

## THE GOD THEORY (GOD IS) By Charles Mwewa

**H**ave you ever thought of a way, one way, in which you could explain God? That is what has occupied my mind since I knew about God. It has been a question to which I almost resigned, “You know, may be I will understand everything when I die and meet God.” But then at the bottom of my being, something always gushed, it was as if I could have a breakthrough and understand who, what God is. And I have.

And the theory that can explain God has always been with us. In fact, it is the most familiar sight, the most frequent aura, and the thing that we all have seen and do experience daily. The God Theory can be stated simply as GOD IS.

What makes it a trouble for all of us is that this theory sounds and feels simple. But it is the only one that can unlock all the mysteries surrounding the definition or description of God. In fact, it is so suitable that it may blow our minds.

First, look around you, what do you see? We actually see God. This might shock you, but that is where we all miss it. God has revealed Himself so easily in and before all of us. This, theoretically, makes sense, but even practically. When we open our eyes, the first thing we see is the universe around us. When we fly in the planes, we see it. When we land anywhere we are going, we find it. It is the same everywhere. It is experienced the same everywhere. It stands as a monument everywhere. No person who was born alive has not seen it or experienced it before. We all have seen and experienced it.

God is NOT the universe. God is NOT nature, either. The universe and nature help us to understand the concept of God. But they are not gods nor do they symbolize God. Now, there are certain sects that have literally taken it and promulgated that the Universe is God. Some sects have defined Him as the Universal Consciousness.<sup>1</sup> That is closer to the truth, but not the truth. There are also certain belief systems which highlight the idea of pantheism. That either the Universe is God or there are many gods. This, too, is not true. God is not the Universe and neither is He in many forms. God is one and he is not the Universe. The Universe gives us an idea or a clue to who and what God is, but it is not in itself God.

Christians, for example, believe that the universe declares or announces God, and mostly His glory.<sup>2</sup> The word used here is “the heavens” which has the same meaning as the universe. The Bible has many renditions of the idea of universe. In Ephesians 3:1, it is revealed as the heavenlies. And elsewhere as the heaven of the heavens. In many cultures and traditions, the sky is structured into three: First heaven, second and third. And those who believe in the hypothesis of a universal or “heavenly” God, believe that God is situated in the Third Heaven.

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<sup>1</sup> See Charles Mwewa, *Interuniversalism in a Nutshell* (Kitchener: ACP, 2020)

<sup>2</sup> Psalm 19:1

There is nothing wrong to that belief as long as those people do not equate the heavens to who God is. God is not the heavens; He is beyond it.

And this leads us to the second theoretical framework of who or what God is. GOD IS. The container in which we, humans, are housed, renders our conception of God a lofty subject and an impossible phatomation. We hope to open our eyes and see a “form” before we can conceptualize its “substance.” It was partly because of this challenge that God himself thought of manifesting into a human being (Jesus Christ). God knew the difficulty in which humanity was locked. He understood the challenge of conceptualizing a heavenly, *universal* phenomenon such is Himself – without form. He assisted the human brain to cogitate the form of God. But Jesus Christ did not conceptualize God as a physical reality, only His attributes, namely, His character, behavior and divinity. Jesus Christ was NOT a physical God. He was God in human experience or form. So, such childish arguments like God is White, a Jew and such, are irrelevant to the idea of God. God is neither White nor a Jew, though the exemplification of the attitudinal factors of God were consummated through a Jewish rabbi we call Jesus Christ. But the idea of God is far beyond a Jewish rabbi.

Moses had difficulties trying to understand and explain God. He was born at the centre of philosophy in the Egyptian palace. Everything in philosophy is explained or attempted to be explained. Gods in Egypt had form and names. They were relatable in a way that fit into the limited human brain capacity. Growing up, Moses understood God this way until He met Him in the wilderness. “God said to Moses, ‘I AM WHO I AM.’ This is what you are to say to the Israelites: ‘I AM has sent me to you.’”<sup>3</sup> And right there, God explains and describes Himself, “I AM” or GOD IS.

Third, so, what does GOD IS actually means? It simply means that God is what you see, hear, smell, taste, feel and beyond. “And beyond” is where we do not pierce. We end at the sensual level and fail to penetrate the *universal consciousness* as some have called it. It is true that we can understand God better by posturing ourselves into the universal consciousness, but unlike the attitudes of some cults, God is not the Universal Consciousness. But penetrating through the sensual layers into the place where we “see” who God is, goes beyond the human experience. We need to have a tool to doing that, and that tool is available to all, it is called FAITH.

With the tool of faith, God is, actually here, right here, right in front of us, and right now. Now, this might sound too much for the human mental cogitation and conceptualization. But it is just that simple. It is true that being in a human body limits us and death helps us. But it is possible to “see” God everyday while we are still alive, and right now. Because, God is actually right here right now.

And although He made humans, God is Spirit.<sup>4</sup> Jesus Christ revealed Him as such to the world. And it is experimentally and experientially true – God is not physical. Our attempt to know Him

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<sup>3</sup> Exodus 3:14

<sup>4</sup> John 4:24

from the human perspective will yield nothing but more doubts. We can only “feel” Him and know Him from the faith perspective. Try we may to contextualize Him into a human framework, but we will soon be met with frustration and fail. GOD IS and can only be experienced with the tool of faith.

Paul took Jesus’s revelation even further, in an attempt to explain who and what God is: “For in him we live and move and have our being.”<sup>5</sup> Why the Pauline revelation is very germane to humanity and supplements the Christ-ian revelation that God is Spirit, is in this – it speaks to our “living” side, and not the dead side. In other words, we can know and experience Him while we are alive. When we are living or alive, we are actually experiencing God. That is what Paul is saying. Death may quite literally be separation from God – because we lose the capacity called *God* when we die. Anyone who is born alive experiences God. It could probably be the reason why babies cry the moment they are born – they probably “see” and experience God for the first time. Then they forget the entire experience as their bodily faculties begin to take shape and grow into maturity. It can also be said that the more physical or worldly we get, the farther away from “experiencing God” we get.

We need, by faith, to die from the flesh and live into human spirits for that God experience to become clearer again. It is no wonder Jesus declared, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”<sup>6</sup> It is clear, Jesus is talking again about the Kingdom of “Heaven” and not earthly or worldly. A child has not lost the spiritual clarity with which to view God. With physical maturing, and with it our reliance upon our mental faculties, we begin to drift away from that clarity of sight and we begin to rely on our senses. With our senses, we cannot break through into the place where we “see” God clearly and know Him better. If we are to maintain a perpetual clear experience of God, we need to “see” Him with the eyes of faith and die to the flesh more and more.

Similarly, God is the most common experience humans have. And this is true. Because He is everywhere. The LORD is there,<sup>7</sup> wherever you may be or go. And this also fits well into the idea of the universe or heavenly. But it does not make God Himself the universe. If God is there everywhere, why does human experience seem like God is not there at all? Or why do people seem to be and live as if God is dead? The answer is simple, with their fleshly efforts, they can neither see nor find God.

If you take this theory and apply it to reality, it passes. For example, if applied to prayer, we now know that when we utter words He will hear us – because He is. When we are sleeping, He will protect us – because He is. When in trouble, He will know and save us – because He is. When we die, He will receive us – because He is. When in need, He shall supply all our needs – because He is. Whatever good we want Him to be He shall be – because He is. And even reversely, whatever

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<sup>5</sup> Acts 17:28

<sup>6</sup> Matthew 19:14

<sup>7</sup> Ezekiel 48:35

we do (good or bad) He knows – because He is. We cannot hide from His presence<sup>8</sup> – because He is. If we go up into the sky or down into the ocean or are buried, He knows and reaches to us – because He is. When we do evil in secret, He is there and He sees – because He is. If we are sick and we need His power to heal us, He will – because He is.

And to crown it all, every discipline or activity on earth fits into this paradigm. Science is the discovery of He is. Philosophy is the search into He is. Religion is seeking He is. Law is the ordering of He is. Politics is the distribution of He is. And so forth. Some people think that they don't need God, but, in fact, He has always been there for them – the very reason why they say that they don't need Him is because He has been taking care of them. They just did not know.

In conclusion, The God Theory is, GOD IS.

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<sup>8</sup> See Psalm 139:7-12