ON THE TRINITY Book 5, Chapter 2, para.3

He is without doubt a substance, or essence, which the Greeks know as *ousia*, for as wisdom derives from being wise and knowledge from the act of knowing, so what we know as essence comes from being. And who can be said to exist more than he who said to his servant Moses ‘I am that I am’ and ‘thus shall you say to the children of Israel, He who is has sent me to you’. But other things which are called essences or substances admit of accidents, whereby they undergo a change, whether great or small. But there can be no accident of this kind with regard to God, and so he who is God is the only unchangeable substance or essence, to whom being itself, from which the name of essence derives, most truly belongs. For that which is changed does not retain its own being, and that which can undergo change, although it may not actually do so, can be that which it has not been. Therefore it is solely that which not only does not undergo change but also cannot do so which truly falls under the category of being.