Might Descartes be equivocating?

The idea seems to be that since it’s possible for me not to have a body, having a body therefore cannot be a part of my essence, since what is essential to me is what is impossible for me not to have.

But aren’t there two senses of ‘possible’ at play here? My not having a body seems to be *epistemically* possible, but my essence seems to be about what is *metaphysically* impossible. Etc.

Presumably D. would say that epistemic possibility implies metaphysical possibility, since God can do whatever I imagine. This would solve the problem.

But what about those of us who aren’t so theistically inclined and/or aren’t at all convinced that epistemic possibilities are all genuine metaphysical possibilities? Goldbach’s Conjecture seems epistemically open etc.