

“confirmation of promises” that they “could become queens and priestesses in the eternal worlds.”⁷⁹

“Not all members of The Church of Jesus Christ of Latter-day Saints are members of the Church of the Firstborn⁸⁰ ... for, as Elder McConkie explained, ‘the Church of the Firstborn is made up of... those who are destined to be joint-heirs with Christ in receiving all that the Father hath.’”⁸¹ To merit these blessings, faithful priesthood holders must continue in righteousness until, in this life or the next, they are invited to receive additional ordinances, including the fulness of the Melchizedek Priesthood (or the “Holy Priesthood, after the order of the Son of God”⁸²), sometimes called the “second anointing.”⁸³

Differentiating the blessings of the fulness of the priesthood from the ones associated with Moses and Abraham, Ehat and Cook wrote that Abraham’s “Patriarchal Priesthood (the ordinances of the endowment and patriarchal marriage for time and eternity)... [is] not the same as the crowning ordinances of the Melchizedek Priesthood.”⁸⁴ The Prophet Joseph Smith explained that “Melchizedek... had still greater power... which was not the power of a Prophet nor Apostle nor Patriarch only, but of King and Priest to God... No man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power and authority of Melchizedek.”⁸⁵

The blessings of the fulness of the Melchizedek Priesthood, along with the keys to every other gospel ordinance, are confirmed upon the faithful through the power of Elijah, sealing in heaven what is sealed on earth.⁸⁶ Contrasting the role of the blessings of the Melchizedek Priesthood given through the “spirit of Elijah” to those of the Aaronic Priesthood bestowed through the preparatory “spirit of Elias,”⁸⁷ Joseph Smith said:

This power of Elijah is to that of Elias what, in the architecture of the temple of God, those who seal or cement the stone to their places are to those who cut or hew the stones—the one preparing the way for the other to accomplish the work. By this we are sealed with the Holy Spirit of Promise (i.e., Elijah).

To obtain this sealing is to make our calling and election sure, which we ought to give all diligence to accomplish.⁸⁸

the elect of God. The “elect” are those who not only have been “called”⁸⁹ but also—through their faithfulness—have been “chosen.”⁹⁰ They have had their calling and election made “sure”⁹¹ or, in other words, as a result of enduring to the end in faithfulness they have received the “more sure word of prophecy”⁹² from God Himself,⁹³ the assurance that they

79 G. M. Leonard, *Nauvoo*, pp. 260-261. See also W. W. Phelps in S. Brown, *Paracletes*, pp. 80-81.

80 D&C 76:54, 67, 71, 94. Contrast D&C 76:102.

81 S. B. Farley, *Oath*, p. 226. See B. R. McConkie, *Mormon Doctrine*, p. 139.

82 D&C 107:3.

83 J. F. Smith, Jr., *Magnifying*, pp. 65-66.

84 See J. Smith, Jr., *Words*, p. 303 n. 21.

85 J. Smith, Jr., *Words*, 27 August 1843, p. 245. See *Endnote E-7*, p. 704.

86 J. Smith, Jr., *Teachings*, 5 October 1840, p. 172; 10 March 1844, p. 338. See *Endnote E-8*, p. 705.

87 See *Endnote E-9*, p. 705.

88 J. Smith, Jr., *Words*, 10 March 1844, p. 335, modernized. The parenthetical “(i.e., Elijah)” is in the original.

89 D&C 84:33.

90 See *Figure 5-13*, p. 351.

91 2 Peter 1:10. See also D&C 53:1; B. M. Hauglid, *Calling and Election*.

92 2 Peter 1:17-19; D&C 131:5-6; cf. D&C 84:43; Moses 6:59.

93 D&C 84:47-48, 88:68, 132:49; J. Smith, Jr., *Teachings*, 27 June 1839, pp. 150-151.