



"Remember the Lord"
Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

Podcast Episode Descriptions

Part 1:

What power comes to the Saints for remembering the words of the prophets? Professor Shima Baughman explores the sources of crime, its effects, and the power of the Atonement of Jesus Christ to heal not only the victims but every soul.

Part 2:

Professor Baughman continues to explore the intrigue in Helaman 9-12 and explore the dangers of the Gadianton Robbers and the power of God to redeem His people.

Timecodes:

Part 1

- 00:00 Part I - Professor Shima Baughman
- 02:00 Prof. Baughman's bio
- 04:04 *Come, Follow Me* Manual
- 5:24 Helaman 6:26 through 7:26 - The root of crime
- 08:26 Turning our backs on the poor leads to crime
- 12:32 Are there bad people?
- 15:27 A hypothetical legal case about our brother
- 22:01 Christlike service is rarely convenient
- 23:37 Nephi praying on a tower
- 26:30 Should we gossip with our spouse?
- 29:40 Helping those who have fallen away
- 32:55 Helaman 7:9 - "These are my days"
- 36:20 A frustrated temple trip
- 39:09 Helaman 7:7 - Teaching repentance and promptings
- 42:42 Helaman 7:20 - Praying for miracles
- 46:09 Helaman 8:1-14- What to remember?
- 49:39 Remember though a family mission statement
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- 57:30 Helaman 8:27 - Public trial of Nephi
- 1:02:36 End of Part 1 - Professor Shima Baughman

Part 2

- 00:00 Part II– Dr. Shima Baughman
- 00:07 Helaman 9:12-14, 38 - 5 Guys and Nephi calls out murderers
- 03:49 Circumcised of heart and South African rituals
- 08:13 Helaman 9:39 - Prison converts
- 11:56 Helaman 10:1-4, 12 - Heavenly approval and Nephi's sadness
- 15:48 Helaman 10:16-17 - Miraculous escape
- 21:21 Helaman 11:7 - Famine for remembrance
- 24:19 Helaman 18-19 Unrecognized yet faithful Lehi
- 27:10 Helaman 11:26-38 - Gadianton robbers increasingly evil
- 30:35 Justice and mercy
- 37:25 Helaman 12:1-12 - Repent and be steady
- 40:41 Helaman 12 - Mormon's personality
- 43:33 Helaman 12:7 - Men < dust
- 45:55 Why a famine?
- 49:41 How to have hope in a sinful world?
- 51:36 Professor Baughman shares her testimony of the Book of Mormon and Jesus
- 56:47 End of Part II– Professor Shima Baughman

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Biographical Information:



Shima Baradaran Baughman has returned to BYU Law School as the Woodruff J. Deem Professor of Law and a Distinguished Fellow at the Wheatley Institute. She is one of the top cited faculty in her field and a nationally recognized expert on bail, prosecutors, and police. Her current scholarship examines criminal justice policy, forgiveness, prosecutors, bail, police reform, and how religious institutions impact criminal justice reform. Baughman has worked with empiricists on experiments involving advanced empirical modeling and randomization, including the largest global field experiment in the world. Her work has been featured in the New York Times, Wall Street Journal, on National Public Radio, the Economist, the Washington Post, Forbes and other media outlets and she has been invited to present her work at Stanford, Cornell, Michigan, Texas, NYU, UCLA and many other law schools and to groups of federal and state judges and attorneys across the country. Her articles have been published in many top journals including *University of Pennsylvania Law Review*, *USC Law Review*, *Georgetown Law Journal*, *Texas Law Review*, *George Washington Law Review*, *Minnesota Law Review*, *Washington University Law Review*, *Notre Dame Law Review*, *Boston University Law Review* and the *Journal of Empirical Legal Studies*. Her 2018 book, [The Bail Book: A Comprehensive Look at Bail in America's Criminal Justice System](#) with Cambridge University Press was the first book in the third wave of bail reform. Baughman is also a coauthor of [Criminal Law: Case Studies and Controversies \(5th Ed Aspen\)](#), with Paul Robinson and Michael Cahill, now in its third edition. She is also coauthor of the most popular criminal law student study aid, [Examples & Explanations in Criminal Law \(8th edition\)](#) (with Richard G. Singer & John Q. LaFond).

Baughman started her legal teaching career at BYU Law School in 2010 where she was voted Professor of the year. In 2013, Professor Baughman joined the faculty at the University at Utah Law School where she was faculty for eight years, and Associate Dean of Faculty Research and Development for two years. She served as Chair of the AALS Criminal Justice Section Executive Committee in 2015-16. Baughman also has chaired many ABA Committees including the ABA Pretrial Justice Taskforce, the Committee on Crime Prevention, Pretrial Release & Police Practices, and the Corrections Committee. Professor Baughman served from 2014-2018 as a member of the Utah Sentencing Commission.

Before joining the legal academy, Professor Baughman served as a Fulbright Senior Scholar researching pretrial detention in Malawi and lecturing in criminal law at the University of Malawi. While in Malawi she worked as a justice advisor to the British Department for International Development, advised a coalition of international nongovernmental organizations including UNAIDS and UNDP, and represented criminal defendants in felony cases and in constitutional litigation.

Between 2005-2008, Professor Baughman worked as a litigator at Kirkland & Ellis LLP in New York, receiving national press for role in religious freedom prison reform litigation. After graduating first in her class at Brigham Young University Law School and serving as editor-in-chief of the BYU Law Review, Shima Baradaran Baughman clerked for Judge Jay S. Bybee of the U.S. Court of Appeals for the Ninth Circuit.

Baughman has four children and moved to the United States at the age of 7 as a refugee from Iran. She enjoys yoga, pickle ball and hiking.

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Helaman 7-12 Part 1



- Hank Smith: 00:04 Hello, my friends. Welcome to another episode of followHIM. My name's Hank Smith, I'm your host. I'm here with my co-host, John Bytheway, who I describe as with unwearyingness has declared the word. John, for the last 150 years you have declared with unwearyingness, the word. That is a description of Nephi in Helaman 10. John, Book of Helaman 6, 7, 8, 9, 10, 11, 12, what are we looking forward to, do you think?
- John Bytheway: 00:36 I really like this because it's a story. The fact that Nephi has been out on a mission, they remembered the words of their father, the Helaman 5 thing about build on the rock of Christ. They go and then he comes back and he sees problems among his own people and how he deals with that. It's fun to watch and to imagine how he might've felt coming back home and going, "We've got problems in my own backyard."
- Hank Smith: 00:59 John, we are joined this week by Professor Shima Baughman. She is wonderful. If we can call you Shima, you are Professor Baughman, you've earned it, but if it's okay, we'll call you Shima.
- Prof. Shima Baughman: 01:10 No, Shima is perfect.
- Hank Smith: 01:12 What are we looking forward to today? Where are we going to go?
- Prof. Shima Baughman: 01:16 Helaman is a story of a downfall in a relatively brief period, 52 years of the Nephites. And in just 40 years, five chief judges are murdered and secretly killed through the conspiracies. We're studying one murder today, the Seezoram murder. I think these chapters give us insight on what might be at the root of our sins, pride, forgetfulness of God. In the case of the Nephites, it leads to lawlessness, crime, secret combinations, suffering, then famine. And they reject the words of God and their legacy of faith, which Nephi tries to remind them of.

01:50 I actually think these chapters are really good indication of where our society might be today in 2024. We're full of crime, evil abounds, and often we fail to remember God, but there are still righteous people who will listen to the prophets and many who follow the Savior, but it will just get more wicked until Christ comes again for us and also for the Nephites. It's a really good parallel to our society today.

Hank Smith: 02:14 Yeah, this is a difficult set of chapters. Sorry that we brought you on for lawlessness and murder. But John, actually Dr. Baughman, Shima, is perfect for this episode given her background and her education. Can you give us a bio of where she's been and what she's doing?

John Bytheway: 02:36 Yeah, I'm excited to share this because this is so unique. [Shima Baughman](#) is a public educator, author, a law professor at BYU and the Wheatley Institute, a former Fulbright Scholar turned TikToker. Shima spreads the joy of the gospel on her social media when she's not hanging out with her five children ranging from 19 to one and her husband Ryan. And Shima and I have something in common, her five-year-old daughter June had a wonderful pre-kindergarten teacher named Kimberly Bytheway.

Prof. Shima Baughman: 03:09 So good. Her favorite.

John Bytheway: 03:11 You were actually born in Iran and tell us about that and when you moved here and how you came in contact with the church.

Prof. Shima Baughman: 03:19 Yeah, it's the greatest blessing. I lived in Iran until I was seven. We were through lots of miracles able to escape Iran during the Iran-Iraq War, come to California where there was a beautiful angelic woman who was prompted to talk to my dad about the gospel and she invited us to her Christmas party. And through that we were able to join the church and end up staying in the US. We were supposed to go back after one year of research, but we applied for asylum. My mom had been a political prisoner in Iran.

John Bytheway: 03:45 No way!

Prof. Shima Baughman: 03:47 Lots of crazy miracles.

John Bytheway: 03:49 Wow! Wow! What a fascinating micro plan of salvation you have had. That is so amazing.

Prof. Shima Baughman: 03:55 It is. Really is. God is so good. I'm so blessed.

Hank Smith: 03:58 Well, welcome, Shima. Welcome to followHIM.

Prof. Shima Baughman: 04:01 Thank you. And now we go to crime?

Hank Smith: 04:04 Yes. And now we turn to crime and conspiracy, but it is a popular podcast topic is true crime, and what we're going to go through today is true crime. So maybe we'll advertise it that way, followHIM: True Crime. I'm going to read a little bit from the [Come, Follow Me manual](#). It starts this way. Nephi's father Helaman had urged his sons to remember, remember.

04:30 He wanted them to remember their ancestors, remember the words of the prophets, and most of all, remember our Redeemer who is Christ. It's clear that Nephi did remember because this is the same message he declared years later with unwearyingness, like John Bytheway, to the people. "How could you have forgotten your God?" He asked. All of Nephi's efforts, preaching, praying, performing miracles and petitioning God for a famine, were attempts to help the people turn to God and remember him.

04:58 In many ways, forgetting God is an even bigger problem than not knowing him, and it's easy to forget him when our minds are distracted by the vain things of this world and clouded by sin. But as Nephi's ministry shows, it's never too late to remember and turn to the Lord your God. All right, Shima, with that, what do you want to do?

Prof. Shima Baughman: 05:22 I would love to start in Helaman 6 where we really see where things go wrong, and it gives us the context for chapter seven where Nephi goes to pray to the Lord about his people that are so wicked. The Lord has blessed the Nephites with riches. Then they get stirred up with anger and bloodshed. They begin to set their hearts on riches and try to be lifted up above each other.

05:45 They commit murders and plunders. That last part of chapter six, [Helaman 6:26-31](#), it really gives us clarity on what is behind crime. What is the root of crime? Well, it's Satan. Satan is behind all conspiracy from the beginning of time. He spreads, it says, works of darkness and abominations over the face of the land until he dragged the people down to an entire destruction and an everlasting hell.

06:09 That's Helaman 6:28. It is the same being who put in the heart of Gadianton to carry on the work of darkness and secret murder. He brought it forth from the beginning of man even down to this time. And behold, this part really stuck out to me

because it says in Helaman 6:30, he is the author of all sin. If you think about Jesus Christ, he's the author and finisher of our faith, and Satan is the author of all sin and darkness.

06:35 He eases us into crime through pride. I think that's the first step. Think about Cain and Abel whose story is referenced in Helaman 6. Cain is jealous of Abel, his offering being accepted, and then he goes and kills him. Behind crime, a lot of times the root of it is pride. It's really fascinating, Nephi gives us in the first part of Helaman three reasons why people commit crimes, and I think it's spot on.

07:01 And it almost explains every crime I've seen. So he says in Helaman 7:21-26, he says, one is to get gain of gold and silver and things. Number two is to be praised of men, prestige and things. And then three, he says, pride. Really think that's so fascinating. I mean, it explains all of the major crimes. You think of murder, rape, kidnapping, burglary, robbery, larceny, assault, all of them have roots in these three causes.

07:30 Pride is a key one, trying to be lifted up above another. My boys and I just went to Iceland recently, and there, it's the third safest country in the whole world. There's only two murders a year there. And I know, John, your son served a mission there. When I was there, I was thinking, why is this place so safe? And part of it, as I learned as I was there, is there's very little inequality and very little poverty.

07:55 And I think those are themes that we see throughout the Book of Mormon. People become rich, then they become prideful, they're lifted above each other, and then they forget God.

John Bytheway: 08:03 I'm excited because we're going there later this year. What I think of when you talked about becoming rich and poor, I think of how Zion is defined as there was no poor among them. And that's part of what Zion is described as, and so this is anti-Zion, right?

Prof. Shima Baughman: 08:19 Anti-Zion. Exactly.

John Bytheway: 08:21 And it's where you put your heart, you build your heart on Christ or do you set your heart on your riches?

Prof. Shima Baughman: 08:27 There's one exception I would say where I've seen crime and it's not rooted in pride or praise of men or getting gain, and it was when I lived in Malawi, I lived in Malawi for almost two years, and I remember in the desperateness of poverty that people

had there, that also led to crime. [Helaman 36](#) also talks about they turned their backs upon the poor and the meek.

08:48 I remember during the rainy months there that people couldn't grow corn and that's what they subsisted on. Theft and burglary increased so much there because people were hungry. And I remember going to church and it was really shocking because I could see that our branch presidency, for instance, and other members of the church, they actually looked visibly thinner during the rainy months because they could not grow enough food.

09:12 They were going to bed hungry. It didn't feel like Zion. It is disturbing. I think that's why our church spends so much time and money to try to help. The Relief Society recently donated a large amount of money for women and children to not be hungry. This isn't Zion, as you said, John. It's not Zion when some people are hungry and others have more food than they can eat.

Hank Smith: 09:32 You brought up Cain and Abel. John, you'll remember this when Dr. Hopkins was with us for those chapters.

John Bytheway: 09:39 Shon Hopkins.

Hank Smith: 09:40 Yeah, I've never forgotten it. He said the first commandment that Adam and Eve received after they are cast out of the garden is by the sweat of thy brow, thou shall eat thy bread. And then the first great lie comes to Cain, which is you don't need to do that. You can just take. You can kill and take.

John Bytheway: 10:03 And get gain.

Hank Smith: 10:04 Yeah. I've never forgotten that. What do you call it? The first law and the first lie.

Prof. Shima Baughman: 10:09 Yeah, it's so interesting. During the time when I got into criminal law was 2009, and so many people in the field and thinking about crime were writing about sentencing. How do we stop that? And as I was thinking about it, I thought, well, I think we should get into the earlier period where we can prevent crime. How do we do that? And that's why I got into most of my work's been on arrest, the bail decision, how do we stop it before we get people in jail at that early period?

10:35 And that's why I've dedicated 10 years on bail and police and prosecutors and these early periods. But as I think now, 16

years into my career in criminal justice, there's an even earlier intervention that I've missed all this time. It works on the front end of criminal justice as well as on the back end. And it's better than anything else. And I think it's highlighted by Nephi as a direct answer to crime, and it's not forgetting God. It's conversion to the gospel of Jesus Christ.

11:01 I think changing hearts is always more effective to stopping crime than any public policy. I'm a little embarrassed that as a Christian, how did it take me so long to realize this? I've witnessed where years of ironclad criminal justice research, empirical research can't convince judges to set lower bail amounts, for instance, for people that are poor.

11:22 And I've even presented my own empirical data to them where judges there said, "I'd rather go with my gut instinct. Never mind your research or any of the others." But then I've seen courtrooms where judges are touched when they see somebody who's ministering a defendant and they show up to court with them as a ministering brother and sister, someone they don't even know just to witness this hearing with them and show them love from a local church.

11:48 And the judges will set lower bail amounts because they're touched by that mercy and love. That's what gets me so excited and that's why I'm doing this work at the Wheatley Institute at BYU is it's so important to think about that conversion, that change of heart.

Hank Smith: 12:03 John, isn't it fun to have a law professor here with us to go through these chapters?

John Bytheway: 12:09 Yeah. Maybe I should have slowed down on your bio a little more, a law professor, but tell us again specifically what area of law that you're working in.

Prof. Shima Baughman: 12:18 Yes. So criminal law is my background, but bail, prosecutors, police, violent crime, you name it, that's all the true crime stuff that people get into, but I don't get into.

Hank Smith: 12:31 You do enough at work.

Prof. Shima Baughman: 12:32 Yes. As we're thinking about crime and pride and people of Christ, I had this debate with my daughter who's five. She came to me and said, "Mom, are there bad guys?" And I said, "No, no, there's no bad guys." And I said that because I didn't want to get into crime and I don't want to scare her because they

already have a hard time sleeping at night. And then she asked Isabel, "Are there bad guys?"

12:55 And Isabel says, "Well, yeah, there are bad guys. That's why you can't sit in the car alone when I go to Trader Joe's." So she tells her this. She came back to me, she's like, "Well, mom, you said there's no bad guys. Isabel says there are bad guys. What's true?" It really has made me think about this and thinking about being a Christian as well as someone who deals with criminal justice and crime and criminals.

13:15 And I said to her, "June, I think there are no bad guys, but I think there are people who make bad decisions." I believe, and it might be controversial, I don't know what you all think, but I believe that all the people that chose mortality are good. We chose Jesus Christ in the first instance. We accepted his plan. We accepted Christ. I know that God loves all of us regardless of how low we've gone, regardless of how long we've been away, regardless of how dark the night is.

13:46 He wants us to bring ourselves into that light that he can share with us. Our obligation is to love all of our siblings and to try to be one.

Hank Smith: 13:56 Shima, I actually love that idea. It's right in line with the gospel. The worth of souls is great in the sight of God. Not some souls. The worth of all souls is great in the sight of God. It reminded me of a talk that I loved from [President Kimball](#). I'm sure you both have read it. It's Jesus, The Perfect Leader. It's one I've read multiple times through the years. And at one point, President Kimball says Jesus saw sin as wrong, but also was able to see sin as springing from deep and unmet needs on the part of the sinner.

14:37 This permitted him to condemn the sin without condemning the individual. We can show forth our love for others even when we are called upon to correct them. We need to be able to look deeply enough into the lives of others to see the basic causes for their failures and shortcomings. That's exactly in line with what you just taught us.

Prof. Shima Baughman: 15:00 I love that so much.

John Bytheway: 15:01 People who are listening who have made mistakes, and we all have, don't define themselves by their mistakes. That is something I did, but that's not who I am. And that's what the gospel starts on such a basic level, this is who you are. Now, all

of us have done dumb things, but we aren't defined by our dumb things. We should take the gospel definition. This is who I am and who I can become, and I have a Savior and an advocate who can help me when I do dumb things.

Prof. Shima Baughman: 15:27

I love that. I've taught criminal law for 14 years, and I give this hypothetical every single year. I tell the students, okay, you're now graduated from law school and you go on this cruise together to celebrate that you've passed the bar and you've become lawyers. And you end up on this island and you're shipwrecked there, Gilligan style. No hope for being saved. Eventually things go bad, and one of you kills another.

15:51 And because you're lawyers, you've created a system of judges and juries, and you effectively through your system do a trial for the person that killed the other and try them. Your punishment that you dictate for them is death. That's what the judge and jury have decided. So you want to orchestrate the sentence. Then a plane comes to save these people. The plane comes and saves them.

16:14 And so the question is, it's a very philosophical question I ask the class, what do you do with the punishment that you've orchestrated but not carried out? There's two options that they all come up to. One is you kill that person that has been deemed a murderer by a jury and judge and then go back on the plane home, or you bring them back for punishment at home.

16:35 The students always go on one of those two. That's the only two options they've ever come to. This year I had for the first time in my whole teaching experience, I had two brothers. I had this thought as I'm hearing this and I said, "What do you do if the murderer is your brother?" He just pauses and he says, "I wouldn't punish him. I'm not punishing my brother." And I turn to the brother and he says the same thing.

17:00 And then I say to them, and this was right after the general conference where [Elder Soares](#) had given the talk, Brothers and Sisters in Christ, and I said, "Well, are we not all brothers and sisters in Jesus Christ?" It really shocked all of us a little bit of none of us want to punish our own brothers, but aren't we all as Christians, don't we commit to be children of Christ and brothers and sisters?

17:20 And these brothers, I think, it will change their lives forever because as you think about punishment, we don't think about, what if this was my brother or my sister? And I know a lot of us have been touched by incarceration and crime. Sometimes we

like to think of people as the other rather than our own brothers and sisters. It changes everything when you see it that way.

Hank Smith: 17:41 Shima, as a seminary teacher, I frequently thought of this story, it's from President Packer who was meeting with Elder Ivans. He was in the presidency of the 70. President Packer told Elder Ivans about a young man in his class whose biggest contribution was not coming to class. And I taught those type of individuals, those type of students who thought, oh, you make this so hard, you make this so difficult.

18:12 [President Packer](#) as a seminary teacher said, "How far do we have to go with this boy before we kick him out, before we say, 'Look, you've got to go?' What do we really owe him?" Elder Ivans thought for a moment and then said to President Packer, "What if it was your boy?" And he said, "That always stuck with me. What if it was mine?" As you said, we don't want to punish ours. Sometimes we don't see other people as ours.

Prof. Shima Baughman: 18:44 Well, so good. I love it. The next topic I was hoping to move to is more of the subtle pride, as we talk about the root of sin and crime is pride, which is something I always need to work on and think about.

Hank Smith: 18:58 Especially John. John is just ugh.

John Bytheway: 19:02 And I'm so proud of that fact too.

Prof. Shima Baughman: 19:06 [Elder Kim Clark](#) gave a really good talk, I'm sure you're very familiar with it, Are Ye Stripped of Pride, at BYU-Idaho, and he gives us a lot of the most subtle ways to identify pride. It's actually worth going through them. Some of the deeper thoughts in this are discussed in Helaman in our chapters that we're talking about.

19:24 But he says, "Beware of pride. Be alert. Be on guard on the perils of pride." And he says, "May I suggest some things to watch for, some things that would be red flags for pride?" Okay, so he goes through 10 things, and I want to think about as we're going through what these are and do a little self-assessment. I did this recently, so it'll be fun.

Hank Smith: 19:43 I don't know if fun is the right word here, but I'm willing to do it.

Prof. Shima Baughman: 19:48 My husband and I, we did this on our date night last week, so that's the kind of fun that we're having at the Baughmans. Yeah,

I'm curious what you think. Number one, do you find yourself critiquing the talks in sacrament meeting? Number two, are you critical of others? Do you look down on others? Do you scorn or ridicule them? Number three, when adversity strikes, do you hear the voice inside that says, why me?

20:10 Number four, do you react to prophetic counsel by ignoring it, being upset by it, or interpreting it to suit your own desires? Number five, when you do something good, do you hear a voice inside congratulating yourself? Number six, do you feel self-gratification and a sense of importance in your knowledge and skill? Seven, if someone you know received something good, do you hear a voice inside saying, what about me?

20:32 Eight. Do you find ways to let others know of your success without appearing to boast? Nine. If someone corrects a mistake you made, do you feel defensive and resentful? 10. When someone does something that creates inconvenience for you, do you feel annoyed? I went through this. My husband and I was like, yes, yes, yes to so many. But I'm curious what you think. What's the hardest one in your opinion? Anything that stuck out to you all?

Hank Smith: 20:56 I was like, oh yes, yes, yes, and then I'm getting worried. I better say no to one of these.

Prof. Shima Baughman: 21:06 But that's why it's so good. It's subtle, right?

Hank Smith: 21:08 Right. As you were going through the list, I thought there's so many of the Savior's parables that hit the ideas. The parable of the laborers in the vineyard. Why are they getting so much? Even today as we set our recording time and I was late, as both of you know.

21:27 There was a voice inside my head as I was, I'm hurrying, I'm hurrying, that said something to the effect of why is your time more valuable than other people's time? And I was like, I know. I know. That was a good voice. What did you say about inconvenience?

Prof. Shima Baughman: 21:44 Oh, that one is the hardest one. Number 10 is my hardest. When someone does something that creates inconvenience for you, do you feel annoyed. Constantly, right? We're taught to welcome interruptions. That we're trying to do God's will, but yet we have these plans in our minds. And if someone interrupts it, it's like annoyance.

John Bytheway: 22:01 I remember somebody saying that true Christ-like service is seldom convenient. And one of the stories that I love is where Jesus is on his way to heal the daughter of Jairus and somebody tugs at his garment, the woman, and he stops. The tension of the father of going, "Can we go? My daughter's life is at the point of death," and Jesus has stopped.

22:26 Hank, have you ever been going to a fireside where you are speaking and you see someone with a flat tire? Have you faced that dilemma? Because I did, but that was before cell phones and now I figure everybody can call their Elders Quorum president or something. But you're going, these people are waiting for me, but I should help you, but what do I do, man?

Hank Smith: 22:50 I got to get there and talk about being a good person.

John Bytheway: 22:53 Right. Listen, bye family, I'm going off to tell people about eternal families. I guess I won't be home until you're all in bed.

Prof. Shima Baughman: 23:03 That's so good.

Hank Smith: 23:03 That is tough. I think of just traffic. Just traffic.

John Bytheway: 23:07 I am such a better driver than these people out here.

Hank Smith: 23:12 It's inconvenient for you to be going the speed limit. That's a rough list of questions.

Prof. Shima Baughman: 23:21 It's rough. I know.

John Bytheway: 23:22 The introspection is a good exercise.

Hank Smith: 23:27 There's people out there thinking, I'm going to do that for date night because my spouse really needs to go.

John Bytheway: 23:32 I know people who really need that list.

Prof. Shima Baughman: 23:37 It's like President Nelson. Now you're hearing this and you're thinking, I know someone that needs to hear this. Are the peacemakers talking? You're like, just remember it's you. Anyway, okay, so moving on, we have Nephi then. He's praying on the garden tower famously. He's praying for the people, bows himself, and people can hear him because he's by this gate that's by a highway. He says that the Gadianton robbers are filling the judgment seats.

- 24:03 He's praying with sadness for these people wishing for better days when the Nephites first came and that were righteous. And he says he's consigned that these are my days that my soul shall be filled with sorrow, and he pours his soul to God. There's this intense sadness he has for his people. For me, there's three lessons that I get out of this experience that he has, and the first one is we should complain about others only to God.
- 24:29 I love this lesson that Nephi teaches because rather than talking to his righteous brother Lehi or the Lamanites who are also righteous about the wickedness of his people, what he does is complain to God about their wickedness and it got me thinking, how often do I complain or vent about the annoyances in my life to other people rather than turning to God with them?
- 24:50 If you think about what is the result when I complain to God about other people, when I complain to other people, which is my human nature, when I have grievances with others, I tell people about that. Sometimes I felt good because I've only told one person about something that went wrong for me, like venting. What happens when we do is for the listeners that hear your story, they become angry towards the offender. They think less of them.
- 25:16 They might even join me in speaking negatively about the person. I might feel temporarily validated by people. But what I've done is brought someone else down and I've also succeeded in causing myself as well as others to sin. I've engaged in pride. I've created division. And then there's option two, which is Nephi's option where he goes directly to God in prayer.
- 25:37 He tells him all the details of all the horrible things going on. God listens to him, instructs him, gives him a more celestial perspective. And we can have that too. We can feel his love by going to him about other people, any complaints that we have about our brothers and sisters, people we don't know. And then we can get the validation and peace that only comes from this divine love that God can give us and let us know we're daughters and sons of God.
- 26:02 And that validation is so much better than any human can give you. At that point, you've honored God. You've given him this ability to soothe you as his son or daughter. You value charity over the temporary pleasure or validation of gossip or gaining sympathy from others through building up pride. It's such a great lesson, that first thing he does, I'm like, he turns to God

instead of anyone else, and how often do I ever forget to turn to God first?

- John Bytheway: 26:30 I'm reminded when you said that, Shima. I was at some marriage workshop years ago with [Dr. John Lund](#), and he made an observation that sounds exactly like what you started with. That usually we take our problems, our criticisms to our family and our love to God, and he said, "Why don't we switch that around and take our love to our family and our problems to God?" And he actually invites us to do that. My burden is easy. My yoke is light. I mean, come unto me and help me share your burden of your problems and take your love to your family. Easy to say, harder to do.
- Prof. Shima Baughman: 27:06 I remember when I got married to my husband Ryan, I thought, you're married to somebody, gossip's okay within the bounds of marriage somehow. I don't know how I made that up in my head. I've never heard that. And my husband was not okay with that at all because he doesn't do it. He doesn't do it by anyone. It's one of his superpowers in the gospel.
- 27:23 It's been really good for me to be like, okay, well, there's no one to vent to besides God and it's a good place to be. I'm so grateful I don't have that. Even though at first I was frustrated, I thought, that's what you're supposed to do. You're supposed to listen to all of my complaints about people, but no. That's not godly, right?
- Hank Smith: 27:39 Create a safe place for me to sin.
- Prof. Shima Baughman: 27:41 I can't sin at home. Where can I sin?
- John Bytheway: 27:48 Hank, we've mentioned this before, but I think it was [Cree L. Kofford](#). Am I getting it right? Your name is safe in our home. He used that phrase that was, I think, a conference talk. Your name and your reputation will be safe in my home. That's a lofty goal because sometimes, yeah, I'm mad at somebody and I want to share it with somebody who's closest to me.
- Prof. Shima Baughman: 28:10 Yes. So good. I love that.
- John Bytheway: 28:12 Share your anger with those you love.
- Prof. Shima Baughman: 28:16 We all know people where you know 100% they don't gossip and you do feel safer with them, that your name is safer with people, like my husband's being one. Ryan is so good at this. And everyone knows he would never say an unkind word

because he doesn't, even to me. The second point I had about Nephi in his speech, he is praying for people. And as they hear him he didn't know they're hearing him, but they do, they're actually some of them willing to listen. There's people in our lives, some of which are willing to listen.

- 28:45 Maybe they've fallen away, but they're willing to listen, and others that maybe aren't. They've completely shut off from any ability to listen. Who are the people in our lives that we're praying for? We can pray for inspiration on how to reach them. And I've prayed for this help. We have to tread carefully sometimes with people that maybe might be offended by trying to share spiritual messages or things like that, but I do believe that God will give us revelation on how to pass messages on to people who might not be ready to hear it directly.
- 29:15 I've done this with my children through telling stories about my life in the past where I felt like this might be a sensitive message to share. And I know President Monson did that. I think some people theorized that he would tell these stories in these meetings especially have certain people hear messages, and he did it in a soft, beautiful way like our Savior did. The Savior told so many stories and parables to share these beautiful messages with people when they weren't ready to hear it directly.
- 29:40 A friend recently, as I've been thinking about this, asked... One of her children has fallen away from the gospel, and she thought he's willing to read things I send him, so he's still in the point where Nephi's people, they're willing to listen. And she said, "What would you send a child in this situation?" And I'm curious your thoughts, but what I thought was... I first said to her, of course, you have the Spirit and you will know what to send, you know your child.
- 30:03 But something that came to my mind is the gospels, so I would say the five gospels, the four gospels, Matthew, Mark, Luke, and John, and then third Nephi. Because I think for someone who is not versed in religion where they really want to get to know and love our Savior, those gospels really get you to love your Savior. You think of missionaries starting with 3 Nephi. I recently heard a testimony of an inmate who went to his chaplain.
- 30:28 He was in this low point obviously in prison wanting help. And he says to the chaplain, "I'd like to read a bible," and the chaplain says, "I'm so sorry I don't have a Bible, but I do have this copy of the four gospels." He reads the four gospels, feels this love of his Savior and becomes converted. And he says, "I'm so grateful that actually it wasn't a full Bible, that I didn't get to

start with Genesis. I got to start with Matthew and got to know my Savior." And he says he worried he wouldn't have kept going if he had started in the Old Testament.

- John Bytheway: 30:55 When we were back in Alma talking to Zoramites, he used this phrase that's just a favorite, giving place. If you're willing to give place, open up your heart. That means you're still listening, to be willing to give place and have God talk to you. I think it was Adam Miller who said on a previous podcast, whenever people ask the Savior if they could be healed, he never asked them if they deserved it. His question was just, do you believe?
- Hank Smith: 31:27 I think both of you would agree that the love of God is more motivating than the judgments of God. If someone is in a place where they're open to the gospel message, sending them something that is condemnatory will likely push them further away, even though we think, oh, look, this will point out the things that they're doing wrong. It reminds me of Ammon and Aaron. Remember Ammon comes in and says, "I just want to serve. I want to win your heart," and Aaron comes into the synagogue...
- John Bytheway: 32:01 First began to preach.
- Hank Smith: 32:02 Yeah, let's repent. You need to repent. And they respond with, "How do you know that we have cause to repent? How do you know that we're not a righteous people?" So I think of messages that will emphasize the mercy of God. Man, I love that gospels idea.
- John Bytheway: 32:20 Shima, you said that Nephi said, "These are my days." I have had those four words underlined because I put in my margin verses, those were the days. These are my days. This is when God sent me to earth. When I look at verse seven and I hear Nephi 2, the index calls him Nephi superscript two because he's not Nephi, son of Lehi, he's actually Nephi, brother of Lehi, son of Helaman, but he says in verse seven, "Oh, that I could have had my days in the days when my father Nephi first came out of the land of Jerusalem. Then were his people easy to be entreated."
- 32:55 I'm like, have you read 1 Nephi? It sounds like those were the days, but you get in verse nine, nope, these are my days. I love the idea that with everything going on, Heavenly Father put us here right now. There must be a reason. He put you here so you can succeed, and these are your days.

Prof. Shima Baughman: 33:19 I wrote in my scriptures, fondly looking to a better time. You have Nephi fondly looking to a better time, and then Mormon, who's really looking to a way better time because he's in the end of it. It's even worse. I think that's funny that he does look back to Nephi and forgets all the... Remember when Laman and Lemuel tried to kill Nephi? I forgot about that.

John Bytheway: 33:40 Then were his people... I'm going, wait, that's not how I remember it, but maybe he's talking about after Nephi left, because the footnote says 2 Nephi 5. Okay, that's when we start living after the manner of happiness. I love the idea of these are my days. God put me here. I'm going to read my patriarchal blessing and see what he wants me to do.

34:01 Profound moment for me in Doctrine and Covenants here that God suits his mercies according to the conditions of the children of men. Section 46 verse 15, whatever those days are, those conditions are like, thankfully God suits his mercies according to those conditions.

Hank Smith: 34:20 I don't know if both of you are [Lord of the Rings](#) fans, but there's this moment in the book and in the movie where Frodo is saying, "I wish this had never happened to me. I wish the ring had never come to me. I wish it need not have happened in my time." And Gandalf responds with this great line, maybe you remember it, I read to my kids so I do all the voices, Gandalf says, "So do I and so do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given us."

Prof. Shima Baughman: 34:58 That's so good.

John Bytheway: 35:00 That's good. Yeah.

Hank Smith: 35:02 You don't get to decide your time. God did.

Prof. Shima Baughman: 35:06 These people, they are wicked and they're making Nephi very sorrowful. But at the same time, when they hear what he's saying about them, it says that they marveled that Nephi thought they were wicked. They must have been going through the motions of religion somehow. Otherwise, they wouldn't have been surprised. They were probably thinking they were doing things okay. As time progresses, they get more wicked and they don't recognize their weakness even more.

35:29 But at this point, they marvel, but at least they're willing to acknowledge, okay, maybe we're doing something wrong and

they're willing to listen. It made me think about how sometimes we might be practicing our religion but failing to be Christians. We might be going along with the motions, but maybe not being the covenant people. It's easy to fall in this trap where I'm trying to go down my checklist rather than echoing Christ or emulating Christ.

35:54 I think if I don't read of Christ daily, if I don't remember him and reevaluate often, I think it's easy to fall in this trap. And that's why we take the sacrament every week and remember that we took on his name because that's our promise, to be like him, to remember him. And I was thinking about a story where I fit in this another sinful Shima story, which I feel like now all the stories I'm sharing are sinful ones, but it's a good one.

36:20 I remember one night my husband and I were preparing to go to the temple, which is obviously a good thing, and we're preparing. And he's supposed to come downstairs, and I'm waiting there. It's five minutes and 10 minutes. I'm getting really impatient, and I'm like, what is he doing? I'm so annoyed. Why are you not coming down? So 30 minutes later, he comes down, and by this point I'm so mad because I'm like, the sitter's here.

36:38 I'm ready for the temple. You're not here. He comes down. He's been on the phone and he tells me that his friend who has a drug problem is really having a hard time. And he's not going to go to the temple with me. He's going to go help his friend. In my pride and annoyance, I get annoyed. I get in the car. I'm huffing and puffing, driving myself to the temple. And then of course, within minutes I'm like, what am I doing?

37:02 Of course, he's doing the absolute right thing. This is exactly what he should be doing, not coming to the temple with me. He should be helping his friend tonight. And oftentimes I get in this rut of I'm practicing my religion, I'm doing these things, rather than trying to be flexible like Jesus Christ was. Knowing what I should be doing in that moment, letting the Spirit guide it rather than my to-do list, my plan.

John Bytheway: 37:26 We've got a checklist. We forget the outcome that we're after. [Elder Holland](#) gave a talk called Emissaries to the Church in October of 2016, and he said, not long ago a single sister, whom I will call Molly, came home from work to find two inches of water covering her entire basement floor. Immediately, she realized her neighbors with whom she shared drainage lines must have done an inordinate amount of laundry and bathing because she got the backed up water.

- 37:53 After Molly called a friend to come and help, the two began bailing and mopping. Just then, the doorbell rang. Her friend cried out, "It's your home teachers." Molly laughed. "It is the last day of the month," she replied, "but I can assure you it is not my home teachers." With bare feet, wet trousers, hair up in a bandana, and a very fashionable pair of latex gloves, Molly made her way to the door, but her stark appearance did not compare with a stark sight standing before her eyes.
- 38:22 It was her home teachers. "You could have knocked me over with a plumber's friend," she later told me. "This was a home teaching miracle, the kind that they share in general conference talks." She went on, "But as I was trying to decide whether to give them a kiss or hand them a mop, they said, 'Oh, Molly, we're sorry. We can see that you are busy. We don't want to intrude. We'll come another time.' And they were gone." "Who was it?" Her friend called out from the basement.
- 38:48 I wanted to say it certainly wasn't the three Nephites, but I restrained myself and said very calmly, "It was my home teachers, but they felt this was not an opportune time to leave their message." Wait, you're focused on the task and not the outcome. What is the whole point of ministering?
- Prof. Shima Baughman: 39:09 So good. One of the other lessons I love that Nephi teaches us is he's very quick to listen and hearken to the words of the Lord. It talks about that in [Helaman 7:7](#). He's hearkening back to how important it was to listen to the words of the Lord. Even when it's uncomfortable, and you can think it's probably not pleasant for Nephi to be preaching to the people about their need to repent, turning their back on God, but he does it.
- 39:33 I had a humbling moment, a couple really humbling moments in the last few years where I feel like I wasn't quick to hearken to the Spirit telling me to do something, and I was really chastened. And I could tell you one of them because it was public, but there was actually a horrible murder and suicide where a father killed his teenage son in my neighborhood in Salt Lake City. And it happened to be in my ward boundaries. He wasn't an active member of our congregation, but he had attended over the years, so all of us knew him.
- 40:03 Before COVID, I wasn't close to him ever, but I'd known him for years from back to college and I had interacted with him a lot. We had a lot of mutual friends. We were friendly. And I remember when my husband was Elders Quorum president, he'd invite him to teach a lesson just to get him at church, and

he taught a couple times. And we'd had him over over the years for nachos after church, which is our tradition.

40:23 And I remember with COVID, everything social shut down, so we didn't reach out to him at all. I have to admit, when things started picking up socially again, I wasn't excited to have him over, and I ignored several promptings for me to invite him to our house. And I remember distinctly because I would drive by his house and I had this prompting of, I really should have him over, we haven't reached out to him in a long time, and to be honest, I didn't want to.

40:47 And I felt this darkness from him, and it was never that we felt unsafe with him in our home. It wasn't that because I think I would've listened to that, but it was not pleasant to have him over. As we think about it with this home teacher example you just gave, serving people is not always pleasant. The gospel is meant to be uncomfortable. And I can imagine, you think of Jesus where he's confronting the man with demons and he's been chained up in a cave.

41:10 Jesus says, "What's your name?" And helps him. It's like, do you think that was comfortable for Jesus to go up to that guy who nobody would talk to before he cast all the demons out of him and think, I need to get more uncomfortable as a disciple of Jesus Christ? And my heart really sank when I found out what happened to him and his son. It's not like I blame myself. It's not like, oh, if I had listened to this prompting, I would've saved him, but I do feel very chastened now.

41:34 It's cured me and now I have these promptings, and I'm much more quick to listen because of what happened. It's very dramatic. I don't know if you've ever had anything that bad happen after ignoring a prompting, but it's definitely stuck with me. Now I do awkward things all the time when I have promptings because I think, you know what? This could be an important prompting, so I'm going to listen if it's something good, if I'm prompted to do something in love.

John Bytheway: 41:57 Wow, thanks for being willing to share that. That's as hard as it gets.

Prof. Shima Baughman: 42:01 Tragic. It is. Yeah.

John Bytheway: 42:02 Yeah.

Hank Smith: 42:03 There's this great moment, we're approaching it here in chapter seven verse 13, where all the people have come because Nephi has been on this tower praying out loud and everybody's coming to see this. What is going on? He looks up and he says, I've always laughed at this part, "Behold, why have you gathered yourselves together that I may tell you of your iniquities?" I can see them all going, "No, actually, that's not why we're here at all."

John Bytheway: 42:35 Yeah, that's what we were hoping. We were hoping you'd cover that. Go ahead.

Hank Smith: 42:40 Shima, what happens next?

Prof. Shima Baughman: 42:42 Well, Nephi really tells them something so good. It's a verse we want to highlight in 7:20. He says, "Oh, how could you have forgotten your God in the very day that he has delivered you?" It reminds me of how often we pray and pray and pray and ask for a miracle. And then once we get it, then we sometimes just move on. And I had this experience where my husband and I prayed for years for another child. We did a lot to try to get her here, rounds of IVF, none of it was working.

43:13 And after lots of years, almost four years and lots of prayers, we eventually were successful in bringing this baby to our family, and it was so miraculous. And I remember praying every day of my pregnancy for gratitude and after she was born. But I remember by October, she was born in June, and by October, I heard [Elder Sabin's](#) talk where he says at general conference, he talks about his daughter who had this double lung transplant. And he said that it went well.

43:40 And ever since that day, he said he thanked the Lord morning and night. And that was a number of years ago. And I thought in my mind, I'm like, oh, that's probably like 10 years ago that his daughter had this miracle. Well, I looked it up. It was 25 years ago. So she had that surgery in 1998, and he was praying every day, 25 years, for this gratitude, for this ability to breathe.

44:02 And it made me reflect of like Nephi says, how often do we forget the Lord in the day of our deliverance? We forget the miracles that we have in our lives, and that's why gratitude is so important if we can remember all these miracles and recount them and even visualize them. We get so caught up in whatever the troubles are of today and forget the miracles that God has had for us in our lives.

John Bytheway: 44:26 I love that phrase, live in Thanksgiving daily. Great advice, harder to do, but there's always something to be thankful for, I think.

Hank Smith: 44:34 John, I don't know if [Richard Paul Evans](#) listens to our show, but do you remember...

John Bytheway: 44:41 The Christmas box?

Hank Smith: 44:42 The story? Yeah. He said a man was patching a pitched roof of a tall building when he began sliding off.

John Bytheway: 44:50 Oh yeah.

Hank Smith: 44:51 As he neared the edge of the roof, he prayed, "Save me, Lord, and I'll go to church every Sunday. I'll give up drinking. I'll be the best man this city has ever known." As he finishes his prayer, a nail snagged onto his overalls and saved him. The man looked up to the sky and shouted, "Never mind, God. I took care of it myself." You have forgotten your God in the very second he has delivered you.

John Bytheway: 45:20 Shima, where do you want to go next?

Prof. Shima Baughman: 45:21 The corrupt judges, the Gadianton judges are not loving what Nephi is doing right now. They're like, "He's condemning us and speaking against the law." So judges then and now in Judaic law as well as now don't have the jurisdiction to take somebody themselves. They can't arrest Nephi. But what they can do is encourage the people, and that's what they're trying to do. We see this with Alma and Abinadi where the people then turn against the prophet and arrest him.

45:51 And here they're trying to get that same thing. But the people are willing to listen, which is great. One of the neat things that happens, it's one of those external validations of the Book of Mormon, which I love, is that from the 1500s on, prosecutors were the ones that would bring cases. But before that, it was the people that would come and bring them to judges. It was never judges.

46:09 But it's interesting that in this example, this is something Joseph Smith would never have known, that the people would've brought this crime. This is something that's very clear. And [Jack Welch](#), my old colleague at BYU Law School, talks a lot about this in his book about legal cases in the Book of Mormon. But it's one of those things that you wouldn't know that that's how

Judaic law worked is that the people would have to condemn him, and Joseph Smith obviously wouldn't know that in his day, prosecutors were brought cases.

- 46:33 Nephi goes on. We're in [chapter eight](#) here. Nephi gives this beautiful sermon to the people trying to bring them to remembrance of God and the prophets. He brings up Moses and Zenock and Ezias and Isaiah and Jeremiah. He reminds them of all their forefathers. There's a lot of value here in Nephi's approach to how he confronts the people in their wickedness.
- 46:56 And what does he do? He tells them where they came from. He gives one of the best stories in the Bible. The poisonous serpents are sent by the Lord to help the Israelites remember him. And Moses shows them that there's a way to be saved by these serpents. The Lord tells him, "Make a fiery serpent. Put it on a pole," and he does, "And anyone who looks at that serpent will live."
- 47:17 At this point, this is the fifth time in the Book of Mormon we're hearing this story, the people must be familiar with it, he's recounting things that they know about their Savior, that Jesus Christ is the way that they'll live.
- Hank Smith: 47:29 John, we talked last week with Dr. Nelson about Helaman 5. That Helaman says, "I named you after the originals, Nephi and Lehi." If you've read 1 and 2 Nephi, who is Nephi's hero? More than any other story that he goes back to, it's Moses. He's always talking about Moses.
- 47:49 So as I've read what Shima has shown us here, I wonder if he's taken that seriously and said, "Okay, if I'm named after the original Nephi, I'm going to go and see what he has said, written, thought about." Because he even says, "I wish my days were in the days of Nephi." So I wonder if him bringing up Moses, maybe this is a bit of a stretch, but if he got that from studying the life of his namesake.
- John Bytheway: 48:18 Well, it's very plausible. I have a question for you guys. Helaman 8:14, Yea, did he, Moses, not bear record that the Son of God should come? Not in the Old Testament, he didn't.
- Hank Smith: 48:30 Not in ours.
- John Bytheway: 48:31 Could that be a plain and precious thing? Because the story of him raising a serpent is there, but there's not of Moses saying, this serpent is a type of Christ who will also be lifted up. And if

you look to him, you will live. That's not there. When I answer that question, I say, no, he didn't. He did raise that. Were they supposed to get the hint? Or is there something on the plates of brass that we don't have?

48:54 The Book of Mormon speaks so often of the law of Moses, but it always says, except for one exception, that it was the law of Moses served to point them to Christ. The only guy who showed up and said, "No, it has no connection," was Sherem. But it's like in the Book of Mormon, they never lost the connection between the law of Moses and it pointing them to Christ.

Prof. Shima Baughman: 49:14

There are missing beautiful truths, so it's great to get that here in the Book of Mormon. The second thought I had with Nephi giving his sermon to the people is he really tries to remind them of who they are. Remembering who you are is key to following Jesus Christ. Think about this divine heritage that they have and this history of faith, and it's something important. Even today, you think about your kid's success.

49:39 They say having a family mission statement that talks about your family values is super important. Because when people forget who they are and they forget their faith, they're lost. It's almost like when your mother gets mad at you and she says your full name, including your middle name, to remind you who you are. This is your family name. I have a family mission statement at our house that sits in my living room, and it starts with we remember our ancestors and their witnesses of miracles in pursuit of faith and the American dream.

50:09 Because I want my kids to remember these amazing stories, the miracles that have happened to bring us where they are in their faith. My personal family history starts with my great-great-grandfather on my dad's side who risked his life traveling from Iran to go on a camel to Mecca 2,400 kilometers away. And the group of people he went with, there was 100 of them, half of them died and the other half made it.

50:34 And luckily, my great-great-grandfather made it. And then his mother, my dad's mother, taught herself how to read. She was married at nine, taught herself how to read with the only book in their house, which is the Quran. My mother was a political prisoner. She risked her life.

50:48 And then also on my husband's side, he had a famous mid-century furniture designer named Milo Baughman, and he decided in the height of his career where he was very successful, he left his business to enter divinity school where he

met a home teacher named Truman Madsen, and then became converted to the church and decided to risk all that, come to BYU, start the architecture department.

51:12 These are the stories that ground my family in our faith. They ground us all as people. For those of us who have pioneer ancestors, remembering their sacrifices, biblically thinking the legacy of the prophets that we have and the promises God gave them and the covenants he made with them that are also applicable to us, that's what grounds our faith.

51:30 And I love that Nephi gives them this. He's trying to remind them while they're still listening, these are our people. This is Abraham and Moses and Isaiah. Our personal patriarchal blessing can also be such a great reminder of where we came from in remembering to follow him.

Hank Smith: 51:45 Shima, you mentioned your ancestors here. I think our listeners would love to know more. What did your mom call you when she gave your full name? You're not originally a Baughman, right?

Prof. Shima Baughman: 52:03 No. Shima Baradaran. I didn't have a middle name. But coming from Iran, there is this great gratitude I have for the miracles that happened in my family to allow me to find the Gospel of Jesus Christ. I mean, I was born in Iran. I lived there until I was seven. I grew up praying as a Muslim. My whole family was Muslim. Everyone in Iran basically is Muslim. I think 98% of people in Iran are Muslim. I had zero chance to ever be able to find the Gospel of Jesus Christ, but for God and his miracles.

52:32 My mom was a political activist in Iran. She fought for democracy there and was actually put in prison for speaking against the government, the Ayatollah Khomeini, and she was put in prison. And my dad, who was a neurosurgeon at the time, it was during the Iran-Iraq War, he was doing a lot of work for the government trying to save lives on the borders of Iran-Iraq, where there was a lot of killing. And he was able to do a favor for one of the leaders in the mullahs in the government.

53:01 And through that miracle, he asked my dad, "Well, how can I help you?" And my mom was in prison and his sister was also in prison. They were able to get out after two and a half years of a 10-year sentence. And then another miracle, we're there. My dad has this opportunity to go research at UCLA. And this is 1986 where no one's leaving Iran. The doors are closed. Everyone's stuck because we're in this midst of this war that

goes into the '90s. And miraculously, we're able to get a visa to come to America.

53:31 Within a few months, a woman who's a Persian convert to the church in UCLA approaches my dad. And this is another one of those prompting stories where three times she's prompted to talk to him. And she goes up to him the third time, he's at a water fountain, and she said... She doesn't know what to say and she's nervous because he's Muslim and she thinks, I can't convert him. He's going to go back to Iran. They'll kill him. What would I say?

53:55 But she keeps having this prompting, so she goes up to him and invites him to her Christmas party. That's how we end up joining the church and staying in America. We would've gone back after a year of research, but we were able to stay. Such a miracle. I try to remind my kids, remember who you are. I tell my kids, "You have zero business being here. I have zero business being in America. But for the work of God and his blessings and his miracles, I'm so grateful."

Hank Smith: 54:21 Wow.

Prof. Shima Baughman: 54:21 You think of Lehi, they had no business being in the Americas, and they were able to, through the hand of the Lord, come here. So it's a blessing.

Hank Smith: 54:30 Wow. Very similar route, right? Almost started in the same general area.

Prof. Shima Baughman: 54:35 Except for the boat and plane, but yeah.

Hank Smith: 54:37 Yeah.

Prof. Shima Baughman: 54:38 Similar route.

John Bytheway: 54:39 Wow.

Prof. Shima Baughman: 54:40 Yeah.

John Bytheway: 54:41 I love the idea of knowing your family history, because you can draw strength from it. And knowing those stories about people that went before you and what they did and what they sacrificed, it adds to our identity. Not just knowing who you are, but this is how my family got to this place. It could be a protection for you. What a cool story, Hank, huh? How often do we hear a story like that? That's amazing.

Hank Smith: 55:04 Yeah. I don't think we've had a guest who was born in Iran, but that's significant. Really special.

John Bytheway: 55:12 So when you play relatives near me on your phone, do you find any?

Prof. Shima Baughman: 55:17 No. I'm the worst at that game. Everyone's fifth cousins and I'm not related to anyone.

Prof. Shima Baughman: 00:55:25 Helaman 8:23, he says, "And behold, he is God, and he is with them and he did manifest himself unto them and they were redeemed by him and they gave unto him glory, because of that which is to come." He's giving gratitude before Jesus comes. That's a real important point in the Book of Mormon, where people are grateful for Christ before he's even come, before he's manifested himself. Jesus Christ practiced this. It's something I've studied with Jesus where he thanks God before the miracle. I don't know if you remember, but when he brings Lazarus back from the dead, he actually thanks God before he brings Lazarus back. It's not after. And I think, oftentimes, we're quick, hopefully, to thank him after, but we don't thank him before. To me, it sounds a lot like [President Nelson's](#) admonition to expect miracles. He says, "The Lord will bless you with miracles if you believe in him, doubting nothing." If we do the spiritual work, to seek the miracles, expect them to come, be grateful for them before they come. That's the kind of faith that we're aiming for. It's shown here by Nephi, that because of that which is to come, they're already grateful. It's such a beautiful, profound kind of gratitude.

Hank Smith: 00:56:32 I'm thinking of feeding the 5,000. He does the same thing.

Prof. Shima Baughman: 00:56:34 Exactly. In all four gospels. He does that. He thanks God before he hands out any food.

John Bytheway: 00:56:41 Helaman 8:23, in that phrase, "They gave unto him glory, because of that which is to come," hadn't even happened yet. That shows faith and gratitude at the same time, doesn't it? You think it's harder to exercise faith in Christ who hadn't come yet to perform the atonement, which is what these people had to do. For us, it's obvious there was a Jesus of Nazareth. He changed music and art and history since he was born. Which is harder, to tell your mom that you will clean your room or that you have cleaned your room? Because if you have cleaned your room, you just open the door and say, "Behold." But if you, "No,

I'm going to someday," and these people believed in a Jesus who was going to come someday, and even we're grateful.

Prof. Shima Baughman: 00:57:30

We're getting to the good part now, where Nephi, this is where the drama comes, if you're talking true crime, this is true crime, because Nephi is speaking of their sins. He's urging them to repent, talks about the murders that they've been doing, and then, dramatically, in verse 27 of chapter eight, "Yea, behold, it is now even at your doors. Yea, go ye in unto the judgment seat and search, and behold, your judge is murdered and he lieth in his blood and he hath been murdered by his brother, who seeketh to sit in the judgment seat." Is that a drop your mic moment or what? Unbelievable. They're all part of this secret band of Gadianton, which, as we know, Satan is the author of it. What happens here as Jack Welch describes, is almost like a public trial of Nephi where people are like, okay, you're saying this, and then they're checking.

00:58:14

They have these five runners that go out to see if Nephi has spoken the truth. They don't believe that he is telling the truth, but then, when they go and see that the chief judge is murdered, they fall to the earth as if they're dead. They announce it, the murder, and then, they're taken to prison, because people don't know what's going on. They just see a person killed, and then, they're down. So they're accusing the five men of killing the chief judge. Then there's this public proclamation that there's a day of fasting and burial, which is very typical of the culture at this time. They accuse Nephi of being a confederate or colluding with this murder or being an accomplice of murder, and then, they try to bribe him in Helaman as like, "Okay, tell us you did this with them, so that you won't get punished."

00:58:58

He tells them to go to Seantum's house to ask him about the prophecy that he made, and he will admit that he will eventually confess that he killed his brother, once they find the blood on his cloak. Then they're able to incriminate Seantum, through his own witness of this spontaneous testimony, and then, Nephi's prophecy shows that God has told him what was to happen and then, there's this tangible evidence. So he's able to convict him, so to speak. Anyone who's done any sort of criminal law would say that this is incredible, because Nephi knows there's evidence of the murder on the brother's cloak, and the brother then shows fear in his face and he's pale when he's confronted and it's this incredible scene, because God has orchestrated it. I have had the chance to represent criminal defendants, and I have to say it's very difficult as a lawyer to tell if your client is guilty or not.

00:59:47 And I remember when I was working at Legal Aid in Malawi, I represented a group of people who were accused of theft and burglary after a big fight. There was a huge fight over a 50 Cent DVD, like not 50 cents, like 50 Cent, the rapper. There was a DVD and they were fighting over it so bad that one of the poor people's houses got burned down. I got to represent the people who came and allegedly looted and stole a bunch of things that were remaining at this home. I remember having this internal turmoil thinking, "Are they guilty?" I would look at them, I'd watch them. There was a group of like nine of them or so, and I would watch them testify and talk to me. And I was trying to figure out who was lying and who wasn't. And interestingly, there's a great study they did at the University of Chicago, and you can see this, it's called Spot the Liar.

01:00:35 It's in the [New York Times](#) in 2014, and you can test yourself. Because they videotaped the study, but it's basically you're trying to tell if someone's lying or not. They give some people lie and other people not. The point of the study is to show that it's virtually impossible for people to tell if people are lying or not. I do this with my class every year to remind them to be not quick to say, "I know someone's lying because if they did the certain thing or acted a certain way." We need to not put ourselves in this position to know how something is actually going down, because we don't often know the reality of the situations. And this is something that happens with your clients as a lawyer, but it also happens with us judging somebody at church or our neighbor.

Hank Smith: 01:01:15 Be careful. We tell ourselves stories automatically and we're sometimes not open to the idea that maybe the story you're telling yourself is not the right one.

Prof. Shima Baughman: 01:01:24 And most of the time, I feel like I learned that it's the case. Most of the time, the judgmental story I told in my mind is far from the truth.



Helaman 7-12 Part 2



GUEST: SHIMA B. BAUGHMAN

- John Bytheway: 00:01 Welcome to part two with Dr. Shima Baughman, Helaman, 7-12.
- Hank Smith: 00:07 I sometimes find humor in the stories that we read here. There's this moment that you've talked about Shima, where they find the chief judges dead. They sent these five men to see what happened and they fall to the earth. And then some people come up and they're like, "Well, these five must be the murderers." And so they put them in prison and then the people who sent the five, they ask, "Where are this...?" Verse 12, "Where are the five who we sent to inquire?" And they answered and said, "We don't know about those five that you sent, but these five, they're the murderers. We put them into prison." "You sent five. Well, I don't know where those guys are, but-"
- Prof. Shima Baughman: 00:49 Different five. Different five.
- John Bytheway: 00:50 And they're like, "No, that wasn't us. We..." Verse 14. "We ran and we came to the judgment seat. And we were astonished." And I like how it says in verse 38, "Insomuch the five were set at liberty." I put in my margin, "They went on to found Five Guys Burgers & Fries." They became so well known that they founded that burger chain. But there's another thing I was going to mention is that there's a seminary movie of this, which you could probably find online called [The Pride Cycle](#). And all of this story is depicted and it's really well done. I remember it because I met Seantum in the grocery store once. The guy who played Seantum, I met him at Day's Market in Provo once, but-
- Hank Smith: 01:36 And you're like, "Hey, I know you."
- John Bytheway: 01:39 "Hey, yeah. Did you murder your brother?" He didn't like that question. When I teach it, I say, now this is how you remember. Sezoram was the one who was murdered. So now you Sezoram, now you don't. And Seantum was the murderer, Seantum as in dum, dum dum, the little song of justice there at the end of [Dragnet](#).

Prof. Shima Baughman: 02:00 That's so good.

Hank Smith: 02:01 Well, John, if we can find that link, our wonderful team member, Lisa Spice, she'll put it in the show notes. Go over to followhim.co, followhim.co. If we can find that video John is talking about, we'll link it there.

Prof. Shima Baughman: 02:16 Oh, I love it. This is so fun. Nephi tells him earlier that nothing unclean can come unto God. It's interesting because the brother of Seezoram, Seantum has this blood on his cloak. Think of Alma's analogy in Alma five where he says, "Garments stained with blood," is used as a metaphor for sin. Here we have an actual cloak soaked with blood that ends up condemning him. Think of Jesus Christ who is cleansing us with his blood, makes us spotless white.

Hank Smith: 02:46 Frequently the scriptures say, "Garments made white through the blood of the lamb."

John Bytheway: 02:53 And man's blood always seems to be a stain where Christ's blood always seems to be a cleanser. I've always thought that's cool.

Prof. Shima Baughman: 03:02 I love that. No, that's beautiful. What happens when the five men discover that the chief judge has been murdered? They fall to the ground and they're so overcome, they take this position, flat on the floor, lying there and this position of humility before God. And this happens all the time throughout the Old Testament and still in Islamic tradition, I have to say, one of the things I have holy envy of is Islamic prayers where one of the positions they take in prayer is laying completely flat on the ground with their head on the ground on a rock. And that symbolizes, as King Benjamin said, that we come from the dirt or the dust and this humility towards God. There's something so beautiful about bowing your head to the floor in humility before God. When people feel the spirit in the Book of Mormon as well as in the Old Testament, they lay down.

03:49 That's what they do. They lay down to the ground to show that they're nothing before God. And I think it's so beautiful. One of the things I thought was super interesting, and this phrase comes up often, it's in Helaman 9:21 where Nephi says to them, "Oh, ye fools, ye uncircumcised of heart, you blind, you stiffnecked people." And this phrase, "uncircumcised of heart" comes up often and it means that your heart's not broken. You don't have a changed heart, and it's also you're kind of unresponsive to God's commandments and you have a hard heart. I was fortunate enough to spend four months studying in

[South Africa](#), and it was during the time in the summer where they have these circumcision ceremonies... Circumcision in kind of the western world happens when you're a child, a baby, and the Xhosa people in South Africa, that's Nelson Mandela's people, it happens when they're a teen and before they're 18. So sometime between 14 to 18 they have this circumcision and there's some really beautiful parallels with this.

04:47 What happens is they go into the bush and they're taught by the elders how to behave as a man and part of it is this circumcision that they have. It's very painful, you can imagine as a teenage boy to have this happen and they have this open wound and in this time, they're taught how to be a new person. When they come out of it, they're called a new man. They're even called a new word. They go in being called one word and they come out as a man being a new word. They undergo this ritual. Paul describes so beautifully that we have to have a fleshy heart. We have to have a broken and a open heart to be vulnerable to the words of God touching us. And this new covenant that we have, it's in Hebrews 8: 10 where he says so beautifully, "I will write my laws into their hearts and I will be unto them a God and they will be unto me a people."

05:36 And in 2 Corinthians he talks about in 3:3, "The word of God comes written not with ink, but the spirit of a living God, not in tables of stone, but in the fleshy tables of our hearts." And you think about how when our hearts are broken and they're ripped open, there's an open wound, we're completely open to the spirit of God and we can change and we can have this dependence on him and we realize where we come from.

Hank Smith: 06:01 Is your commitment inside of you? So circumcision is an outward symbol of, "I'm committed to God," similar to, say, garments. I wear my garments and I wonder if today a prophet might say, "But are your garments on your heart?" You wear perhaps a wedding ring, but does your heart have a wedding ring on it?

John Bytheway: 06:25 Yeah. I love your description, Shima. I've always thought that they haven't made covenants in their heart. That's how I've always said that, especially when my kids were young. Even having a new name, this is what it means to be a man. They were probably taught some things about responsibility and how they should behave and so forth.

Prof. Shima Baughman: 06:44 Yes, it's a very pivotal moment in these boys' lives. And like you said, it's the old law to the new, right? There's no more law that requires men to be circumcised, but we are all to be

circumcised of heart and it's a good parallel from old to new, the love of Jesus Christ that's changing our hearts. I think it's so good.

Hank Smith: 07:03 And that's a question for all of us then. Is it really in your heart? Now we're back to those introspective questions that I want to avoid.

Prof. Shima Baughman: 07:12 Well, this time was your fault.

John Bytheway: 07:16 This idea of being circumcised of heart at the end of Isaiah chapter 52, which is also 2 Isaiah 8... This is 2 Isaiah 8, verse 24, "Awake, awake, put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem the holy city for henceforth, there shall no more come into thee the uncircumcised and the unclean." Reminds me of that, that people will make covenants. We talked about this in our past podcast, Hank. "Shake thyself from the dust, get up off the ground, arise, sit down," which sounds opposite unless you're getting up out of the dirt and sitting down in dignity. "O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion." We are all daughters of Zion, the way Isaiah is using it, right? And Jesus is the bridegroom and we are the bride.

Prof. Shima Baughman: 08:13 As we move along, [Helaman 9:39](#), I have to point out where it tells us that the five men who bore testimony of what happened to the chief judge, it says they'd been converted while they were in prison. That's not lost on someone like me where this is the kind of work that I seek to do. And some of the most beautiful work I would say done by members of our church is in prisons and in Utah, there's more members of our church serving in prisons than any of the other churches. And we're there daily and there's these beautiful stories of people ministering and studying scriptures and giving incredible priesthood blessings to people in these very low points in their lives. Yeah, one of the first experiences I had as a lawyer a couple years in was representing a Jewish rabbi who wasn't able to pray in his prison cell.

09:07 And I remember feeling such profound love that God had for this man that I went to visit with. He was serving a 27-year sentence in federal prison, but I felt so much love and when I walked into those prison doors, I felt so profoundly, "This was the place I needed to be." I felt like, "I'm in the exact right place that God wants me to be. I should be doing this work. This is what a Christian should be doing is helping a man who wants to pray." He wants to rehabilitate himself, he wants to change, and I wanted to help him be able to pray in the way his faith

required, which is he can't pray in his prison cell because under Jewish law it is unclean because it has a toilet in there.

09:46 I was trying to help him and we eventually got him accommodated for that, but it was this profound realization of how much God loves his people, all of them, including those in prison. So I love this little nugget that Mormon saved in here, that they're converted while they're in prison and it reminds us how important it is to keep remembering those people, that our serving, that we can continue to teach them that the power of redemption applies to them as well as to all of us outside of prison. It gets so dramatic and beautiful.

John Bytheway: 10:16 I've never seen those six words before "converted while they were in prison." There's a man in my ward, Elder Folkerson, who is at the prison every week. He's an addiction recovery missionary. I've had a chance to go with him a few times and I'll tell you, there's a powerful spirit. Those inmates were willing to come and listen to a meeting. I looked at Steve and said, "I'll come whenever you want." And he took me up on it a couple of more times, but powerful spirit there. I'm glad you pointed that out. That's underlined and starred right now.

Prof. Shima Baughman: 10:49 I drew a little prison on the prison, if you want to do the same.

John Bytheway: 10:52 I'll do that too. Yeah.

Prof. Shima Baughman: 10:56 One thing that's really neat as we were talking about how our church is so involved in prison ministry is our church actually has a website that they started a couple months ago that gives you instruction. There's videos to share with inmates. There's a lot of good tools for those serving in the prisons. There's just so much good that can be done and Jesus Christ when he talks about certain groups of people that we served when we served him, he points out prisoners, specifically the sick. And when I was in prison, he visited me. That wasn't by accident. I think that's a call for all of us to do that work. Our church is really facilitating that, helping us get more access, and there's so much good we can do with people in prisons. I very much have a testimony of that.

Hank Smith: 11:40 Our podcast is in some prisons on the tablets in [prison](#), and we've received some letters from inmates, very touching letters. They hit you.

John Bytheway: 11:49 Yeah. How interesting! God keeps looking out... He'll find you where you are, won't he?

- Prof. Shima Baughman: 11:56 He does. Moving along to [chapter 10](#), I think that's another funny part that happens is at the beginning of the chapter, the people are divided and they're like, "Is Nephi prophet or is he not?" And as they're fighting, Nephi is left alone, standing there, and then he walks home pondering these things, which is such a funny scene. You can imagine, he's like, "Oh, well, I guess you guys can fight and I'll go home."
- Hank Smith: 12:19 I'll go home.
- Prof. Shima Baughman: 12:20 In verse four... This is so beautiful. This answers our pride question earlier a little bit where he has this voice come to him and it says, "Blessed art thou, Nephi, for those things which thou hast done." Good job. "For I have beheld how thou hast with unwearyingness declared the word which I have given unto thee and to this people and thou has not feared them and has not sought thy own life, but has sought my will and to keep my commandments." Think about pride as we talked about earlier. Is it wrong to congratulate yourself when you did something good? It is not wrong when you do it when you're doing God's will and when you give him the credit rather than yourself. And I think that's such a great example where the spirit tells Nephi, "Well done, thou good and faithful servant." That's what we want. That's the kind of congratulation we want. It's from the spirit and it glorifies him for doing his work, not glorifying ourselves.
- John Bytheway: 13:16 Oh, this is amazing because he tells him in verse four, "Blessed art thou, Nephi," calls him by name and then is going to give him the sealing power. I have a note in my scriptures where Jesus says, "Thou art, Peter," and does the same thing and I'm going to give you the sealing power, the keys to seal on earth and in heaven. And then look at verse 12 and what does he do in verse 12?
- Hank Smith: 13:43 I noticed also that he's cast down in verse three. It almost feels like he's in a state of depression and we've gotten that from him since we've had him come on the scene here. "I don't want to live at this time. These people are so terrible." Perhaps when you're in that state, that it's okay that God can speak to you in this state of being cast down. I'm not saying that you have to be in that state, but it's not necessarily something you have to fight off. It's okay to be cast down. The Lord's going to lift you up.
- John Bytheway: 14:20 The video I mentioned earlier, they do a really good job on verse one. I mean, this is the best friend they possibly could have had who actually has access to infinite intelligence and they all walk away and they show him looking around, like

everybody just left. And maybe that's part of it, Hank. "I have such a message of love and hope and beauty for you," and they all leave.

Hank Smith: 14:48

There's no interest.

John Bytheway: 14:50

Yeah, and that's the thing is that prophets have ups and downs too.

Prof. Shima Baughman: 14:54

It goes to Nephi's character as we talked about earlier. He doesn't really care what the public thinks.

Prof. Shima Baughman: 15:00

He's trying to do God's will. He's not concerned about their divisions and their fighting. He turns to God. When he needs to complain about their wickedness, he goes to God. And so he's going home pondering. And then you get one of the greatest blessings, as you referenced earlier, John, the sealing power. He's given the sealing power, and that's pretty profound that he's given the same power that Peter, James, and John, and the other apostles are given, as it talks about in Matthew. And Joseph Smith and Oliver Cowdery are given this power in the Doctrine Covenants, and it's the power to seal on earth what it is in heaven. It's interesting because right now we're at this point where the prophet has asked us to study D&C 109 since last conference, that we should study this dedicatory prayer at the temple. And that's exactly when Oliver and Joseph were given the sealing power.

15:48

It's this beautiful thing to study right now to remember the miracles of God. [The prophet](#) has really encouraged us to think about these miracles. And I think of Nephi who only seeks to glorify God and is given this beautiful power. And not only the sealing power, but he's also then given power to bring whatever he wants. God is like, "Your will is my will. You can do what you want." So then later he's able to bring a famine because he sees that he doesn't want to destroy his people, but he's even given that power. So it's profound what happens when you do the will of God as exactly as Nephi does.

Hank Smith: 16:22

[Joseph Fielding Smith](#) in Answers to Gospel Questions says, "The Lord conferred authority on some of his chosen servants and gave them exceptional powers." He talks about Elijah, Peter, James, and John, and he says, "The Lord gave this similar authority to Nephi who had the authority to close the heavens and perform other mighty works. This wonderful power has been bestowed on, but a few of the servants of the Lord."

John Bytheway:	16:48	I think it's significant too, this came after the unweariness. Maybe there's a sequence there. He had proven he was so devoted that, boy here comes this at a time where he was cast down. I just love what happens next. He didn't even go home again. He went right back out to the multitudes. I mean, I see an angel, I think I want to go home and maybe have a snack and lie down for a minute.
Prof. Shima Baughman:	17:15	Well, and this is after his public trial. He's gone through all this drama with the trial and then he's right back at it. Such a good example of faith and willingness to do God's will. It's incredible. And then the blessings that come from it. And then we have in Helaman 10:16, it talks about how they then want to put him in prison. And because of the power of God that he now has, they can't put him in prison and he's taken away by the spirit in the midst of them. And it's very reminiscent of what happens to Jesus Christ when he is challenged a few times with death by the Pharisees. They condemn him after he testifies that he is the Messiah and they try to take him, but the first time they try to throw him off the cliff, but he disappears through the crowd and there's another time where he does the same thing.
	18:03	I think that's an interesting thing that he's able to escape. And not only does he escape, but it talks about in verse 17 of chapter 10 that when they try to kill him, not only does he just escape, but he then goes forth in spirit with the multitude and declares the work of God even until he's declared it to all of them. Basically has the opportunity to teach all the people despite the fact that they were trying to kill him. The lesson that teaches me of how when you're trying to do God's will, that he opens these doors for you.
John Bytheway:	18:33	We have a family tradition when we watch general conference. As parents, we're trying to make the kids look forward to it, so we have games and sometimes we go somewhere and make a big weekend. Well, it was the night before, it was Friday night before general conference and we're all excited and everybody's together, but there's a mission reunion and my mission president who is not local, is actually going to be there from St. Louis. And I was like, "Ah, maybe I just won't go. I'll just stay with the family and everything." And had a pretty direct thought, "John, this isn't about you. Go to the reunion, you might be able to lift some people and I'll take care of your family."
Hank Smith:	19:13	You might think that John is this, "I want to be the center of attention guy. Let me walk into the room so everybody knows

John Bytheway, is here." And that is completely the opposite. John is a homebody in every way. If he can stay home-

- John Bytheway: 19:30 Ask my wife.
- Hank Smith: 19:31 ... he'll stay home. So John, it has to be a pretty significant prompting for you to go by yourself without your family, to go to some sort of reunion, meeting.
- John Bytheway: 19:40 Well, thanks for saying that. Hey, I didn't really want to go, but it was, "John, this isn't about you." My sweet wife. I said, "I think I should go." And she said, "Go." So I took off and I got there a little late, but oh my goodness, so glad I went. I saw so many people, friends, I saw the children of companions I had who had passed, and was able to hug on some people and lift them up. And then the guy in charge said, "Come and talk about President Smith." And I got to do that and give a tribute to my dear mission president. And the best thing though for me was an elder that I felt like we had gone and visited with him when he taught and we kind of reprimanded him about something that was not exactly the way we were supposed to do it.
- 20:27 And I've had a stomachache about that for so many years. To see him there, I thought, "Oh my goodness." And that was like, "Oh, Heavenly father, it is for me. I've got to go talk to him and see if I can repair this." And to be honest, I don't even think he remembered it, but I was able to go and talk to him and tell him how I remember what a hard worker he was and everything. And, "Remember when we came to visit you?" And I drove home just thinking, "I'm so glad I went to that thing." It turned out that was a very tender mercy for me. But I think I remember Elder Bednar talking about his wife does not go to church just for her. She goes for her, but she will find people, Elder Bednar said, that need to be talked to. She'll go find people and lift them up and help them. And it's, "Yeah, we're going to go to worship, but we're going to find people and see if we can lift them up in some way."
- Prof. Shima Baughman: 21:21 I love that. Such a good story. Moving along to [chapter 11](#), we have some fighting again, lots more destruction, wickedness. And Nephi says to God, "Please don't destroy the people, let's just have a famine instead," which sounds a lot better of their options. They get famine. Every civilization, as we read, and you think about us today, we all think we're too strong to fall. It takes killings and famine for people to turn back to God. And you see in chapter 11, verse seven, it came to pass that people saw they were about to perish by famine. Then they began to remember the Lord their God, and they began to remember the

words of Nephi. We're sometimes slow to remember. And Helaman 8:6, if you recall, they said, "We know this is impossible, for behold, we are powerful and our city's great. Therefore our enemies have no power over us."

22:09 It reminds me of our time, for those of us that have lived a long time before COVID, you think of our world shutting down and having a world global pandemic. Something that we've never seen in our lifetime and uncertainty that we faced with that it's a good reminder, we're never too great for destruction, right? Our cities are never too great. We can be humbled very quickly. Makes you want to ask, "Do we repent as a people and did we turn more to God?" Because during COVID, in our similar corollary to Nephi's people, we killed each other more often than we've had in a long, long time.

22:45 [Murder rates](#) went up in 2020 and 2021, and now it's starting to come back down in 2022 and '23. And there's such a parallel. This murder comes in these times of turning away from God, these times of wickedness. And I see that in Nephi's time, so many people died. Grain wasn't coming in season. But when they were humbled, there was food again. And I wonder where are we in our pride cycle? Are we on the increase towards humility? We've endured a global pandemic. People are starting to come back to faith now. In [2022](#), '23, 6% of Gen Z's come back to faith, 4% of Millennials. Hopefully we're on the uptick for now, and coming back to God. It's such an interesting reminder that we're never too great to be destroyed.

Hank Smith: 23:30 Fantastic. I did not know that, that the crime rates were-

Prof. Shima Baughman: 23:34 It went up a lot.

John Bytheway: 23:35 Do you know what I love about this? Nephi was so inspired to ask for a famine. If you're in a war, then you're mad at that village over there or that city over there, and that goes on and on and there's a revenge and everything. But if there's a famine, everybody suffers. And where do you go? You can't be mad at them. You have to turn to God if there's a famine. I've got in my margin, "The way to a man's heart is through a stomach," and boy everybody's stomach. I love that it was a famine. I thought, "It's brilliant, because now everybody is affected and everybody can turn only one way, and that's to God, until he causes it to rain again." Because nobody can control the rain.

Prof. Shima Baughman: 24:19 Helaman 11:18 to 19. It's so beautiful. So where we have Nephi, and it says in verse 18, he's a great prophet and a man of God, and he has power and authority given to him from God. And

then in verse 19 it says, And behold, Lehi, his brother was not a whit behind him as to these things, as to things pertaining to righteousness. President Hunter pointed out this beautiful point about Lehi recognizing Lehi because he's not as recognized. And it's seemingly mentioned only in passing, but I think it's so important for us to remember because so many of us feel more like the Lehis in the world. You think of how many righteous people who aren't prominent, who aren't known for their righteousness, but equally serve and are loved by the Lord. There's so many of these people that we all are or have known in the church. And it's like the woman on the activities committee that walks every flyer to everyone's door, or the volunteer that brings treats every single time, or the priest that sets up the chairs every single time in the activities.

25:21 And these people aren't recognized. They're like the Lehis of the world, but yet God loves them and appreciates them. And I love that this Mormon appreciates Lehi and gives him a verse. And he's no less righteous or loved by God than Nephi, but yet he's not as famous. And I remember President Emily Bell Freeman, who's president of the young women's, she mentioned in inklings in her study group that she hadn't had a prominent big calling in her ward or stake for a very long time before the prophet called and called her to be the young woman's general president. And that doesn't happen to all of us, but I think there are so many people that are serving in righteousness.

26:00 They're keeping their covenants, they're doing good work, they're remembering that they're serving God and Jesus Christ. And these accolades and that might come sometimes with callings that people might perceive them to be important, aren't as important as what we're doing just to serve God. And I think I'd love the Lehis that are mentioned in passing because that's most of us. That's many of us. As a reminder that, "Hey, who's important is watching, and God is aware of us and loves us and doesn't matter what calling we have or what status we have in the eyes of men, it's the eyes of God that matter."

Hank Smith: 26:34 Shima, that is so crucial. When I look around my own ward, I think, "These are my heroes." I've been in this ward a long time, 13, 14 years now, and I've seen people devote year after year after year, their lives to God and it's really between them and the Lord. It's a beautiful thing in this church.

John Bytheway: 26:57 Yeah. Do you know the phrase that comes to mind is, remember the war chapters a few weeks ago, Alma 48, where he's talking about Captain Moroni so often, and then he says, "Now, Helaman and his brethren were no less serviceable."

Prof. Shima Baughman: 27:10

I wanted to go on in Helaman, he then describes after some of the secret combinations and the difficulties that come back to the people. We have the Gadianton robbers. They're killing people. They're going into the mountains at this point. They found the secret plans of Gadianton, it describes, and become the robbers of Gadianton in chapter 11 verse 26. And then the people send an army to stop this. They couldn't stop it because they became too great a number. They go into the wilderness and basically doing all these bad things. What I want to point out, which is so interesting, is I think we often forget that with the Gadianton robbers, they spend about 50 years wreaking havoc amongst the Nephites. As we move on and learn more about the story, they're defeated with the help of God, which is miraculous, and they're defeated in one day, which is very miraculous.

27:56 But the greatest miracle I see in what happens to the Gadianton robbers is that they murder, they plunder, they conspire. They're basically the serial killers of the Nephites. And you think about who they are. I mean, it tells us in 3 Nephi 5:4, they're put in prison, finally captured. This is when they come to their justice. But while they're in prison again, they're preached the word of God and it says, "As many as would repent of their sins enter in a covenant that they would murder no more." And what's really miraculous in 3 Nephi 5:4, is they then enter a covenant that they'll be punished according to the law, and after, if they agree to not commit these crimes in 3 Nephi 6:3, they're granted those who have entered into covenant. So those robbers who enter into a covenant to keep the peace of the land are released from prison and they're given land with which they can work and survive on with their labors.

28:55 And this is something, as somebody who thinks about what happens once people commit crimes after we hold them accountable and they're willing to change when they can covenant to do good? It's a great example in the Book of Mormon where it shows, "Look, they've wreaked havoc for 50 years. Conspiracy, rape, murder, talks about them taking women and children into the wilderness, but yet ... It's like they find Ted Bundy and his associates and then they promise not to do it again, and then they let them go because they've covenanted to follow ... This is like an atonement miracle.

29:26 If you think about all the things that happened in the Book of Mormon, this is a miracle that the Gadianton robbers are then given lands and are able to live amongst the people peaceably. And it really gives me pause to reflect on, are we willing to have this same sort of miracle of the atonement allowed in people in

our lives? In our criminal justice system? In our daily interactions with people who have harmed us? How willing are we to let people repent and change if they're willing and the people allow them to? And not only do they let them go, they give them land to work on. It's just so beautiful,

Prof. Shima Baughman: 30:00

this redemption and it's such a powerful story of the Atonement. I mean, think of how do we treat people in our day that do the same thing? It's definitely not this way. I don't think we give them the same chance.

Hank Smith: 30:12

Shima, how do you balance that as a criminal lawyer where people might say they deserve their punishment and yet here you are, there's justice and mercy that this person wants to change. We need to allow them to change. I'm sure you've had students be confused about that. Where's the line?

Prof. Shima Baughman: 30:35

Well, this is the theme of my course I teach at BYU. It's where does justice end and mercy begin? That's what we really talk about and I think through the power of Jesus Christ, people can change and they do change and that's where we need to flip. There's room for accountability. Actually, I have someone come in who was a former felon, his name's Dave Durocher, the head of the Other Side Academy. He formed it with Joseph Grenny who's also a member of our church and he's like, "I committed burglary. I was arrested 25 times," and he's like, "I needed to be held accountable," and he needed to because he needed to repent and change. He wasn't in a place to want to change. Eventually does have this opportunity to change and he goes to this place that's founded on principles of integrity and faith and has this come to Jesus moment and changes and then he has redemption.

31:24

I think both, we need to hold people accountable who are not willing, who are not ready like the Gadianton Robbers the covenant to change, but when they are ready we don't need to say, "Okay, well you still have 15 more years to serve." I think there are opportunities and ways to be able to have them have mercy and be able to change. Right now our criminal justice system is more focused on the harshness. I think we can be moved towards mercy a bit more compared to the rest of the world. We are more harsh and more willing to incarcerate at quicker times, but I do think there's room for that. But I also think there's room for accountability. When people are in the midst of crime and they're making bad decisions if we don't arrest them, it's almost like you're harming them more. You're allowing them to harm themselves and other people more. It's not like I think people should be arrested when they commit

crimes. I think they should, but also we should have mercy when they're willing to change and they show that.

Hank Smith: 32:15 Shima, I'm sure I'm not teaching you anything here in law, but it did make me think of... We studied John, Doctrine and Covenants a couple of years ago and [Joseph Smith](#) ran for president in 1844 mostly it was because no presidential candidate currently running would do anything about freedom of religion and so he thought, well, if no one's going to do it, I'll do it. As part of his presidential campaign, Joseph Smith was in favor of abolishing prisons. He wanted to turn those buildings into what he called seminaries of learning. He said that intelligence could banish barbarism. He suggested reforming criminals through reason and friendship. He didn't say that someone shouldn't be punished for major offenses against humanity. Of course, he called for the day when, "The neighbor from any state or from any country, whatever color, clime or tongue could rejoice when he put his foot on the sacred soil of freedom." But that's a hard place to come to and when you study punishment, Shima, is punishment the most effective way?

Prof. Shima Baughman: 33:26 What works to rehabilitate people is two things in prison. One is education, so Joseph is spot on and the second is faith. And actually that's something that's not as commonly known, so people will change through those two things. We have studied very well how education helps inmates. Every prison system, they'll track very carefully how many hours, for instance, somebody spends in some sort of scholarly enterprise, but they don't study how much time they spend reading the Bible or meeting with the missionaries or meeting with members of their congregation.

34:01 That's what I'm trying to do. I'm doing this new research with Professor Justin Dyer, you've had him on before as well. We're doing this research to show the benefits of religion in prison so that people can see this is really effective if you want to punish in the right sense punish so that they can be held accountable and change. That's the kind of punishment I'm in favor of seeing someone change. It's those two things. It's education and religion. I'm excited to show how this is so effective in Utah prisons.

Hank Smith: 34:33 Shima, how do people who've been offended against respond to that kind of thing? So if someone hurts my family, then they go to prison and they reform. That's got to be a difficult spot to be in.

Prof. Shima Baughman: 34:47

Absolutely. It's so difficult, but the research on forgiveness actually shows that it has more benefits for the victim to be able to forgive. So people are less anxious, they're less depressed, all of these physical symptoms that they'll feel when they're able to forgive and one of the most powerful things I show to my students in my class, and you think of one of the worst crimes because you're still alive after is rape. I mean murder, you're dead, so you don't get to talk about how horrible that was, but when you're raped you do. And one of these powerful stories I share is a woman who was raped who then actually confronts her rapist. They do these TED talks together now, which is remarkable.

35:27

And they both talk about their sides and how they've come to reconcile and that she's come to forgive him and he's come to change through this process and that's the kind of thing that gets me really excited about criminal law is watching the atonement in action. If that's not the atonement, I don't know what it is, somebody that's been so harmed in such a horrible way, being able to forgive and move on, allow this person to take accountability and change himself. It's sometimes rare, but I hear enough stories about it that it's really exciting to me. There's so many beautiful stories of redemption and criminal justice because people don't want to hold that hatred and that anger that they might have towards someone. And when you look at the stats, 19 million people in the US suffer from crime that's never dealt with, that they never have justice in the sense of that person is punished for it.

36:16

What really most people that are victims have to do is deal with that internal process on their own. They deal with it with God, and that's the healing power that you'll really find. There's no healing power in having that person suffer behind bars. That might be helpful for them to be held accountable, but for you as a victim, you have to go to God and Jesus Christ can solve those wounds better than anyone as we know. And now if you're listening and you have been offended against and you're not in that place yet, you're not ready to do that, you're not ready to let it go and that's okay. There's a process. These things take time.

36:49

Working through prayer and trying to allow the atonement to work in you is okay. We shouldn't beat ourselves up if we aren't at the point of complete and utter forgiveness. I think sometimes my bishop described it as a wave. I think he described something bad happening to him and it was like he felt forgiveness and then he didn't again. And we go through this as we're human, we're not perfect. It's not like the

atonement works, check and then we're kind of moved on. I think sometimes when you've gone through hard things, it's a difficult process and it takes more time than we think and I think it's okay to allow yourself that time to heal.

Hank Smith: 37:24

Excellent.

Prof. Shima Baughman: 37:25

Then we move on to [Helaman 12](#), and this is the song of Mormon and this is kind of lengthy commentary of human nature and he's a little pessimistic, I could say reading the records, having witnessed the destruction of his Nephite civilization, but I think there's a lot to be learned here from him. One comment I'd have on the first verse on chapter 12 where Helaman chapter 12:1, it says, "And thus we behold how false and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his infinite goodness do bless and prosper those who put their trust in him." And I wanted to think about that phrase, the unsteady hearts because I had a couple of thoughts on this how we're unsteady and we forget the Lord. It says we trample under our feet the holy one, and he says, and there's two things I thought of on this unsteadiness principle.

38:20

One is how do we be more steady in our hearts towards the Lord? The opposite of unsteady and forgetful in my mind is where [Elder Kearon](#) recently talked about where we relentlessly pursue God, where he relentlessly pursues us. Could we love the Lord in that way where we relentlessly pursue him as he does us? Think about when you were younger and then if you can think back to when you had relentlessly pursued someone. I can think of as a kid, I remember being 12 years old and I was in one of those wards, all girls. It was in New York and all girls and one boy, all of the girls had a major crush on this one boy that was in our ward. We were 12 and there's no one else really. And I remember having such a major crush on this boy thinking it was a good idea to tell a friend at school and it ended in this one of the most embarrassing moments in young Shima's life where we look up his phone number in the phone book because that's how old I am, and then she decides to call him.

39:22

We're like, "Oh, let's call the boys we have crushes on." And she calls him and tells him, I have a crush on him and of course he doesn't know who I am and has no idea and it's so embarrassing, so I'm mortified. What's even worse that this boy doesn't even know I exist at this point and I'm humiliated. It was all consuming. I was very deliberate and steady in my feelings towards this person. And if you had a crush when you're young, I'm sure everyone can remember this, I think about how steady

your heart is when you're infatuated and it's like you can picture your future with this person. You think about them every hour of the day, so you try to dress your best in front of them and maybe your better version of yourself when you are with them. You might put a picture of them up in your locker or your room and you might want to get close to people who are close to them.

40:07 I think about how all these tools that we know how to pursue in a crush and could we use those tips to be more steady in our hearts towards God because all of these tips apply. Could we dress our best when we go to worship our God? Can we think about him often and speak to him and speak of him? Can we put a picture of him in our house? All these same things. It has really encouraged me to think about this as I listened to Elder Kearon last conference. How can I relentlessly pursue God? How do I be more steady in my heart and avoid this unsteadiness that he speaks about?

Hank Smith: 40:41 I'm sure that Ryan, your husband is listening. And Ryan, it was you all along. It was you, Ryan. Don't you think, John and Shima, the chapter 12, we get a glimpse of Mormon's personality here where he usually gives us side comments, "Thus we see, and it came to pass." He is writing this story, but it seems like he's done. He's written and written. He's throwing the plates off the table and all the records and he says, "Let me talk for a second." Thus, we can behold how terrible human beings are. Everything obeys God except for his children. They don't want to be ruled over by God. They'd rather not have His mercy and His goodness. John, doesn't he rant here for a full chapter?

John Bytheway: 41:37 Yeah, I felt the same thing. He's like, "I've been abridging this for so long and I've got to say something." Can you believe these people?

Hank Smith: 41:46 Yeah, I picture him in his little cave. I'm done. I cannot believe this. They're so quick to this pride cycle now is speeding up by the chapter where it was a few chapters then it was one chapter. Now it's just almost one verse where they cannot remember God in their prosperity. Not everybody has to do this, but it seems like the default way to go is become prosperous, forget God, go through difficulty, remember God, become prosperous, forget God, go through difficulty over and over and over.

Prof. Shima Baughman: 42:21 Yes. He so carefully mentions how we need to be steady and the steadiness in spiritual things. We need the same amount of spiritual nourishment several times a day. We get that through

prayer or scripture study or temple attendance, listening to music that might praise the Lord. But I think that the signs are not as obvious when you're as spiritually undernourished as they are and knowing what to do to fix it. As if I'm feeling impatient, I know I need to pray and I need to feel God's love and I need to listen to uplifting music.

42:53 Those are things that help me to nourish myself. And if I'm feeling less than or envious or angry, I need to read my scriptures. If I'm feeling anxious, I know I need to go to the temple because that's where I feel peace. I love that reminder because you think, "Oh, I can spiritually nourish every Sunday." Well that's not enough for your spirit. At least not enough for mine and I need to do it constantly. That's how I avoid my impatience and my anger and all these natural man tendencies that I have.

Hank Smith: 43:20 It was Enos who said, "My soul hungered," we know what it's like for our body to hunger, but you're teaching us, hey, there's some indication that your soul is hungry.

John Bytheway: 43:33 Even says we're all nothing. So in verse seven, "Oh, how great is the nothingness of the children of men; yea, even they are less than the dust of the earth." I have always thought it would be so funny to have that become a youth conference theme. We are less than the dust youth conference 2024. Don't you think that'd be funny and we never use that verse for a theme. I don't know why. The great part is then he kind of tells us why in verse eight, because the dust obeys God. When God tells the dust to do this, it just does it.

Prof. Shima Baughman: 44:11 Yeah. So John's point really leads to what I was going to talk about next too, which is the destruction verses as I counted for curiosity's sake how many verses in these chapters from 7 to 12 talk about destruction and the hard things that will happen that we need to repent and we don't repent. And there was 23 of them, so 23 verses, quite a few. Sometimes we like to skip over the destruction and hard verses when we are talking about trying to be uplifting with our scripture study, but I actually think it's important to read them and I think there's a couple of really important reasons. One is I actually think when God warns us, it is such an evidence of His love. If you didn't love us, you wouldn't warn us. And you think of how as parents, if you gave your kids joy and happiness and praise all the time and didn't teach them

Prof. Shima Baughman: 45:00 in the course of your parenting. Some of these things that you have to warn them about, we're not doing them any favors, and

you think of God and his endless love for us, that he gives us these warnings and these rules and consequences so that we don't harm ourselves, so that we don't forget what our Heavenly Father will do for us and how he can bless us.

Hank Smith: 45:19 I frequently tell my children, I'll say, "Warning this, warning this, warning this. Wear your seatbelt." And they'll say, "I'm a good kid." And I say, "I know you're a good kid. My job is not just to help you be a good kid, it's to help you be a good adult," and I think that's what the Lord is... "Why are you giving us all these warnings?" "Well, my job is not just to help you be a good person, but to become something even bigger than a good person." And I love what you said. "I warn my children because I love them."

Prof. Shima Baughman: 45:48 You love them.

Hank Smith: 45:48 How unloving would it be to send them off, no warnings whatsoever?

Prof. Shima Baughman: 45:55 We all think about this with our children, but I think, as adults, sometimes we forget that this is what our Heavenly Father needs to do for us too. If we had no health challenges, if we didn't have difficult people in our lives that confront us, if we didn't have any stress, we'd become weak, soft people that are distracted by the shiny things that we see in our earthly experience, and we lack the opportunity to gain godly traits, so it's not just our kids, it's for all of us.

46:19 And we need the famines and the pandemics and the droughts, and yes, even the heartbreaks and the cancer so that we can remember our human frailty and rely on him and remember the point of all this. Sometimes the hard things that happen to us, the destruction, so to speak, in Helaman that we see, it's so that God can allow us to come to him and to learn that this is just a state of our mortality, and in the greater scheme of things, this brings us closer to him rather than letting us suffer and not change and become better.

46:50 The second thing we learn from the destruction in hard things is where it talks about grace in verse 24, "And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace, according to their works." When we think about destruction and misery, we can also learn a thing or two about grace. Helaman really explains how do we come to the Lord when hard things happen to us, when we're afflicted, when we forget to walk in wisdom's path, as it says, where we do set at

naught his counsels, and it says, "and they will not that he should be their guide."

47:27 Who is a better guide for us than Jesus Christ and our Heavenly Father? There's this beauty of allowing us to come to repentance and having it done grace for grace. I think that's such a beautiful phrase.

Hank Smith: 47:40 I think you can sense in chapter 12, Mormon going through this frustration with human beings and how it's so obvious to do the right thing and they won't do the right thing, and he almost sounds like he hates human beings in general. But by the end he says, "I would that all men might be saved." You almost see him go through this process. As a criminal lawyer, have you ever been so frustrated with human beings before, Shima? Have you ever been like, "How could you do that"?

Prof. Shima Baughman: 48:14 Oh, absolutely. The hardest time I have is when my students ask me, they're like, "Well, what punishment?" Because I often tend towards mercy in class, but the hardest time I have is when people harm children. I think that's where I get this rage and I can't even understand why people do such things to children. Yes, I often feel that. You have this textbook that I edit and work on and it's in the process right now, and pages and pages of abuse and murder and rape, and it's like it's horrible. So I'm so grateful to be able to come talk about the scriptures when that's my day job, is thinking about when people harm each other in these horrible ways.

Hank Smith: 48:54 You can sense that same frustration that Mormon's feeling as he writes this story.

Prof. Shima Baughman: 48:58 Right. When he's seen this stuff, he's seen the murder and the killings and the horrible things that people do to each other, and he knows the remedy. The antidote is Jesus Christ.

Hank Smith: 49:10 Yeah. He lists all the things that God does for them in verse two, doing all these things for their welfare and happiness then that's the time they harden their hearts and forget the Lord their God. Oh, how frustrating. I like what you said there that you read case after case after case, and you're just going, "Human beings, they'll never get it." But then he says, "I would that all men might be saved," verse 25.

John Bytheway: 49:41 Shima, I've thought of this question the whole time we've been together. I had a good friend who was an undercover narcotics officer in a big city. He was told, "You won't be able to make it in

this job if you're a religious person," and he eventually took his own life. How are you able to, like you just said, read all that stuff and deal with all of that and able to keep that smile on your face and that cheerfulness in your spirit? How do you do it?

Prof. Shima Baughman: 50:12

This is why I had a career change. I never had planned on leaving the University of Utah to come back to BYU but as I've been seeing hope and what I'm seeing as far as hope in criminal justice, it's not the policy work, it's not my empirical work that I've been doing. It's these little nuggets of people that have faith, that are able to convert inmates. They're able to minister to people and with their love, change them. That's what gives me hope. These are these people that have been, so far, seen as irredeemable. "Let's lock them up and throw away the key," but yet we see that there is redemption possible. There is hope, and it's through Jesus Christ, and that's what gets me excited. That's why I have a smile on my face because I know that the answer is always Jesus Christ, and it's also the answer for criminal justice. It's also for all of the wounds and the horrible things that we go through that we inflict on each other. That is our answer. That's where we have this hope that we're not going to sit and wallow in depression because we know that Jesus Christ has conquered all and he can continue to redeem these "unredeemables," because nobody's unredeemable. We can all come to Jesus Christ. That's that little hope of redemption for all these people. Even though serving time, they have been convicted, it gives me hope and I'm excited for it. There's such power in that kind of redemption, right? The lower you sink, the more powerful your conversion oftentimes.

Hank Smith: 51:36

Shima, this has been so fun to see these chapters through the lens of criminal law, and what a perfect lens to put on it. Shima, before we let you go, I think our listeners would be interested in not just your thoughts on these few chapters, but your thoughts on the entire Book of Mormon in general. You've got such an interesting life story from Iran to a BYU law professor. That is quite a journey. How do you feel about the entire Book of Mormon? How do you see it?

Prof. Shima Baughman: 52:08

It's not an exaggeration to say that the Book of Mormon has changed my life. Without the Book of Mormon, I would be in Iran desperate to get out, having no freedom, no ability to worship my Savior, so I am so indebted to this book, and I feel like the more I study it, the more I want to be like Jesus Christ. The more I study it, the more really interesting points I learn. The more I learn about different prophets, the more I learn about how the nature of God is. I love this book so much. When

I'm reading the Book of Mormon, I'm happier. I feel more peaceful. I feel more patient. There's just so much goodness in this book that I've been so grateful and I've actually noticed my happiness this year as we're studying it more intently than when we move along with Come, Follow Me.

53:01 I think the power in the Book of Mormon is real. It is a power that is unlike any other book of scripture and that testifies of Christ so often. It's almost every verse that talks about our Lord and Savior Jesus Christ, and when we remember Him, we're better. When we remember him, we remember His Atonement. We remember his life, his teachings, and that's what we're trying to do as Christians, is to try to remember him. For me, the Book of Mormon is such an integral tool in that. Actually funny because my TikTok, where I share the gospel of Jesus Christ, and I actually don't talk as much about the Book of Mormon on there because it's something to unify Christians. I'm trying to talk about Jesus Christ, and I honestly feel a bit constrained on there.

53:45 There's so much more we learn and so much more power that we learn about his atonement specifically and the power of Jesus Christ as our Savior in this book, that I feel like those that don't know about it they're missing out. I love this book so much. I love the Book of Mormon. It's changed my life.

Hank Smith: 54:03 Shima, this has been wonderful.

Prof. Shima Baughman: 54:05 So fun. Thank you.

Hank Smith: 54:06 Those of you who are listening and you have access to YouTube, come on to YouTube and let us know what you learned, where you're listening from, even if you're from Enoch, Utah, all the way to... If you're close to Iran. Let us know so we can tell Shima who is listening and where they're listening and what they learned. With that, we want to thank Professor Shima Baughman for being with us today. This has been so fun. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen, and every episode we remember our founder, Steve Sorensen.

54:44 We hope you'll join us next week. We're going to talk Samuel the Lamanite on followHIM. Before you skip to the next episode, I have some important information. This episode's transcript and show notes are available on our website followhim.co. That's followhim.co. On our website, you'll also find our two free books, Finding Jesus Christ In the Old Testament and Finding Jesus Christ in the New Testament. Both

books are full of short and powerful quotes and insights from all our episodes from the Old and New Testaments. The digital copies of these books are absolutely free. You can watch the podcast on YouTube. Also, our Facebook and Instagram accounts have videos and extras you won't find anywhere else. If you'd like to know how you can help us, if you could subscribe to, rate, review and comment on the podcast, that will make us easier to find. Of course, none of this could happen without our incredible production crew, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra and Annabelle Sorensen.

President Russell M. Nelson: 55:46

Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him, follow him.

MY DAD WON'T LET ME GET BAPTIZED



- Hank Smith: 00:03 Hello everyone. Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's lesson. John, we're in Helaman 7 through 11 this week and you've told me you have a story. Where are we going to go?
- John Bytheway: 00:16 Yeah, Hank. You remember that Nephi's been preaching up in the north and he comes back to town and things are going bad. He goes up on his tower by a garden, by the chief market, remember? And he goes up to pray. He prays pretty loud and pretty soon this group gathers. This is kind of hard to imagine that this group gathers around, like what? He turns around, Helaman 7:13 he says, "It came to pass he opened his mouth and said unto them: Behold, why have ye gathered yourselves together?" And then he asks one more question, "That I may tell you of your iniquities?" And I always thought that was a funny question. Like, yeah, that was it. That's why we came.
- Hank Smith: 00:53 No, actually it was because you were praying on a tower. But, yeah. Are there refreshments? I mean, I don't know why they came.
- John Bytheway: 01:00 He turns to why have you gathered yourselves together, that I might tell you of your... And then he does. He tells them about their iniquities and everything. It's a great story. I love the phrase, why have ye gathered yourselves together? And our friends, John Hilton III and Brad Wilcox, wrote this little book called 52 Life-Changing Questions from the Book of Mormon. And they jumped on this as like a really good question. Now think of it in a different way, Hank, why do we gather? So they told this story about a couple of missionaries are at a store and they find this woman and have a conversation with her, and then they discover she was already a member of the church, but she'd been inactive for years. They invited her back to church. She came with her teenage son.
- 01:40 Her son started going to seminary and reading the Book of Mormon and eventually wanted to be baptized. The

missionaries approached the mission president and said, "Would you please talk to this boy's father and convince him to let his son be baptized?" And the mission president's like, "Well, I'll do my best." They have this meeting and the father says, "Okay, what does my son get for being a member of your church?" And the mission president says, "Um, salvation." And the father says, he said, "Okay, done." No. He says, "Anybody can promise salvation, mansions in heaven, street paved with gold, but no one really knows who can and can't. What else does he get?" And the mission president says, "Well, most of the benefits are spiritual in nature. The fruits of a Latter-day Saint lifestyle are a longer life. Most people live longer than the national average. There's a better education. They have a higher level of educational attainment. They enjoy benefits of stronger marriages and families", and he just keeps going on this list.

02:41 Latter-day Saint families struggle with many of the other challenges, but in general, they deal with them with a different long-term perspective that makes a difference. He said, "Another benefit is they have an international circle of support and friendship, and not only do these connections strengthen and help members, but they help them reach out in service." And the father is impressed enough. He's like, "Okay, fine." Maybe because he was just talking too much. He says, "Okay, fine. Let you be baptized." Then he's there. He's gathered with the saints. It says he watched his son dressed in white, being led into the font by a missionary. The father was not thinking about longer life or better education. He watched the boy sincerely make covenants with God and he felt the Spirit so strongly.

03:24 The next time the missionaries came to his home, he did not leave or pretend he wasn't home. In fact, he let the missionaries teach him and they challenged him to read the Book of Mormon. He did not make a joke out of it. He actually read it. Before long, the mission president was invited to another baptism, the father's. And so the mission president came up to him all dressed in white and said, "So, what do you get for being a member of the church?" And the man said, "Salvation."

03:54 They began to experience also the fruits of the gospel. I had never thought of that twist on it. Why have you gathered yourselves together? This same question, why do we gather? Oh, there's so many good reasons for that. And he saw that influence and said, "Yeah, I want my son to be part of this." That's why we gather, and I hope those listening, especially if you're young, can remember it's not just for you. Go and reach out to the others who are there and make them glad they also came to gather with you. They may really need that. And then

we can ask that question differently. Why do we gather ourselves together? We help each other. We lift each other. Salvation. That's probably down the list. It's a lofty reason. It's a good one.

- Hank Smith: 04:37 I like that, John. There's micro blessings, things that I get individually from living the gospel, but there are macro blessings, things we get in being part of this group, like a group blessing, and it takes the group to get the blessing. Why do we gather ourselves together? So many benefits of having a church and being a group, a cohesive group.
- John Bytheway: 05:00 Yeah. It's an inspired reason. We could stay home and read our books, but we gather. We take the sacrament together. We feel the Spirit of that together and we help each other through tough times together.
- Hank Smith: 05:12 Yeah, I've heard before "I can go to the mountains and be spiritual. I don't need to go to church." And you're right, you probably could go to the mountains and be spiritual, but there's blessings of being together that I think the Lord wants us to experience. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast and then come back here next week. We'll do another followHIM Favorite.