

ing words of the book of Deuteronomy reflect this singularity: “Not has arisen a prophet in Israel like Moses, whom God knew face to face” (Deut. 34:10 [author translation]; cf. Ex. 33:11). And Yahweh would talk to Moses face to face, as men and women talk to their companions (cf. also Num. 12:8): “Mouth to mouth I speak to him . . . and the shape of Yahweh he beholds” (author translation).

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PROPHET JOSEPH SMITH

[Joseph Smith, Jr., *Prophet and first President of the Church of Jesus Christ of Latter-day Saints*, is the primary subject of several entries and is mentioned prominently in many more. For a brief biography and articles on his teachings and writings, see Smith, Joseph: The Prophet. See also History of the Church: c. 1820–1831 and c. 1831–1844 and numerous articles relating to Joseph Smith cross-referenced there. For a history of Joseph Smith’s prophetic ministry prepared under his direction, see History of the Church.

Regarding Joseph Smith’s early prophetic experiences, see First Vision; Moroni, Visitations of; and Sacred Grove. During one of Moroni’s visits in 1827, Joseph Smith received the Gold Plates from which he translated by the “gift and power of God” the *Book of Mormon*; see Book of Mormon Translation by Joseph Smith. For other visions and visitations, see Visions of Joseph Smith.

In company with Oliver Cowdery, Joseph Smith received divine authority; see Aaronic Priesthood: Restoration of, and Melchizedek Priesthood: Restoration of. Thus authorized, they proceeded with the Organization of the Church, 1830. Numerous Revelations given through Joseph Smith guided the infant organization; see Book of Commandments and Doctrine and Covenants. For other scripture that came through the Prophet Joseph Smith, see Book of Abraham; Book of Mormon; Book of Moses; Joseph Smith Translation of the Bible (JST); and Pearl of Great Price.

Joseph Smith’s mission focused on the Restoration of the Gospel of Jesus Christ, including the First Principles of the Gospel and its Ordinances; he encouraged the

Gathering of the Saints and laid the foundation for the establishment of Zion and the New Jerusalem in preparation for the Second Coming of Christ. The Articles of Faith provides a summary statement of some of the principal doctrines of the gospel.]

PROPHET, SEER, AND REVELATOR

“Prophet, seer, and revelator” is the threefold title applied to all who have received the fulness of the KEYS of the MELCHIZEDEK PRIESTHOOD associated with the apostleship. Ordinarily, those to whom this title applies are members of the FIRST PRESIDENCY or the QUORUM OF THE TWELVE APOSTLES. All members of these two governing bodies are sustained as prophets, seers, and revelators by the Latter-day Saints in a public congregational vote (see COMMON CONSENT).

Though there are technical distinctions between the functions of a PROPHET, a SEER, and a revelator (cf. Mosiah 8:12–18), this threefold term is applied in its entirety to describe all these leaders. It was applied to Hyrum SMITH when he was made Assistant President of the Church and Patriarch to the Church, and to Joseph SMITH in his role as President of the Church (D&C 124:94). Also, at the dedication of the Kirtland Temple in 1836, Joseph Smith invited the members of the Church to acknowledge the Twelve Apostles as prophets, seers, and revelators (TPJS, p. 109).

LEWIS R. CHURCH

PROTESTANTISM

Christian Protestantism may be viewed as the product of late medieval “protests” against various elements of the Roman Catholic church. Though there were always persons within Catholicism pressing for reforms, the beginning of the Protestant Reformation is usually dated to 1517 when Martin Luther (1483–1546), an Augustinian monk in Wittenberg, Germany, published his ninety-five theses against papal indulgences. The theses challenged the authority of the pope and by extension of the Roman Catholic church. Protestants since that time are generally considered to be those Christians who are neither Roman Catholics nor Eastern (or Russian) Orthodox.

Although Protestant theology is varied today, it can be characterized by four basic beliefs: (1) the