

With light and life, and sense and love,
Through realms where wisdom's known,
To find, by faith, my path back home,
To my gem—my old “white stone.”

The sweetest joy that seems, Father,
Is now and then a view,
Of that eternal world and you,
That flashes through my dreams

In some blest spot that's still and pure,
Where virtue's bliss is known,
And where my spirit eyes can see,
For themselves, my old “white stone.”

Commenting on the passage of the *Hymn of the Pearl* where the protagonist says that he brought “precious stones from India and Kushan and gold and silver, and they girt me with a diamond” (= Greek *adamas*), Nibley writes:

There's an interesting footnote on *adamas*, on the diamond, here. You see, the word Adam was associated with diamond.⁸¹⁷ *Adamantis* means that which cannot be damaged, that which is immortal. There's a long story behind that. Diamond is the urim and thummim, the sacred stone that was given to Adam when he came down. So the name *Adamantis* was given to him—the prince of stones.⁸¹⁸

In another place, Nibley elaborates further:⁸¹⁹

We associated Adam's diamond with the Stone of Truth in the *Book of Breathings*.⁸²⁰ In this context the diamond identifies the speaker with Adam... the prevailing of the diamond over steel signifies that the true nature of the spirit can never be completely destroyed by earthly elements. This is confirmed by Klijn's rendering, “they furnished me with adamant which can crush iron,”⁸²¹ the coincidence of the words Adam, diamond, and adamant being intentional. We have shown elsewhere that the diamond in the girdle is the stone of life (sometimes the plant of life) which, in the Alexander period, the hero bears with him, having fetched it from the underworld, the hero leaves the girdle and its precious stone on the bank as he bathes in a deep pool, and the serpent steals them, thus robbing him of the hope of immortality. The story is told not only of Alexander but also of the very ancient Gilgamesh, taking it back to the beginning of history.

Moreover:⁸²²

According to Rabbi Eliezer, each of the twelve tribes was represented by a stone on the breastplate of the high priest, and it was said that Joshua could tell which tribe had sinned when their tribe's stone was dim...⁸²³ J. Massingberd Ford calls the stone of Peter and Abraham “the Jewel of Discernment,”⁸²⁴ thus lending belated support to Joseph Smith's interpretation of John 1:42 JST: “Thou shalt be called *Cephas*, which is, by interpretation, a seer, or a stone”... The image of Peter the Rock, now viewed as an old and authentic Hebrew concept⁸²⁵ throws a new light on a remarkable account of the setting apart of Peter found in one of the oldest of Christian writings, the *Gospel of the Twelve Apostles*, in which the Lord says to Peter, “Come to me on this stone, that I might give thee a blessing and a name in all the world.” Peter then sits on the stone; the Lord proceeds to pronounce over him something like the Opening of the Mouth formula: “Thy head shall never pain thee, neither shall thine eyes fail thee, nor thy fingers falter, etc.”⁸²⁶ And the name he gives him is Peter—Seer-stone, Stone of Truth. He gave him that name in return for Peter's

817 H. W. Nibley, *Message 2005*, p. 196.

818 H. W. Nibley, *Teachings of the PGP*, 4, p. 48.

819 H. W. Nibley, *Message 2005*, p. 489; cf. H. W. Nibley, *Approach*, pp. 351-358.

820 H. W. Nibley, *Message 2005*, pp. 190-202.

821 Cf. E. Hennecke, *et al.*, *Acts of Thomas*, 108:8, p. 498; M. R. James, *Thomas*, p. 411.

822 H. W. Nibley, *Message 2005*, pp. 192-193.

823 M.-A. Ouaknin, *et al.*, *Rabbi Éliézer*, 38, pp. 238-239.

824 J. M. Ford, *Jewel*, p. 109, cited in H. W. Nibley, *Message 2005*, p. 192.

825 D. Flusser, *Qumran*, pp. 138-43, cited in H. W. Nibley, *Message 2005*, p. 192.

826 E. Revillout, *Évangile des Douze*, p. 147 2^e fragment.