trail. But the beauty of Scripture is that it interprets itself: we find nuggets throughout which add layer upon layer of our understanding. And understanding this enemy is critical, not only to comprehend what happened with Adam and Eve but to our own spiritual state. There are two prophets—Ezekiel and Isaiah—who reveal much about this enemy that appeared in the Garden.

First, a passage in Ezekiel focuses on “the leader of Tyre,” a city north of Israel. God was bringing judgment on that leader because his heart was lifted up in pride, and he called himself a god (Ezekiel 28:1–2). Then, a few verses later, the focus moves from the leader of Tyre to the spirit behind him. God has a word for the “the *king* of Tyre”:

*“You had the seal of perfection,  
Full of wisdom and perfect in beauty.  
You were in Eden, the garden of God;  
Every precious stone was your covering:  
The ruby, the topaz, and the diamond;  
The beryl, the onyx and the jasper;  
The lapis lazuli, the turquoise and the emerald;  
And the gold, the workmanship of your settings and sockets,  
Was in you.  
On the day that you were created  
They were prepared.  
You were the anointed cherub who covers,  
And I placed you there.”*

Ezekiel 28:12–14

From only three verses, we learn telling information about this “king of Tyre.” First, clearly, he is not an earthly king. He’s a powerful angelic being. Like Adam and Eve, he was created by God and placed by God in the Garden. He was perfect.

So what went wrong? Pride. “Your heart was lifted up because of your beauty” (Ezekiel 28:17). Isaiah tells us more about this being’s arrogance:

*“But you said in your heart,  
‘I will ascend to heaven;  
I will raise my throne above the stars of God,  
And I will sit on the mount of assembly  
In the recesses of the north.  
I will ascend above the heights of the clouds;*

*I will make myself like the Most High.”*

Isaiah 14:13–14

It wasn't enough to enjoy the immense goodness God had given—the perfection, the wisdom, the beauty, the stature of being anointed “the cherub who covers.” This angelic being wanted more. He wanted to be like God, to supplant God. And all that was good turned corrupt. Once filled with wisdom, he became “internally filled with violence” (Ezekiel 28:16), and was marked by a multitude of iniquities (Ezekiel 28:18).

As a result, he was cast down by God. Instead of bearing the majestic title of “anointed cherub,” he is known as Satan (which means “adversary”), the devil, the god of this world, the dragon, and—as we turn back to the Garden in Genesis—the serpent.

Let's picture this. God has created a man and a woman who have perfect intimacy with Him. The hallmark of their existence is *relationship*, and not just the relationship between the two of them—it includes their relationship with God. And there's the devil who has made himself an enemy of God—watching these humans God made, humans who are enjoying His presence.

The enemy didn't want them clinging to God. He had to separate them. And the only thing that could separate God and people was sin.

Of course, the devil came up with a plan. “Now the serpent was more crafty than any beast of the field which the LORD God had made” (Genesis 3:1). He chose which person he would approach (the woman) and the rhetorical device he would use (a question):

“Indeed, has God said, ‘You shall not eat from any tree of the garden?’”

One question, loaded. The enemy knew God had not said that. To the contrary, God had given much freedom, saying, “From any tree of the garden you may eat freely” (Genesis 2:16). There was only *one* tree from which they could not eat, the tree of the knowledge of good and evil. If they disobeyed here, they would die. Still, by posing the question, Satan *called into question* what God had said.

“Don’t cling to God’s word,” he may as well have said. “Second-guess it instead.”

The woman answered, clarifying that she and Adam could eat from all the trees in the garden except the one in the middle. They couldn’t eat from that one—or touch it, she said—or they would die.

God hadn’t said anything about touching. The enemy knew that. It was the eating that he wanted.

*The serpent said to the woman, “You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”*

Genesis 3:4–5

You won’t cling to God if you regard Him as untrue.

You won’t cling to God if you feel you can’t trust Him.

You won’t cling to God if you question His goodness toward you.

And you won’t cling to God if you want to elevate yourself to god-like status.

These were the buttons the enemy pushed to entice the woman to sin—to separate her from her God. Satan himself had wanted to be like God, and saw where it got him—cast down from heaven. If he could get the woman to share the same lust, she would bite . . . and be cast away from God’s presence as well.

I can practically see the serpent’s eyes glued to her, watching for her next move, wondering if his persuasion worked. Would she do it? Or would she cling to God by resisting the temptation and obeying what God had said?

The woman turned her gaze toward the forbidden tree and fixed her eyes on it, maybe for the first time. And then—

*When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.*

Genesis 3:6

The perfect people and their perfect relationship with God were no more. When God came walking in the garden, instead of welcoming Him, “the man and his wife hid themselves from the presence of the LORD God” (Genesis 3:8).

I have to say that again:

**They hid themselves from His presence.**

How heartbreaking! Because of sin, they were hiding from God rather than clinging to Him. Sin had broken their fellowship—their intimacy. God had said they would die in the day they ate from the tree, and they did—spiritually and relationally. Dead in their trespasses and sins, their spirits were no longer alive to God (Ephesians 2:1). And rather than live forever, they would one day die a physical death.

Meanwhile, Adam and his wife would live under cursed conditions and be driven from their home: “therefore the LORD God sent him out from the garden of Eden” (Genesis 3:23).

Made in the image of God, made for intimacy with God, humans were now being sent out *by God* from the paradise He’d created for them. God is holy and righteous, and could not abide with sin. But He is also compassionate and loving. I imagine He Himself found it heartbreaking.

And it wasn’t just about Adam and Eve. God knew that their bad choice would impact everyone born after them, including you and me. All of humankind would be born with the stain of sin.