
The Logos as Image of God

The Word is the image of God, man is the image of the Word

For the image of God is His Word, the genuine Son of Mind, the Divine Word, the archetypal light of light; and the image of the Word is the true man, the mind which is in man, who is therefore said to have been made "in the image and likeness of God," assimilated to the Divine Word in the affections of the soul, and therefore rational; but effigies sculptured in human form, the earthly image of that part of man which is visible and earth-born, are but a perishable impress of humanity, manifestly wide of the truth. That life, then, which is occupied with so much earnestness about matter, seems to me to be nothing else than full of insanity.¹

The Gnostic as the third divine image

[The Son] is the true Only-begotten, the express image of the glory of the universal King and Almighty Father, who impresses on the Gnostic the seal of the perfect contemplation, according to His own image; so that there is now a third divine image, made as far as possible like the Second Cause, the Essential Life, through which we live the true life; the Gnostic, as we regard him, being described as moving amid things sure and wholly immutable.²

The restorative mission of the Logos

[The Word says...] I want, I want to impart to you this grace, bestowing on you the perfect boon of immortality; and I confer on you both the Word and the knowledge of God, My complete self. This am I, this God wills, this is symphony, this the harmony of the Father, this is the Son, this is Christ, this the Word of God, the arm of the Lord, the power of the universe, the will of the Father; of which things there were images of old, but not all adequate. I desire to restore you according to the original model, that ye may become also like Me.³

¹ *Prot.* 10 (ANF Vol.2, p.199b)

² *Strom.* 7.3 (ANF Vol.2, p.527b)

³ *Prot.* 12 (ANF Vol.2, p.205b)