

The Aseity of God

To say that God possesses aseity is to say He is *from Himself*, the uncaused Cause, the great “I AM” (Exodus 3:14). He does not need the world. He is not served by human hands as though He needed anything (Acts 17:25). His being is not sustained by time, matter, or space. He does not grow, change, evolve, or improve. He is perfect, immutable, and eternal—not becoming, but *being*.

What if everything you ever knew about need, dependency, and limitation could be shattered by the sheer glory of a God who stands outside of them all?

We live in a world obsessed with *more*—more validation, more achievement, more approval, more resources. At every turn, we feel our lack, we feel our need. But what if, at the heart of the universe, there exists a Being who has *no lack whatsoever*? One who is utterly, gloriously **self-sufficient**—not dependent on us, not created by anyone or anything, not upheld by forces outside Himself. One who **is**, and that’s enough.

This is the breathtaking reality of the **aseity of God**.

But here is where this doctrine moves from the theological to the deeply personal:

Though He needs nothing... **He desires us.**

Though He is independent... **He welcomes us into His presence.**

Though He is self-sufficient... **He made us to know Him and to delight in His sufficiency.**

God’s aseity means that *nothing can threaten Him*, and therefore *nothing can thwart His promises*. He cannot be manipulated or bribed, yet He chooses to love, to reveal, to redeem. His eternal independence means His love is not reactive, not transactional—it is rooted in His eternal, unchanging nature.

And that gives our fragile, dependent lives *something immovable to cling to*. To meditate on the aseity of God is to stand on sacred ground. It is to rediscover the God who exists in limitless power, but who bends down in mercy to make Himself known. It is to come face to face with a reality that humbles our pride, silences our fears, and reignites our worship.

A definition of The Aseity of God:

God’s aseity means that he is sufficient to himself, independent of anything outside himself. God’s eternity is his aseity with respect to time: Lord of time, existing above and apart from it, but free to enter it to accomplish his purposes.

The Bible teaches God’s aseity by saying that he does not need anything beyond himself (Acts 17:24-30). So aseity marks the great difference between creator and creature, but it also guards God’s freedom to enter the creation without compromising himself, to enter relationships with the world and with people. So he saves us from sin, not because he needs to do it, but because of his free gift of grace.

The term *aseity* comes from the Latin phrase *a se*, meaning “from or by himself.” Bavinck defines it by saying that God “is whatever he is by his own self or of his own self.” He adds

that aseity is “commonly viewed as the first of the attributes” and even says that “all other attributes were derived from this one.” The idea is that God is not in any way dependent on anything outside himself, but he has sufficient resources within himself for all that he is and does. In this way God’s lordship is absolute and independent of anything he has created.

So although aseity is a philosophical idea, our knowledge of it is, like all other divine attributes, grounded in the practical reality of God as our covenant Lord. We confess his aseity, because such a confession is implicit in the very act of worship in the reverence that the worshiper has for his Lord. Note the connection between aseity and worship in Paul’s prayer of Rom 11:36: “For from him and through him and to him are all things. To him be the glory forever! Amen.”

Aseity does indicate the vast difference between God and the world. The world is utterly dependent on God; God is not at all dependent on the world. But God’s attribute of aseity is not a barrier between himself and the world he has made. His love for the world is sovereign, given even to beings who show him no affection, who can do nothing for him. “But God shows his love for us in that while we were still sinners, Christ died for us” (Rom 5:8).

Though God does not need the world or anything in it, he freely enters his creation and freely brings upon his creatures blessings and judgments. So when in Jesus Christ he saves his people from their sins, he is not seeking to meet some need in himself. When Scripture says that salvation is by grace alone (Ep 2:8-9), it testifies that God saves, not to meet a need in himself, but entirely to meet ours. Salvation presupposes God’s aseity, for in salvation we are desperate, and God is all-sufficient. Because God is *a se*, salvation is by grace alone.

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So we begin this journey—not with detached curiosity, but with trembling joy. For the God who needs nothing... *has made Himself our everything.*