



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:

Can one person change the length of a prison sentence? Join Prof. Shima Baughman as she examines Doctrine and Covenants 45, the power of advocacy, and why being a “stranger” isn’t a negative trait.

Part 2:

Shima Baughman continues her discussion of Doctrine and Covenants Section 45, which discusses the signs of the Second Coming of Jesus Christ. She discusses faith, repentance, and service based on the physical, spiritual, and social signs described in scripture.

Timecodes:

Part 1 -

- 00:00 - Part 1 - Professor Shima Baughman
- 01:47 Background of Section 45
- 03:11 Shima Baughman's bio
- 04:34 *Come, Follow Me Manual*
- 10:03 Background to "plain and precious"
- 13:07 One revelation for 1831 and 2025
- 16:26 D&C 45:1-6 - Hearken and a prison story
- 20:34 A Peruvian harvest
- 26:01 Arthur Brooks and Shima and her grandmother
- 29:35 Shima's family's experience with imprisonment and conversion
- 35:01 John's favorite work: Advocate and a Tanzanian judge
- 38:27 Malawi and 50 Cent
- 41:37 Bail advocacy data and the power of love
- 45:30 Advocacy is the power of Christ to change lives
- 50:24 The Prodigal Son went to a "far country"
- 55:12 D&C 45:11-15 - Enoch and external validation
- 59:58 A child makes a diagnosis
- 1:02:14 Strangers and pilgrims and temple visits
- 1:05:55 Being made spotless and reminders from God
- 1:09:32 - End of Part I - Professor Shima Baughman

● Part 2 -

- 00:00 - Part 2 - Professor Shima Baughman
- 00:07 The signs of the Second Coming
- 04:27 Steven Harper's *Making Sense of the Doctrine and Covenants*
- 05:44 Fires in Los Angeles
- 08:46 "The Saints that have slept"
- 10:30 How do we respond to the Second Coming?
- 14:19 Mocking sacred things
- 16:34 A kind Homecoming King
- 19:48 Mocking, scorning and iniquity, oh my!
- 21:43 Covenantal light
- 24:00 A dog named Nino
- 27:55 The Parable of the Ten Virgins
- 32:12 Transition Branch of the Church
- 35:43 Come to Zion

- 42:18 Four dozen prophecies
- 45:33 No room for hate
- 48:15 Give him the sentence to help him change
- 51:18 Modern marriage rates
- 53:39 How to become a person who is genuinely happy when other succeed?
- 57:59 A Palestinian at BYU
- 01:04:14 End of Part 2 - Prof. Shima Baughman

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Biographical Information:



Shima Baradaran Baughman is 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 forgiveness, prosecutorial discretion, and how religious institutions impact criminal justice reform. 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. She presented her work at Stanford, Cornell, Michigan, Texas, NYU, UCLA and many other law schools, as well as groups of federal and state judges and attorneys across the country. Baughman has worked with empiricists on experiments involving advanced empirical modeling and randomization, including the largest global field experiment in the world. Her articles have been published in top law 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 \(6th Ed Aspen\)*](#), with Paul Robinson and Michael Cahill. She is also coauthor of the most popular criminal law student study aid, [*Examples & Explanations in Criminal Law \(9th edition\)*](#).

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 several American Bar Association 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 was 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 coverage 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 been blessed with five children and moved to the United States at the age of seven as a refugee from Iran. She enjoys yoga, pickle ball and hiking.

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Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Prof. Shima Baughman:	00:00:03	I remember I was sitting on her lap crying as I typically did. I was known for that. She was comforting me and we had some men barge into the house with machine guns, basically opened the door without knocking or anything, barged in saying my mom was under arrest, my aunt too, and took them both. They were both incarcerated. They had 10 year sentences with no lawyer, no witnesses, no trial. They basically were told their charges. They weren't even supposed to speak. My mom said something in response, but they said, be silent, and then she was taken to prison.
Hank Smith:	00:00:41	Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I am here with my co-host John Bytheway, who is in commotion and whose heart could fail him at any time. John, that is Doctrine & Covenants 45:26.
John Bytheway:	00:00:59	Yeah.
Hank Smith:	00:01:00	Let's be careful with you. Have you been to the doctor lately? Got your heart checked?
John Bytheway:	00:01:06	I just need to breathe for a second. Okay. I'm good.
Hank Smith:	00:01:08	All right, good, good. John, your heart could fail you because you are so excited that we have Shima Baughman here with us today. Shima, welcome back to followHIM.
Prof. Shima Baughman:	00:01:21	Thank you.
Hank Smith:	00:01:22	John. We had Shima here last year when we did true crime in the book of Helaman. Do you remember?
John Bytheway:	00:01:27	Yeah. Our true crime episode.

Hank Smith: 00:01:30 Our true crime episode, and today we actually are going to lean a little bit on her lawyer experience as we talk about being an advocate. John, I know you love that title for the Lord. Shima as you've looked at section 45, what are you excited about?

Prof. Shima Baughman: 00:01:47 I wanted to start with some thoughts on the Doctrine & Covenants. This might be shocking, but what it has in common with celebrity gossip magazine that I used to read. And then I wanted to get into the background of section 45, what was going on when Joseph Smith got this revelation, how it relates to our day. And then I wanted to get into some of the themes of Section 45 as a loving revelation for our Savior that explains his role as our advocate. Three ways we can be better advocates. I want to talk about the harvest, what this means as we prepare for the Second Coming. I want to talk a little bit about Enoch and his role in guiding our spiritual preparation in last days. How we can become strangers and pilgrims on the earth. I love that phrase. I also wanted to discuss three themes of the Second Coming that are throughout this section, as well as so many of the others that tie along with it, where there's discussion of physical destruction and warnings or spiritual reactions and whether there will be mockery or joy or covenantal light. Some ways that we can shine in that preparation for our Savior's return. And I also want to end talking about Satan as he is the author of our doubt and fears, and Christ is the author and finisher of our Faith.

Hank Smith: 00:02:59 Wow. What a great summary. All of a sudden I'm going, yes, let's do that. Yes, let's do that. Right there at the end of section 45. I personally love this little phrase, come to Zion. I had a great-great-grandfather who wrote the hymn, Israel, Israel, God is calling. That's the key phrase. Come to Zion, come to Zion. John, Shima was here last year, and I'm sure our listeners remember her, but let's just remind everyone, give us some background.

John Bytheway: 00:03:29 Yes. [Shima Baradaran Baughman](#) is a [professor](#) and [author](#) and listen to this, a distinguished fellow. Now that is academic jargon because anybody who's watching us on video is going, she does not look like a distinguished fellow. No, that sounds like some 19th century guy with a hat on. She's a distinguished fellow at the Wheatley Institute where she studies religion and human flourishing. She's authored and coauthored three books, 30 articles. She's been in the New York Times, Washington Post, Wall Street Journal, NPR and other media outlets. She's originally from Iran. She has an Instagram account. You can follow her @ShimaBaughman. Everybody that heard her before is probably excited that she's back.

Hank Smith: 00:04:17 John, I have an Instagram account as well. I'll post something. Shima, she is very busy, you just read and she'll take time to comment on something that I post and I'm like, oh, Shima, thank you.

Prof. Shima Baughman: 00:04:28 Well, me and 5,000 other people, but your posts are great Hank, I love them.

Hank Smith: 00:04:34 You're kind. I'm really grateful for Shima. Let's read from the [Come, Follow Me manual](#) and then Shima, it sounds like we have a lot to do today. The title of the lesson is The Promises Shall Be Fulfilled. One section, section 45, the revelation in Section 45 was received, according to the section heading to the joy of the Saints. And there's a lot to be joyful about in this revelation. In it, the Savior gives his tender promise to plead for us before the Father. He tells us of his everlasting covenant spreading throughout the world like a messenger to prepare the way before him, and he prophesies of his glorious Second Coming. The Savior does all of this while also acknowledging that these are troubling times in part because of the perils that are to take place before his coming. But that peril, that darkness is not strong enough to extinguish the light of hope. And this is a quote from the section: for verily I say unto you, the Lord declared that I am a light that shineth in the darkness. That alone is a reason to receive this revelation with whatever counsel and warnings and truth he wants to give with joy. Beautiful. So Shima takeover, you mentioned something about a celebrity magazine.

Prof. Shima Baughman: 00:05:55 Yeah, I think we want to start with a confession right away. I used to read this magazine every time I went to the airport. It's a very guilty pleasure because it's basically just celebrity gossip, right? it helped my flights go faster, but it had this section in it called "Stars: they're just like us". It would have a celebrity in sweatpants carrying groceries or some unflattering picture of somebody that looked like one of our neighbors. They wear sweatpants and don't wear makeup too. I think there's certain scriptures that have the same humanizing effect for prophets. And I think of the early saints, and I love the Doctrine & Covenants so much because this passages that we read really involved the Lord patiently speaking to people who have and continue to make a lot of mistakes and rely on him for mercy and grace, like me and I make mistakes too, and so do the subjects of many of the chapters of the Doctrine & Covenants who are patiently being guided by the Savior who loves them individually.

00:06:53 This is a great place to turn when you think you're not worthy, when you think that you'll never feel his love again, when you need the strength that only he can provide to face another day. The Doctrine & Covenants intimately covers both the courage and the weakness of our early saints when they didn't get along, they didn't listen the Lord sometimes. When pride and human foible took over and they were demoted from the higher law. Also, when he expanded their abilities to translate, bless them with the other testament of Jesus Christ, the Book of Mormon, angelic visitations, the gifts of the priesthood, temple covenants. There's so much for all of us to learn right now. There was a time in my life, I have to say, admit another confession where the Doctrine & Covenants was not a favorite book of scripture of mine. Even now as I approach it, even though I have a firm testimony that Joseph Smith was a prophet of God, I'm still sometimes reticent to climb back into this complicated mire of church history.

00:07:47 I believe that the reason God directed our prophets to preserve these records of revelations, some of which are very unflattering, is that the Lord demonstrates that even though as humans we're flawed, through him we can accomplish the impossible. And only through him can we be redeemed. Much like scripture, basically the entire Old Testament, the acts of the Apostles, the Book of Mormon, we read accounts of the mistakes and weaknesses of people, how they disobey the Lord, use violence against each other, commit sinful acts, but then find healing and hope and redemption through Jesus Christ. And just like celebrities, right? are just like us. Prophets are just like us. And as we read these chapters, I think we have to be careful because what people love about the stars are just like us section, or I guess the modern day equivalent might be the suggested reels on Instagram or videos.

Hank Smith: 00:08:39 okay

Prof. Shima Baughman: 00:08:40 They show a celebrity in unflattering light. We might feel like we feel a little bit better than the person pictured. We see somebody being rude on a off day. But I think that when we read the Doctrine & Covenants that we need to be careful to keep at the forefront of our minds our own imperfect lives, rather than gleefully pointing finger at another's past mistakes without standing in their shoes. And realize that we're all worthy of channeling His power despite our weaknesses. And the Lord can covenant with us. He can use us for his purposes. He'll pour his grace over us despite our continued errors as long as we strive, as long as we just strive to be His people.

Hank Smith: 00:09:20 Wow, that's wonderful. And that's something John, that you and I have talked about quite a bit this year is not judging people by their worst moments, by an off day. Shima said.

John Bytheway: 00:09:32 Yeah. That's one of the things that I love about the Doctrine & Covenants is because I find myself identifying with these imperfect people. I'm writing down that phrase you said, rather than pointing gleefully at others. Why do we find glee in that?

Prof. Shima Baughman: 00:09:49 You know, we love to see people fail. I think it's a sad reality of humans and we need to be careful.

Hank Smith: 00:09:55 Yeah. Does it make us feel a little better about ourselves to look down on someone else? That's not the Lord's way.

Prof. Shima Baughman: 00:10:03 Yes. So just a little background on what's going on here. So Joseph Smith translated the Book of Mormon more than once. The text says that many plain and precious parts of the Bible had been lost. In the summer of 1830, he begins a new translation of the Bible to restore some of these truths. I mean, it was quite radical at the time because the King James Version was obviously at those days the perfect word of God. Now obviously there's lots of translations, but during that time it was quite controversial. As he was translating the Bible, he had a vision called the Visions of Moses. In 1830 later, he came out with the first chapter of the Pearl of Great Price. And over that next little period, Sidney Rigdon joined the church. Joseph Smith received a revelation that he was to be a scribe. After we get the beautiful story of Enoch and Moses, then there is a time where there's translation stops.

00:10:53 March 7th, 1831, we received Doctrine & Covenants 45. This is when Joseph is working to translate the book of John. During this time, the Saints were experiencing a lot of opposition. As Joseph Smith said in this age, there was a lot of false reports, lies, foolish stories published to circulate, to prevent people from investigating this church. And as I think about all of these lies and people getting confused about the Second Coming, as well as the reputation of the church, as you said Hank earlier, that this was a joy to the saints because it, this revelation, really provided this hope in the Second Coming, particularly the part where we learned that Christ will come to the New Jerusalem and to his saints. These scriptures are just as relevant to our modern lives as we have a number of TV shows, probably the most ever streaming right now, telling false stories about the church.

- 00:11:46 And these are proliferating and, and not to mention the war against us on social media leading particularly women as we study in the Wheatley Institute. I mean particularly women are being led away from faith, confusing a lot of people from our history, our doctrine and misunderstanding our policies. There's so many false reports and stories circulating with all these different platforms. We already have a revelation dealing with this, dealing with these challenges. And according to recent data, looked at all the religions and how favored they are. We came dead last amongst all the religions sadly, amongst all the groups of Christians, Muslims, Jews, but we know that the Lord's people are not popular and Jesus apostles had to hide and teach in secret because despite the good they did, the miracles that they performed, Jesus Christ was crucified and his apostles were hunted and killed. God uses this hatred, even the hatred of men for good.
- 00:12:39 And there's some evidence, the bright spot of this all, you know, this kind of time we're dealing with in 45 and now that a lot of the negative attention in the past that we've seen as we study this there actually in 2012 when we had our other big moment where we got a lot of negative press with Mit Romney running well baptisms and interest in the church spiked up in that. And so I'm praying that what's happening right now will spike interest in the church and people will want to investigate and learn more and figure out what the truth is for themselves.
- Hank Smith: 00:13:07 Wow. I love taking this section of the Doctrine & Covenants saying, okay, let's look at today because the Lord can do both. He can speak to the saints in 1831 and to the saints in 2025 in one revelation. I really like that take. Let's look at both 1831 and 2025.
- John Bytheway: 00:13:27 It just reminds me of [President Nelson](#) in general conference assuring us that we're going to see great miracles in the spreading of the gospel. It sounds like what you were saying right here, we're going to see some amazing things even from the attention that sometimes is negative.
- Prof. Shima Baughman: 00:13:42 This is Jesus basically explaining what his own Olivet discourse means. It's his sermon that he gave to the disciples. This is interesting because there's so many different structural and linguistic and cultural analysis of this discourse, but this is the only one we have where Jesus Christ himself tells us what he meant. This helps us understand Matthew 24, 25, Mark 13, Luke 21, John, Joseph Smith-Matthew, for you of course, who've been to Jerusalem, probably led towards there. But when you walk across over the hill of the mount of olives, I've only been to

Jerusalem once. As you look into Jerusalem, you'll see rocks on all the graves. What's so interesting is that not only do Christians believe that we're all going to be resurrected the Second Coming, but there's also a Jewish belief that the Messiah will appear on the mount of olives and initiate the resurrection of the dead.

00:14:33 They place stones on their graves as a tangible way to mark this resting place of their loved ones so that they cannot be forgotten in this resurrection. It's a beautiful symbolic act of remembrance anticipating the coming of the Savior. It's interesting because also Muslims believe that the Messiah will come somewhere in this region. Some groups also believe that Jesus will come back even though they don't believe him to be the Messiah, they believe he will come back. I think it's so beautiful that so many of God's children believe that Jesus Christ will come in the same location as Christ told his apostles. We believe that of course, that there will be signs and wonders and other things to see. I just think it's beautiful that all of us agree on that one thing. Maybe we can't agree on a lot, but we agree on that.

Hank Smith: 00:15:17 The Olivet discourse when I teach the New Testament is a favorite of my students. What the Lord does in Matthew 24 is says, look, here's all the signs of the destruction of Jerusalem that is coming. And then he goes on and talks about his Second Coming, and then the next chapter is really fun. Matthew 25, where he gives three different parables. You've got the parable of the 10 virgins, parable of the talents, and the sheep and the goats all meant to prepare us for the Second Coming. When I teach the Olivet discourse, you're saying, hey, bring in section 45.

Prof. Shima Baughman: 00:15:51 Why not? It's the latest and greatest on what Christ said about this. So I love it.

John Bytheway: 00:15:57 In Matthew 24, it's a little hard to distinguish, is this a destruction Jerusalem event or is this a Second Coming event? And Joseph Smith-Matthew separates him a little bit better so that you can see, oh, this one's this and this one's this. And then as we said, and then we get section 45 that's going to give us more from the original author of the Olivet discourse, which is great. What a treasure.

Prof. Shima Baughman: 00:16:26 Let's get into the actual chapter. The first six verses are basically saying, hear him, listen to him, hearken to him, hear his voice. Believe on my name, verse five. I just want to share a beautiful testimony shared in a Utah prison branch that's helped me to

understand what really hearing his voice looks like with the depth of hearing the Lord that I've myself not experienced. So the man who I'm going to share a story from, he experienced this depth of faith in serving a prison sentence for drug offenses. He used to be violent. He lost many people close to him. And he says, quote, recently I had knelt down by my bed after lights were out to say my evening prayers. I was thanking heavenly Father for the gift of a son and the price he paid for me. When out of nowhere I burst into tears and began to cry uncontrollably.

00:17:16 I struggled to hold in my sobs as I was afraid my bunkies would hear me. As this went on for about 10 minutes that night, this dream followed. I was laying on my side in cold stone, in a dark dank cave. I was weeping inconsolably for the death of someone I hold most dear in my hands. I was grasping with all my might something cold and hard. I opened my fingers to see what I was holding. It was three large Roman nails. Every detail vivid and clear, sharp and slightly bent and burnished bright from the friction of being pounded into hardwood. The upper portion in heads were covered in blood that was also smeared all over my hands. It was in that moment that a perfect voice of perfect mildness said to me, you shed so many tears for me, never having seen me in the flesh, yet you know me.

00:18:09 All of a sudden, bright sunlight burst into the cave and I sat up realizing by the smooth stone floor, the rough stone walls that I was in a tomb and not just any tomb but His tomb. I looked at the nails again and revelation flooded to me. They represented everything that had been done to me, everything I'd ever done to anyone else. More than that, a lifetime of pain, bondage, misery and grief, every mistake and decision and the motivation behind them like a judge wing, aggravating and mitigating circumstances in a perfect infinite way. The Savior knew me through and through because he'd been there, right there with me experiencing it all. But even more important was the blood covering the nails in my hands, even when I was his enemy and as bad as a person I was, he paid that blood price anyway. Just then the light flooded into the tomb and shifted.

00:19:00 And I looked to the door and when I thought was sunlight took my breath away because standing there in all his glory was the son of God. My testimony of those crucifixion, resurrection evident as the prints of the nails I was holding were clearly visible in the palms of his extended hands and the breath of a whisper he said, I did this for you. And I sat up upright in my bed as a profound peace filled me and the purest, most unfathomable love washed over me and through me. It

occurred to me as I'm writing this, that the Savior was also implying that it's time for me to let go of the hard, twisted nails of my past and the damage done. Embrace the future with faith and allow time to do the healing. Though I had seen the resurrected Lord from inside his tomb, it represented my own rebirth and resurrection. Unquote. This my friends. That is hearing him, hearkening to him, believing on his name to truly understand who he is and what he's done for us. His invitation to accept him so that we can be healed. It takes my breath away.

Hank Smith: 00:20:05 That was fantastic. To think of someone in such a low point and hear, what is it [Elder Holland](#) says, it is impossible for you to sink lower than the light of Christ can shine.

John Bytheway: 00:20:17 What a story. Before this recording, I was speaking to boys at a detention center up in North Ogden. Boy, you feel the Spirit in some of those places. What a revelation for that person to get.

Prof. Shima Baughman: 00:20:34 I just think it's as a result of how grateful he was. And I think, am I hearing my Savior? Do I have that kind of belief like this man does in his lowest of low times? I think it's something I'm going to work towards throughout my life. The next thing we can talk about is the harvest. If you read verse two, it says, when you think not, the summer shall be passed and the harvest ended and your soul's not saved. And then also again in verse 37, it says, you look and behold the fig trees and you see them with your eyes and you say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand. I think it's important to put this into our days and understand what we're talking about here because we obviously don't live in an agrarian society anymore.

00:21:21 There's not a lot of talk about seasons, harvest and crops in a way that they would talk about it. Spring was a time of new life that was initial work of planting the gospel seeds at the time of beginnings. Some in Middle Eastern scholars have talked about how grain was scarce in the Middle East during this time, and the seed for the coming season was preserved by each farmer since they couldn't purchase them. So typically by spring, the wheat supply was out and the summer months were difficult for the Israelite families because the children were often hungry. The fathers were sorrowful because as they used the remaining grain for seed, the children wished that they could make bread instead. This explains Psalm 126 that says they that sow in tears shall reap in joy. And the farmers were sad, but they planted their seeds in this act of faith that was rewarded in the fall after spring.

00:22:11 Summer was a hard time, intense heat, a lot of preparation, careful food management. So you hear a lot Summer is nigh. This is a time discussed for Christ's coming because it was a hard time when people were waiting for their crops to grow and they didn't have as much there. And then we have Fall. Fall is the harvest. This is the joyous time for the Israelites. We have Rosh Hashanah, Yom Kippur. That's a time where their hard work leads to this happy and holy time where there's plenty of food and celebration. Fall, you think of the harvest, that's Fall, that's when the Savior will come. I remember this time when I was in Peru and it was late August, so basically Fall. And we went to dinner at a home of a family in Urubamba, which is this very beautiful rural farm town.

00:22:54 And we had dinner and we had brought a chicken from the market that we bought to roast for the family. And I remember them saying, we eat chicken maybe once a year, basically at harvest time because it's very expensive. And they were yet to harvest their crops. They mostly ate corn and vegetables. And I remember that night a few of us were sleeping over in a tent outside of their house. And there was this full moon. And I'm an early bird, so I'm ready to get in my bed and my sleeping bag and get to sleep. It's about 10:00 PM And well, we are, it's announced, right in Spanish of course, I have to try to understand what's going on. But we learned at the last minute with no warning basically that it's time for the harvest. We're all going to work together. And I think this was advantageous, right?

00:23:34 They had six other people, they're like, this is time. We're going to get the wheat. We're going to harvest the wheat. So we all got sickles in the night under the moon working really hard to get as much wheat into piles as we could. And we were taught how to do this. Nighttime harvesting is a thing and I think it is good for moisture content or whatever, and the cooler temperatures are good. But yeah, I think about this every time I think about the harvest, because I didn't last very long. I think of this every time because I wasn't physically ready. And I remember being so tired and wanting to go to sleep, and I think I did. I think I probably went to sleep at one where some of the people that were there worked all night and helped this family harvest their crops. I just remember thinking if I had been prepared, if I had watched the signs of the field, I would've known when it was time for harvest. I would've been napping during the day knowing that this is what I was going to have to do. And I think in verse 38, Christ says, even so it shall be in that day when they shall see all these things then shall know that the hour is nigh. Are we aware of what season we're in? Are we

looking for the signs and are we nourishing ourselves in the right ways to prepare?

- Hank Smith: 00:24:41 Next time I have house guests over, I'm going to, it's time to mow the lawn every night. Yeah, this is our one night that we can do this everyone wake up. That's a pretty incredible experience where you think it's the moment of, it's almost like we mentioned the parable of the 10 virgins. Are you ready? because it's now.
- John Bytheway: 00:25:00 Yeah, that's what I thought of too, was the parable of the 10 virgins. [Elder Oaks](#) called them parables of preparation. There's these that are sleeping while waiting for the wedding. And I'd like to know more about that trip because I'd really like to avoid it. Just kidding.
- Hank Smith: 00:25:17 Let's not go in late August.
- John Bytheway: 00:25:18 Okay, wake up, here's your garden tools. Here we go.
- Prof. Shima Baughman: 00:25:24 I love it.
- Hank Smith: 00:25:25 I've quoted [C.S. Lewis](#) I think I've given this quote before, but I love it. He said, the Second Coming is not a day of choosing. It's a day you find out what you have chosen. We can't think, okay, when that day comes, I will choose him.
- John Bytheway: 00:25:41 I love in verse two, the summer shall be passed and the harvest ended and your soul's not saved. We often act as if there's this eternal grace period, but it comes to an end at some point the grace period runs out, the harvest ends. Your souls are not saved. It's sobering stuff right there.
- Prof. Shima Baughman: 00:26:01 Yeah, and I think when we think about nourishment and you know, harvest and spiritual nourishment, I, it reminds me, so [Arthur Brooks](#) came to the Wheatley Institute at BYU, and he said, we're so overfed in America that we don't feel hunger. We don't feel those pangs because we're constantly surrounded by food. I think these discussions of the harvest and Summer and Fall where people work more hungry in different seasons, they often don't hit us as hard because we are overfed in every season. My first experience with this was actually not in America, but when I was growing up in Iran, I remember I was young and my mom went to political prison and she was fighting for freedom of religion and speech in Iran. I was raised by my grandma and my incredible aunts. So I wanted for

nothing, you know, during that period, except of course I missed my mom.

00:26:47 But I remember when my mom got back from prison, I missed my grandmother so much and I was about five and I went to my parents' bed crying. I remember this and I desperately missed my mamani, that's what you call her in Iran. And she basically raised me for the last two and a half years. My mom, who I give so much credit to now, as a mother of five, I can't imagine letting my daughter go, but she let me go visit my grandma in a bus ride 20 hours away to visit her alone. What I remember more than even how amazing that reunion was with her was that she fed me nonstop. She made the most incredible Persian food every hour because she didn't have toys to play with or any other kids. She would cut and peel fruit and feed it to me. I remember being so incredibly full during that visit and I never hungered, I didn't want to come home because I was so happy that my parents, honestly, after two weeks had finally called and they were like, well, your sister got a new coloring set, so if you want one, you need to come home.

00:27:44 I finally agreed. But when I think about constant nourishment, I think of my mamani and this lesson of being, we're very full physically, but do we have and recognize the same need for constant spiritual nourishment? And do I spiritually feed myself as my dear grandmother fed me with healthy snacks and fruit? Do I spiritually feed myself as often as I physically feed myself? For me, I think reading scriptures in the morning, I try to sometimes will read some at night before I go to bed. Even if it's just a verse, maybe talking to God every chance I get. For me driving, I drive to Provo. That's a good time to talk to God or listening to music that reminds me of Jesus Christ. If I'm grumpy or envious or having less than Christ-like thoughts. I had to do this yesterday I was feeling very angry.

00:28:30 There's a new song by, I can't even remember who. The Weekend. It's a song about mercy. So I pulled that up. I was like, okay, this could help. I think in our world today we're sobered, but as [President Holland](#) said, we willfully indulge in spiritual anorexia. We eat three times a day, at least for me. In addition, the treats I have after every meal. But shouldn't it be the same for spiritual nourishment? This is something I need to remind myself. It's easier to let that slip, even though hunger pangs, right, that will physically remind you. You need to eat.

Hank Smith: 00:29:02 Enos. My soul hungered. Right you know, my body, my soul hungered.

John Bytheway: 00:29:09 I like to ask my students, have you ever forgotten to eat for three or four days? Nobody ever just forgets to. You know, I don't think I've had a thing to eat since Thursday. No, but spiritually we do that. I have neglected my scripture study for a couple of days or something like that. What did you call it? What did Elder Holland say?

Prof. Shima Baughman: 00:29:29 Spiritual anorexia.

Hank Smith: 00:29:31 We willfully indulge.

Prof. Shima Baughman: 00:29:33 Yes.

Hank Smith: 00:29:35 Shima, as you and I were discussing Doctrine & Covenants and looking at sections that maybe you wanted to take on, we talked about your mom, you are one of the few, I think, of people that I know who could connect with the saints, Joseph Smith and others who keep being jailed for their religion over and over. I think everyone listening would go, wait, what? Can you give us a summary of what that was like for her? What that was like for your family?

Prof. Shima Baughman: 00:30:07 Yeah, I mean, it was devastating. We were having a family party and my mom was politically fighting for speech and religion rights in a government that was totalitarian where they didn't want anyone to speak against them. Once the Aya Khomeini took over, he basically consolidated all the power, killed all his opposition. And my mom was in one of the groups fighting for freedom and democracy still. And so I remember I was sitting on her lap crying as I typically did. I was known for that. She was comforting me. And we had some men barge into the house with machine guns, basically open the door without knocking or anything, barged in saying my mom was under arrest, my aunt too. And took them both. They were both incarcerated. They had 10 year sentences with no lawyer, no witnesses, no trial. They basically were told their charges. They weren't even supposed to speak. My mom said something in response, but they said, be silent. And then she was taken to prison. Through miracles, saved and removed out of prison and was able to be released after two and a half years instead of 10. But there's so many miracles that God performed in our lives to have that happen.

Hank Smith: 00:31:18 Wow. And what did she say later? Can we ask? Two and a half years?

Prof. Shima Baughman: 00:31:23

Yes. For her, she regrets it. There's a lot of shame for her in what she did. But as I think about my sister and I, who were the oldest kids in the family, I mean, we just have nothing but praise for her. The bravery that she had to fight for these important freedoms of religions. The Shah was stopping women from being able to veil and saying, you can't follow your religion or you can't speak freely. And she fought for all those rights, helped to oust the Shah, and unfortunately had a different government that was oppressive in a different way come in. I don't regret any of her acts and I know she does. I think she's removed herself from all politics after this experience and doesn't want to be involved. She just says things change one by one and through our hearts. And she's right as about that as well. But I think I'm grateful that she did that work for her country as well.

Hank Smith: 00:32:13

And Shima, you hit this last year, but let's rehash it. How does a family in Iran fighting for religious rights, how does that daughter end up teaching at BYU right now that, that's a bit of a

John Bytheway: 00:32:28

another miracle.

Hank Smith: 00:32:29

one thing led to another and I

Prof. Shima Baughman: 00:32:33

I love talking about it because I've, I'm so grateful. I have no business being here in Provo and living in Utah or in the US. We're in Tehran. My mom was in prison. My dad did a medical procedure for one of the higher up religious leaders in Iran. Ended up saving him from his neurological problem. He ends up getting this position to do research at UCLA, which he didn't even apply for. It's like so many miracles. Like someone had applied for it and applied for Japan. He went to Japan as soon as he could. This was during the Iran Iraq War. And then the opening for UCLA comes out, my dad takes it. He comes to UCLA. There's a woman who's a nurse, her name's Marianne. And if anyone is Persian in California, you'll know Marianne. And she is the most amazing missionary. She had this prompting to talk to my dad about the church.

00:33:20

She, after a couple times of ignoring it goes and talks to him. My mom immediately when seeing the pamphlets about families can be together forever, wants to meet the missionaries, she investigates the church, ends up getting baptized and saying, I'm not going back. They'll kill me for that. It's right. I mean, they would kill her. And we were miraculously escaped from the country anyway because she was supposed to be on probation even though gotten out of prison. And so we end up getting asylum as refugees because of her political prison time. And

then we were able to stay in the US and grow up in the church. It was our greatest blessing. I look at my journals as an 8-year-old, like what was more important to me than the church? Like that's all I talked about was how grateful I was to be a member of this church. I just can't say enough about it. So thanks for letting me talk about that.

Hank Smith: 00:34:06 Wow. Just not many of us, John, I don't think can connect with Joseph Smith in Liberty Jail and not like Shima and her family can.

John Bytheway: 00:34:15 I would love for so many youth to hear about you in your journal at eight years old and that all you wanted to talk about was the church. What an awesome, unusual, unique, beautiful story. Thank you.

Prof. Shima Baughman: 00:34:30 Thank you. And I think it is a testament to, and we're going to talk about this later about children, but as children we saw the light. We just intuitively knew even when we didn't even speak English. I came to the US in second grade, I spoke two words, yes and no. But when I went to church, I felt the Spirit. I felt the Spirit. I knew this was good. I knew this was light and I knew this was going to change our lives. We don't give our kids enough credit. They know it's right and maybe they take advantage of it more than I did because I saw the contrast of what I had experienced to what we had in the church.

Hank Smith: 00:35:01 I'm glad we were able to talk about that. Even though in this particular section, Joseph Smith is not in jail. Not yet. Shima, what do you want to do next?

Prof. Shima Baughman: 00:35:10 I was hoping to talk about me and John's favorite word advocate. And this comes up very deep in this chapter to Jesus Christ, our advocate. And as a lawyer, this is one of my favorite descriptors. I know it's John's too, but what is an advocate? So it's a voice for someone who pleads for another. Love Section 45 verse three where it says, listen to him who is the advocate with the Father, who is pleading your cause before him. Our best advocate, Jesus Christ, he laid the foundation for the earth and all things that move upon it. He tells us that he's experienced what all of us have isn't that what we learn, right? He takes upon himself our infirmities, that his bowels may be filled with mercy according to the flesh that he may know according to the flesh how to succor his people. Christ is the only one truly who could be an advocate for all of us in this life.

00:35:59 He saved us from death. He's the only one who can understand all our sorrows and pains. I want to think about, well, how can

we be advocates in the last days? What does this mean for us? I often warn my students, sometimes it can be more difficult to be an advocate or disciple of Christ as a lawyer because as Christ said, wo unto you lawyers. They were not words that the Savior used without cause. There's very few examples of lawyers in the New Testament and the Book of Mormon who are humble disciples of Christ except for Ezra, who we all love as our favorite lawyer. There's three ways I would love to talk about to be a good lawyer. One is obeying the law in every aspect of our lives. This includes allowing modern prophetic guidance and core commandments to permeate who you are. I would love to tell you about a remarkable disciple of Christ and an advocate.

00:36:50

Her name's Anna Rose. She's a judge in Tanzania and currently pursuing a master's in law at BYU. She is a servant disciple of Jesus Christ. She glows, she's a student in my class, I'm so grateful for, she describes her work as a judge and is explained that her country's one where bribery and deals with judges are common. In her faith journey she talked about how the judges that she served with and continues to serve with describe her chambers as different. They say, well there's business as usual here, but not in Anna Rose's courtroom. They say she is a disciple of Christ. This is the kind of reflection we want to have as examples of our advocate serving with love, perfect honesty and integrity everywhere we are. When those I mentor closely at work, at home, including my kids, when they see me act generously and honestly and consistently with the commandments of the Lord and then of course apologize when I so often fall short of what I claim to believe, they will be inspired as well by my advocacy. What we do as advocates to follow the law in our lives is so much more important than what we say to our colleagues or our children. How we behave at work. When we go there as disciples of Christ, the representative speaks greater in magnitude than anything we have to say.

Hank Smith:

00:38:07

Shima you and I didn't plan on this when we talked about section 45. It wasn't the word advocate that I thought, oh, Shima would be perfect for this. It was afterward where I looked at it and went, oh. So what's it like Shima to plead someone's cause in a courtroom? I've never done that.

Prof. Shima Baughman: 00:38:27

Yes. Well, I would love to tell you a few more stories of how I see this beautiful advocacy. To answer your question first, there's just this Christlike humility that you gain. So for instance, for me, one of the biggest cases I ever did was this fight over a 50 cent DVD. So the rapper 50 cent in Malawi. And I

represented 11 people who were charged with different types of theft offenses. So what happened was there was this 50 cent DVD, these two kids started fighting over it. One of them beats up the other one, the other one then burns down the other one's house. And then there's all this looting that happens after this house. And I remember feeling very humbled because as I looked at my client's faces, like I had no idea who was guilty or innocent. It made me humble because I thought as much as Christ does know who's innocent or guilty, he loves us just the same. And he'll plead for our case as well as he would for anyone else's. I felt this very important call of they have me or no one. And yes, I don't know the law in Malawi as well as other people, but no other person is here to represent them but me.

- Hank Smith: 00:39:35 That's such a unique position to be in. John, you and I have talked about this before. Imagine being in front of the Father. There's the Lord next to you and he says, father, behold the sufferings and death of him who did no sin in whom thou was well-pleased. And then you stop things, you're like, can I talk to you for a second? Yeah what? I don't know if you got my file, but I sinned quite a bit. Behold the sufferings and death of him who did no sin, this is not going to work. And I think the Lord would say, I wasn't talking about you.
- John Bytheway: 00:40:10 Yeah, he isn't talking about what you did. He's talking about what he did, which is amazing. Probably my favorite advocate verse is First John chapter two, verse one that starts out, if any man sin, if any man, if any woman, if any teenager, if any young person sin, please manifest it by the uplifted hand, it's this if any man sin. And we all know, okay, we all did. We have an advocate with the Father Jesus Christ, the righteous. I mean that verse right there is so, oh we're all in that boat. We have an advocate, a couple of other titles that are similar that we often hear are mediator or intercessor. Then he doesn't say, father spare these that are perfect or spare these that are near perfect. He just says, spare those that believe on my name. Thankfully.
- Hank Smith: 00:41:04 Yeah, at your judgment he's talking about his works.
- John Bytheway: 00:41:09 Thankfully, very hopeful verses to begin this section where there's a lot of details of the Second Coming coming up, very hopeful right at the first.
- Hank Smith: 00:41:20 And Shima, that would mean the Lord's courtroom is different than ours. Because I can't see you saying, behold this lawyer who is so good, who have kept all these laws, spare these

defendants here. It's a different type of courtroom than maybe we have in our head.

Prof. Shima Baughman: 00:41:37

It is. But I do think that as disciples there are ways we can advocate. That's what was so fun for me to reflect. Because I think there is this advocacy that you know, our Savior does with the Father. I think there's some really cool ways we can advocate. The second thought I had was that we could show up for those that we advocate for as our roles as human advocates and disciples. Unlike Christ, we don't have the same experiences or specialized knowledge to help. But sometimes it's even more important not to have that knowledge, but to be present. I dedicated many of my years in my career as a criminal officer to be an advocate on behalf of the incarcerated and to bring forward new data that demonstrates that releasing a larger number of people charged with crimes before trial could still be safe for society.

00:42:24

I tried to explain to judges how using this data we could release the right people and keep people safe. So this is one of my areas of this bail advocacy. And I remember as I was getting ready for this, this bail period's a really important one where people really do need an advocate when they show up before a judge, without an advocate, oftentimes they don't have the right preparation and they're not able to present the evidence that they need. Basically the judge might detain them and if they're detained, they often lose their job. They're more likely to get a partial sentence. So it's a really big decision even though it's two minutes. And I remember going to these judges presenting my data saying, well this is what you should do. This is who you should release and who you shouldn't. And my data was really good.

00:43:07

I did it with an economist, a hundred thousand defendants, 15 years of data saying who's safe to release? I was so pleased with myself, right? But then as I presented, this one judge kind of sits back in his chair and sums up the experience so well. He says, this is interesting, but I'm just going to go continue to make decisions based on my gut. It's just devastating. I knew that's what the response was going to be. Then 13 years later, I saw something remarkable. A colleague of mine wrote in this book called [Radical Acts of Justice](#) about a Louisiana church congregation who attended bail hearings to be witnesses with the accused. They didn't know the people accused of crimes and they had no special skills. They weren't lawyers, but they simply went to sit next to them as a witness and show them love in a time when they had no one else with them.

00:43:53

When people went back and studied this in the days when the church members showed up and sat with the accused, the judge set 50% lower bail amounts for the accused, allowing them more often to be released. And it turned out the judge's hearts were just touched. To see someone that was loved rather than just a defendant, that they moved along in a two minute hearing. There's a power simply showing up for people and showing that love where we don't even need to plead. It's just that our presence shows the love that they need to move on. And I don't know if you guys know Paul Heaton, he's a member of our church, a brilliant professor from Penn. He did a really cool study where he just assigned people on this bail hearing a friend, he called them a bail advocate. And the people that were assigned just a friend that literally they had no skills. They weren't a lawyer. All they did was give him a heads up, Hey, this is what's going to happen at the hearing. This is what happens here. Those people that were signed a friend were 30% less likely to commit a crime or be charged again, recidivate, because they had a friend. I believe so strongly in this power of love and showing up for people. It's such a miraculous thing that could happen in criminal justice as well as in life.

Hank Smith:

00:45:03

Wow. John, I don't know about Kim and Shima, I don't know about your husband, but if you want to make my wife mad, you come after me. I, for some reason, someone goes after her and she's not super flustered, but something will happen where someone will insult me and she will, you'll see a fire in her. But it is a good feeling to have an advocate, someone who wants to go to battle for you.

Prof. Shima Baughman: 00:45:30

I love that. So the third thought we had about advocacy is believing in the power of Christ to change lives. Sometimes to be an advocate for someone, we simply have to love them. But other times we need to hold them accountable and believe that they have the ability to change. This is Doctrine & Covenants verse four and five and paraphrasing. It says, Jesus says, behold the sufferings and death of him in whom thou wast well pleased, wherefore spare these that believe in my name that they may come unto me. There's a remarkable story about a bishop I want to talk about. This was in the [1975 New Era](#). His name's Bishop Haldeman. He had a man who joined his ward who had a long history of driving while intoxicated without a license. Then he was baptized, was fulfilling his duties as a scout master when one day, even though he wasn't allowed to be driving, he needed to get to work.

00:46:23

He didn't have any carpool possibilities. So he drives without a license and of course ends up getting arrested and charged for

his crime. He calls his bishop and he says, sorry, I'm going to have to say this but I'm going to have to resign as scoutmaster. I won't be attending church for an extended period of time and I want to be excused from everything and left alone. He told the bishop briefly, he said, listen, I got this driving offense. I'm going to go to jail. The church doesn't want to be associated with people of my kind. So I'm disowning myself from the church and from my colleagues. Well, I want to ask you, what does the bishop do? What would you do? I think it's so remarkable what this bishop does. He investigates and figures out where this man will be attending traffic court. He shows up that day without reaching out to him.

00:47:04 The judge is there with this lengthy driving record. He's angry that this man has never served any jail time. He orders him to get one year in county jail. And the bishop sitting there as a witness, he plan on testifying if he had the chance, but then he feels like a failure because he said nothing. Now I'm quoting the bishop. He says, at that point the court clerk handed the judge the next record for the next person to be called up. And there was this delay and the judge seemed to be perusing the record. And the bishop says nothing. He didn't raise his hand, he didn't move his head or anything. He didn't even have an expression on his face. He says, and then all of a sudden, without any reason, the judge raises his hand, looks at the bishop and says in a loud voice, sir, do you have something that you want to say to this court?

00:47:46 Then there's a silence. And he says, uh, your Honor, I'm a bishop of the Church of Jesus Christ of Latter-day Saints. I've known this man. He's been a faithful member since I've known him since the day of his baptism. He's never touched a drop of alcohol, smoked a cigarette or drunk a cup of coffee because he promised that he wouldn't do these things if he got baptized. And he accepted the call to be scoutmaster. He's a great scoutmaster. The boys love him. There was a pause, you know, it was a few seconds, but it felt like a long while to the bishop. He says, the judge turns to this man and says, is what he said true. He said, yes, it's all true your honor. And the judge says, will you ever break your promise to this man? And Bob says, no, your honor. I will never break my promise to that man.

00:48:27 There's a silence again. The judge says, one of the finest men I've ever known was a man, J. Reuben Clark Jr. He was a classmate of mine in law school. He was a great man and I was always impressed with him when we were students. And I believe that he's one of the presiding officers of your church. And he said, in view of my great feelings for him and the

obvious influence it's had on this man and his promise, I will suspend the sentence. And with that gavel, he suspended the sentence and let him go. I just think, can we believe in people? Can we actually believe in the power of Jesus Christ to save lives, to change people's lives? Because I've seen this, I've seen people who have been incarcerated, who have lived these horrible lives, give their life to Christ and allow themselves to change. And can we be those advocates and bring people to Christ to have that same change.

Hank Smith: 00:49:15 Yeah, even when he said, leave me alone. And we might say, well, he wants to be left alone or what can I do? But the bishop was, you don't want to really be left alone. Let me come after you. John, what's that story of President Monson going and hunting that kid down? Have you ever heard that? Where on a Sunday he couldn't find one of his priests and he goes looking for him and goes to the mechanic and he's down under the car. He called to him and he said, you found me Bishop, alright, I'll come to church.

John Bytheway: 00:49:51 I'm so glad you're going into this idea of being an advocate for others. I mean, if we're trying to be like Christ, I guess we can also try to play that role when we can or try to be that advocate when we can. Can you say that reference again? New Era '75?

Prof. Shima Baughman: 00:50:11 Yes. It was the New Era, 1975. It was written by Harry Haldeman, but it actually was in the [Clark Memorandum](#) as well. You can look it up if you look up Harry Haldeman, 1975, New Era.

John Bytheway: 00:50:24 I love the idea that prodigal son went to a far country. The Pharisee, the publican that went to the temple to pray. The publican stood afar off. We might think of a church being far from the prison, but it's never about distance, it's about direction. Some of these beautiful stories happen in prison. It's about their direction. Sadly, we may be in church, but we may be facing the wrong way, or going in the wrong direction. We may be in prison and going the right direction. And I think these stories all teach us not about distance, it's about direction. It's kind of the which way are you facing? I know that Elder Holland has said, the Lord cares less about where you've been than where you are and with his help, where you're willing to go. That what a hopeful thing to think about. Which way are you facing, which way are you trying to go?

Hank Smith: 00:51:19 Shima, I want to ask you a quick question. What if there's someone who's listening who says, no, these people deserve incarceration, this person deserves this. How do you react to

that? I'm sure you've heard it before, right? Here you are pleading the case for someone who may be incarcerated and they're going, why would you keep them out of there? They deserve this. What comes to mind?

Prof. Shima Baughman: 00:51:40

Yes, I was going to talk about this later, but we can talk about it now. It depends the purpose of the desert and what you're trying to punish them with. So if you are wanting to punish someone and put them away because they're a risk to safety of people, if they're harming people or themselves, then that's a different reason than to do it out of vengeance or spite or to be happy. So when we ever get happy when someone is put into prison, that's where you have to check yourself. And we don't have the right motivations because Christ has commanded all of us to forgive all men. So he'll decide who he forgives, but we are commanded to forgive all men and women. I think when we are gleeful, when people are put in prison or punished or think they deserved it, well then we're putting ourselves in this position as judge.

00:52:27

And I think that's really dangerous because we're not asked to be the judge. We know that Jesus Christ is the ultimate loving, kind, perfect judge. We're not asked to be judges. We're asked to forgive all, even those who spitefully use and persecute us. This happens all the time, every year. There's this dissonance in my criminal law class where people are like, yeah, but Professor Baughman, I mean what about people that are really dangerous, and that's what we talk about, murderers and rapists. But our role is different than Christ. We should punish and try to rehabilitate those that are harming people and put them away for the time they need. But we should be joyous when they come back to Christ and give them an opportunity to change if possible because I think that is our role that we need to help bring all souls unto Christ. And I believe that everyone incarcerated, even they all chose Jesus Christ. Once we all did before we came down here, we all chose Jesus. We didn't choose Satan. So there's some good in them and they can come back. And I do believe that we should work hard to try to allow them to come back to Christ as much as we can, not try to be happy when they continue to suffer and to sin.

Hank Smith: 00:53:36

I'm not an expert on this. I could ask my friend [Derek Sainsbury](#), but when Joseph Smith ran for president 1844, that was one of his major points of his platform is turn prisons into schools.

Prof. Shima Baughman: 00:53:48

Yeah.

Hank Smith: 00:53:49 Reform people. Just really quick, you go to Matthew 18 where the Lord says, look, here's how you're supposed to deal with each other. You read that last parable of the unforgiving servant. It'll make you uncomfortable. I think the Savior's parables are meant to make you uncomfortable. That one is tough. Where the Lord says to the servant, who wouldn't forgive, I forgave you. I forgave you just because you asked.

John Bytheway: 00:54:17 President Dallin H. Oaks gave a talk at BYU called Judge Not. And judging from the perspective of a judge, there's times in our lives when we have to make judgements, the Savior tells us how to judge righteous judgment. There were five years of my life as you know, Hank, where I actually had the title of a judge in Israel. And I'll tell you, I still remember times driving to the church with the words of the song in my mind, who am I to judge another when I walk imperfectly, to participate in a membership council. Super humbling times where you really, really, really want help from the Lord in those cases because he can read hearts perfectly and we can't as humans, but he can. The goal was to get in tune with that.

Hank Smith: 00:55:06 That's great. Shima, we've had you here for a while. What do we do next?

Prof. Shima Baughman: 00:55:12 I want to go through verses 11 through 15 where we talk about Enoch and the God of Enoch. And I want to spend a little bit of time on a few points that we can learn from Enoch. Sometimes I think when we talk about revelations in the Doctrine & Covenants, and even people talking about the Book of Mormon, I think there's some incorrect statements made by members where they'll say something like, oh, there's little external validity to these revelations or little historical evidence to support the Book of Mormon. I strongly disagree, as I'm sure you both do. But I think this mention of Enoch reminds me of a really beautiful external validity of the Doctrine & Covenants, Enoch's account that Joseph Smith is revealing in Moses six and seven is referred to here in Doctrine & Covenants 45. It's strikingly similar to the 1948 discovery of the Book of Giants, which is this kind of collection of fragments that discusses Enoch.

00:56:03 And it was discovered in Qumran the same place that the [Dead Sea Scrolls](#) were discovered. Obviously in 1948 this happened. Joseph Smith had no access to these uncovered records. But what's amazing is that he reveals a lot of very similar things in Moses six and seven as what's found in these records. In 1948, for instance, there's secrets, wickedness, murder amongst these people in the land that Satan had great dominion upon them. It

says in Moses, they sought for power. And then the Book of Giants talks about slaughter, destruction, moral corruption that filled the earth. There were secrets that killed many. So again, a lot of these similar themes, they also both refer to Enoch as a wild man, which is remarkable. Why would they both say that? That's nothing in Genesis. There's only a few verses in Genesis and it's nothing about that referred to him as a lad.

00:56:51 Enoch and his whole city were brought to heaven as we know, but we didn't know that in Genesis, the Bible only refers to Enoch going alone. All of these similarities are quite remarkable. And even external Yale scholar, Harold Bloom said Joseph Smith produced writings on Enoch. So strikingly akin to ancient suggestions. And he said, I have no judgment one way or another on the authenticity of this. But he found enormous validity in these writings, said that it only attributes to the prophet's genius or demon. But whatever it was, it was remarkable. Interpreter Foundation also talks about these discoveries in that there's so many similar, similar themes, secret works, murders, visions, you know, with Enoch adversaries ending with their destruction specific occurrences. That would just be remarkable if any 19th century document were to exhibit this. But the fact that it has all of these different things, probably a great number of those that we are not going to talk about.

00:57:45 But I just think it's really neat because there's no explanation that Joseph Smith would match this level of detail with ancient records that were not even available during this time. No one knew what happened to Enoch until more recently. I think it's remarkable to mention that because I think sometimes the Spirit converts us and our testimonies are based on the Spirit, but also as a lawyer and as a thinker and as an analytical person, I like to see evidence and mark it when it's there. And I think some people's brains work that way. So I wanted to just mention that as we were talking about Enoch.

John Bytheway: 00:58:16 Obviously there's the Spirit and sometimes there's just things that make sense. I have in my notes, and this is probably Hank from four years ago, I don't remember who we had talk about Section 45, but I've got in my margin that Joseph Smith was working on the JST at this time of the Old Testament of the book of Enoch. Here comes this extra information. It also reminds me of there was a video on YouTube Hank called the Old Testament in eight minutes that a couple of members of the church made. It's really good. The kids narrate it, goes really fast. Talks about the city of Enoch being taken, well that is unique to us. So in the comments section somebody's like, Hey,

wait a minute, where did, where's that? When did that happen? The city of Enoch being taken. So I thought, yeah, well it's a couple of Latter-day Saints that made that video and had a little extra info about Enoch.

Hank Smith: 00:59:07

Yeah. Here is Joseph Smith going along in 1831 doing his little Bible project and he gets to wherever in Genesis, it talks about Enoch, and John, I remember this from our Old Testament year that he basically said to the Lord, is there anything more you want to talk about? And then well 144 verses more on Enoch, and this is where Shima is drawing from. Pretty incredible both what Shima showed us and then this Joseph Smith. That's incredible Shima. It really is. It's not, Hey, my testimony is based on Joseph Smith knowing the story of Enoch. That's going to get you nowhere. But it is that external validity. I think Neal A. Maxwell called it fertilizer on a testimony. You have a testimony, you're growing it, but it's not bad to have a little fertilizer every once in a while.

Prof. Shima Baughman: 00:59:58

I love that. I never heard that one. One of the other things Joseph Smith mentions about Enoch is that he was a lad. And this is something we didn't know obviously in the old. And I think there's something beautiful about that. And we talked about earlier how sometimes children have the greatest wisdom because they have this simple ability to receive light. I remember after my family had come home from living in Malawi, I talked about living there a little while ago. I went back for a consulting trip to this rural part of Malawi where I was doing some looking at fair trade practices and tea plantations. And two weeks after I'd gotten home, so I'd already forgotten about the trip. I got really sick one day and I'm sitting in bed. I have this huge headache, which was not usual for me to ever sit in bed.

01:00:39

So I'm sitting in bed and my five-year-old son Kian comes in, he says, mom, I think you have malaria. He was absolutely right. So all of a sudden it struck me, I mean the most common illness in Malawi's malaria. While we were there, Kian spent so much time hanging out with all of our Malawian friends, other people that come to the house. And every time they were sick it was like, oh, I have malaria. Because that's what they had. It's crazy because it's treated with a couple of pills, but if you don't treat the symptoms, you could get worse and die. I got the pills and I treated myself. But I remember thinking if I had gone to Provo with a bad headache, you think the doctors would've said, oh yes, you have malaria. With all their specialized knowledge, they would never have occurred to them that I would have malaria

because all of the complexity of all the diseases, they know their training.

01:01:23 But I just think of my son, my 5-year-old who basically knows one disease, it's malaria. And he nailed it, diagnosis with me. He nails it and makes me think sometimes the gospel is so simple. And all that we learned was when we were little and it's still all true. And if we really focus on that and think about, Enoch was a lad when he discovered the greatest truths because the simplicity of the gospel is what we strive for. The more I grow in wisdom, the more I realize complexity is overrated. Realizing that these simple truths are what we can have to get closer to our Savior. That's what I think about.

Hank Smith: 01:01:55 John, you remember the youth theme? It must have been a long time ago, let no man despise thy youth.

John Bytheway: 01:02:01 Yeah. Which in King James, I didn't know what that meant. Don't be bad when you're young. And actually I think what Paul was saying to Timothy was don't let anyone look down on you because you are young.

Prof. Shima Baughman: 01:02:14 I love this language we talked about earlier, the strangers, the people of Enoch were called strangers and pilgrims of the earth. One of the other great lessons of Enoch, the second lesson I would say is that his city were strangers and pilgrims. I had went through a period of struggle with my faith towards the end of my marriage, my first marriage, and after my divorce through my entire life, I was this devout member of the church. As you know, miracles brought my family to the church and I'd always had a strong testimony of Jesus Christ. During that time, I really struggled with some aspects of my testimony and the church history. I remember after being divorced for two years, I met and married my husband Ryan, who happened to be 38 and single. And I felt like I'd won the lottery. I never thought I'd find love again or have the opportunity to have more kids.

01:02:58 And there he was, this faithful, humble man. I think he's pretty handsome too. And before we got married, we were going to the temple aiming for like once a month, which really means like every, I don't know, month or two or three depending on the month. I remember it was February of our first year of marriage. So we'd barely been married six months. We hadn't been sealed because we met April 30th, got married August 8th, and we had to wait to be sealed in those days I had to wait for divorce, cancellation, all that. But anyway, we were fighting a lot. Ryan had this really beautiful inspiration. He said, what if we tried going to the temple once a week? Honestly, we were both

desperate to keep our marriage intact for different reasons. Ryan had waited 20 years to find someone he should marry. His mission president said he's going to get married within six months.

01:03:42 Well, it took him 20 years to 18 years, I guess, to find me. I had been through a painful divorce. I'd been married for 13 years and I was so desperate to make this marriage work. I remember walking down the aisle in my wedding to Ryan and my father so wisely saying those final words that every girl wants to hear before your father walks you down the aisle. He says, so this is it, right Shima? And I'm like, ouch. And I know he meant it with great love, even though it hurt. But I so desperately wanted it to be it. I was willing to try anything. Then there we are. We go to the temple every week for that first year of our marriage. Our marriage changes. We often go in, I have to say, not talking to each other, we'd been mad at each other.

01:04:25 But we walk out of the temple holding hands and giggling, laughing at whatever we were fighting about. Because the temple softened us. It helped us feel love again. It forced us to feel the Spirit and let go of contention when we didn't want to. We had this eternal perspective that we wanted when we left that we didn't when we came in. And there were so many blessings that we saw from going to the temple regularly. And after a number of years attending weekly, we've now been married almost 10 years, I have to say it's changed us in so many ways. First way I have to say is from the age of 14. I want to say this specifically because I know there's a lot of women that watch your podcast. I think a lot of women right now are having problems and questions about their role as a daughter in God's kingdom and in the church.

01:05:08 And I did wonder the same thing. I thought, how do I fit? It was through repeatedly attending the temple and doing initiatory sessions in the temple that I was able to grasp the power of the priesthood that I had access to, to bless my life, to bless those that come into my orbit, to bless my future posterity. And I could appreciate this divine identity I had as a daughter of God and a future queen with my heart linked to my Savior every time I renewed these covenants. And second, I think the more regularly I was in the house of the Lord, I could delight in hearing God's voice. As I mentioned, I most often worshiped in these initiatory ordinances. And I remember one of the most beautiful parts was where I felt cleansed ritually through the ceremony. There's a ceremony, kind of like you talk about in Exodus that we do in the temple.

01:05:55 I remember Satan though in my voice, in my head in those years, the first year I went, every time I went saying, who are you kidding? You don't deserve to be here. Satan would proceed to vividly play in a horrific video montage for maybe the first year or even more. Every time I showed up, all of the sins that I'd committed, that I had repented of, telling me, I'm not worthy, you're not going to be forgiven. I had gone through the processes, I didn't feel worthy. And I remember the Lord as I went through these ordinances over and over being washed and anointed over and over, finally having these sacred words of the Lord that are whispered to me during this ordinance. Finally taking over the voice of Satan. And I finally believed I could be made spotless through the atonement of Jesus Christ.

01:06:45 And in those early years when I didn't feel like I fit in the temple. I can't even tell you the number of people, workers at the Salt Lake City temple where I used to go, prompted to tell me, you are a beautiful daughter. They'd come out of nowhere. People I never knew saying I was loved, that God loved me, everything you could hear. And I honestly never heard those words ever since. Except that one year when Satan was working so hard to get me out of there, because all he wanted is to, for me not to go to the temple every week and feel like I wasn't worthy. That can happen to a lot of people, that we could feel this voice of Satan that could take over if we're not careful to go as often as we can to let the voice of the Lord take over. That's not the end of it. Because as we think about being strangers on the earth, after getting through my initial fear of all the sins I had had that I repented of, but Satan kept reminding me of, God started whispering to me in the temple that my favorite pet sins that I'd held onto for a long time had to go.

01:07:41 And I remember I loved poker. I loved playing poker with my dad and with friends and something I did growing up and that left and it was gone. And God whispered little things, dressing more modestly came next. I made some changes there. I had got messages to do more, to serve the poor or the sick or in prison. I rejected most of what was on tv, and on social media. And as I got to intensely studying the words of living prophets and scriptures when the temples were closed particularly, I could reduce the darkness I felt not having been in the temple in those times and remember thinking and feeling like this exact language that we have in this chapter that I felt like more of a stranger on the earth and a stranger to my former self. Spending more time in the house of the Lord helped me to understand that this is how we can seek to become strangers on the earth.

01:08:31

Because when we're trying to be, live a covenant with God and keep his commandments, we do have to reject what's around us. And in the dark, to walk with Christ. I think we need to do much more. Reject this commonplace immorality. When we're grateful for our covenants of chastity that bring us closer to our Lord and Savior, we reject the standards of the world, the philosophies of men that confuse and complicate the teachings of God. But we sometimes will miss the popular songs and shows and concerts and movies. We can't retain hatred for any of our brothers and sisters, even those we feel justified to hate. We can reject division and political discord and materialism, inequality, and anything that contradicts the laws of God no longer tempts us when we feel strangers on this earth. I think of the prophet where he says that any violence becomes difficult for him to watch. Even a sports game when there's contention, he turns it off. That's a good test of if we're a Zion society, am I liking things that are popular? Am I a stranger or a pilgrim on this earth? Or am I one and the same with the earth? Right? Am I fitting in? Am I popular? And I think that's a really good test for me of whether I'm strange enough because we need to be strange to be Zion.



- John Bytheway: 00:00:00 Continue listening for part two with Professor Shima Baughman Doctrine & Covenants Section 45.
- Prof. Shima Baughman: 00:00:07 Are we ready to talk about the signs of the Second Coming? I broke it down to three different categories. The first one I want to talk about is the physical suffering. So people broken by illness, a broken earth, the passages really highlight these plagues in the last days when the earth is filled with sin and rebellion. Describe this kind of global catastrophe that we're going to be witnessing. So we have a lot of verses on this all over the chapter. Wars and rumors of wars, desolation verse 33, overflowing scourge, which is flooding. In 31 earthquakes, 33, the earth trembles and the heavens shake. 48 sun, dark moon, blood. stars from the heaven fall. 42, blood, fire, vapors of smoke. 41 men kill one another, as we see in 33 earth in commotion, all of this suffering is happening and I wanted to point out a couple things because I think we see a lot of these signs and I remember in verse 31 talking about desolation or delineating sickness that covers the land.
- 00:01:03 I remember thinking during the time when we had Covid, I remember for me it drastically changed my life and I don't know what happened for you all, but in 2020 when Covid shut down the world and the prophet instructed us to prepare now for the Lord's coming, I started praying, you know, what can I do to consecrate my life more and build God's kingdom? That prayer dramatically changed my life. I was associate dean at the University of Utah at the time, never thought I'd ever move. I thought I'd see my retirement plaque up there and I completely changed my focus from research on bail and police and violent crime to how religion changes people. As I was became touched and then came to teach at BYU at the Wheatley Institute in 2022, I got on social media to talk about Jesus and I got on TikTok because a friend of mine worked for the church and she said, ah, I just wish that we could counter some of the darkness on TikTok and represent the church.

00:01:56 And in my mind then I had this prompting four or five times and I ignored it until the fifth or sixth time the Spirit told me, you should get on TikTok and start sharing about Jesus Christ. Honestly, I have to say this is the scariest thing I've ever done. For sure scarier than swimming with sharks. Much scarier than being separated from my mom when she went to prison, even surviving the war. When I first got on TikTok, ugh, it was so scary. I started sharing my testimony and I remember noticing a very critical member of my faculty at the University of Utah having watched the video because you know how you can see how people watch it And I got this pit in my stomach that my secret life as this TikTok evangelist was now out in the open and that I was for sure going to get in trouble as a state employee and a dean talking about Jesus online, I was so afraid. To appreciate how scary this is and crazy for me because growing up I mentioned that it was dangerous for us to change our faith from Islam to Christianity. For a time, I don't think I ever told you guys this, but I went to church under a fake name.

00:02:55 So I was not Shima Baradaran, I was Shauna Barad and my sister was Marissa Barad and my mom was Nancy. And we changed all of our names because we were so afraid that somebody would find out and the danger that would come to our family to show that we'd converted. I've always been private about my faith and an introvert and suddenly I'm making videos proclaiming my faith for all the world to hear. And it is a danger. I know that because this was a prompting I had in my heart and I followed it, that come what may, I will just pray that no harm comes upon me and my family. I know it was the right thing because I was prompted so many times to do so.

Hank Smith: 00:03:32 I remember when Covid hit and I thought this'll be a rough period of time. And then Covid actually took my brother in December of 2020 and it was a, oh wow. It was a real moment for my family and I, it was stunning to say the least. Verse 35, be not troubled. Be not troubled. You may know that the promises which have been made unto you shall be fulfilled. Verses like that, messages like that, help you carry on through the things you described there Shima. That's an overflowing scourge. A desolating sickness cover the land. Men harden their hearts, they take up the sword to kill one another. This is pretty graphic stuff, but the Lord says, be not troubled. The promises which I have made will be fulfilled.

John Bytheway: 00:04:27 I was reading in [Steve Harper's](#) book Making Sense of the Doctrine & Covenants and he said, Sister Patricia Holland told about her own fears during a fierce storm that raged through her neighborhood just as she was hearing news reports of semi-

trailer trucks, 20 of them being blown over on the roadside, through her window she saw two trees crash to the ground. Truly fearful, she thought of the recent genocide in Kosovo, a school massacre in Colorado, murders in the Family history library in Salt Lake City and the pending dawn of the year 2000. So this is a while back, she whispered to her apostle husband, do you think this is the end? Is it all over or about to be? He replied, no, but wouldn't it be wonderful if it were? So we know how to look at it. The Lord's being merciful in telling us what it's going to be like. We can know, yep, this is what they said would happen, but we also know what's coming. That's better.

Hank Smith: 00:05:30 That's verse 44. And then they shall look for me and behold I will come and they shall see me in the clouds of heaven clothed with power and great glory with all the holy angels. That's hopeful. That's exciting.

Prof. Shima Baughman: 00:05:44 The other physical sign I wanted to talk about is where it talks about fires. In January we had some pretty prominent fires in Los Angeles. I have two best friends there that live with this anxiety that they were going to lose their homes, wondering how they could deal with it. We can learn a lot from being so proximate to those fires as disaster and devastation as we know is coming in our future too. My best friend Heather had two siblings who lost their homes in those fires and she described how quickly the fires came and how the lives were destroyed instantaneously. And she said LA during this period was apocalyptic. The sky was dark, many were displaced, there was confusion. And she said that it was crazy because people didn't bring anything out of their homes in these regions when they were evacuated because they'd been evacuated so many times before only just to return home.

00:06:36 But this time it was different. You never know when the warning's real or when it's just practice. And that's why we never know when Jesus Christ is coming because we will see these devastations and not know. And I want to tell you a couple stories that were pretty incredible as she described. So her brother Jeff, he sent his wife and children to an evacuation zone and he spent several hours convincing his elderly neighbors to evacuate. So many didn't want to evacuate because the difficulty of moving, there's so many previous false alarms they didn't want to go but 150 out of the 200 homes in his community were burned. So I just think about the goodness and the light, the beauty out of the ashes of people that served each other. She also describes my friend Heather the Palisades and the Mira Vista Ward Bishops who the roads were closed off,

00:07:21 It was craziness, but they rode their bikes, the homes, they let her sister Adrienne who has a kid in college, she has not stepped foot inside of one of our chapels since she was a young woman. But the bishop's the first one who reaches out to let her know the condition of her home, which she was so grateful for. The bishop found her number through the church records and I think there's a lot of lessons here with this beauty of ashes. What's so beautiful too is the church building in the Palisades was preserved in this area when everything around it burned, including all the other five churches, which is a miracle. Once things stabilize, the people have a plan in this area that they're going to share our building with all the other congregations so that they can have a place to worship too. Such a miracle. The biggest lesson of this, for me, destruction comes as calamities come, when we know about you, we have a way to provide you relief and love and we're prepared.

Hank Smith: 00:08:14 That's fantastic. I love the ward family that the church provides. We talked about this earlier, John, with [Dr. Casey Griffiths](#). The benefits and the blessings of being in the church, that's got to be part of be not troubled.

John Bytheway: 00:08:30 Some of the most beautiful stories and people's character is really revealed in times like those fires. Heroes, they're not celebrities or athletes. The heroes are these regular folks.

Hank Smith: 00:08:46 They're just like us trying to help you.

Prof. Shima Baughman: 00:08:49 They're just like us. I love it.

Hank Smith: 00:08:52 There's this beautiful moment in verse five where the Lord says, an angel shall sound his trump and the saints that have slept shall come forth to meet me in the cloud. No wonder [Elder Holland](#) would say, wouldn't it be wonderful?

John Bytheway: 00:09:09 Yeah, if it were.

Hank Smith: 00:09:10 Wouldn't it be wonderful if it were to see all of those who have slept come forth? Just think of that amidst all this difficulty and scary language of the Second Coming, knowing that you're going to see your loved ones again, right then. People who have gone long before you. That's a beautiful idea.

John Bytheway: 00:09:36 It reminds us of the description of the great and terrible day. We're getting some really great things and some really terrible things, but some really great things too.

Hank Smith: 00:09:48 Even the Saints he's talking to in 1831, they have slept, they will come forth. Joseph and Emma, Brigham, Heber, Violet, Hyrum and Mary Fielding. How many people would you want talk to? Talk about celebrities.

Prof. Shima Baughman: 00:10:07 Right?

Hank Smith: 00:10:08 We would start to point out all of our church history celebrities. Edward Partridge, Lydia Partridge, I want to meet them.

John Bytheway: 00:10:15 Four of my kids don't know their grandparents, my parents at all. So this'll be a chance. See up in that cloud right there?

Hank Smith: 00:10:23 That's Grandpa.

John Bytheway: 00:10:24 Yeah, there he is.

Hank Smith: 00:10:27 Grandpa, come meet your grandchildren.

Prof. Shima Baughman: 00:10:30 We kind of alluded to this earlier. I think the second theme of this whole chapter is how do we respond with the Second Coming? Is it with anxiety? Are we troubled or mockery is another thing that's brought up that we don't often think about with the Second Coming. Also, it talks about love will wax cold in verse 26 and 27 that some people won't perceive light in 29. That they harden their hearts against me in 33, the wicked curse God and die 32. There's a lot of that. I want to really focus on verse 26, which we started earlier in talking about that men's hearts will fail. This also has mentioned I believe 21 in Moses eight. What does this mean when our hearts fail? If we have questions, can we still turn our hearts towards him? Often as I think about the heart, it's a symbol of our, the center of our desires, our loyalties.

00:11:24 It's a figurative symbol of our faith and our love of God. I believe when you think about our hearts beating a hundred times a minute every day, all day in perfect rhythm to our body's needs to keep us healthy and thriving, I think of it as symbolic of the love of our Savior. The love he has for each of us. And when I lose sight of Jesus' steady and never failing love for me that's symbolized by my heartbeat. I feel like my heart is failing me and I'm left with anxiety and worry rather than a steady, comforting beat for me. This worry is like a canary in the coal mine. I know that when I'm worried my heart is not steadily beating with Christ, he's not the center of my life. Forgetting that he's already won, the worry that I have demonstrates to me that I'm not trusting in him.

- 00:12:13 I'm allowing fear to enter in. We know that his plan covers all of us. That his love and atonement is the only way that we survive all these crazy mortal conditions. I remember this time this past year when something really difficult happened with one of my kids and I was very hurt and very worried and I made a plan to talk to him about it. And I remember even telling my husband exactly what I was going to say, bullet point list. This is what was going to happen. It so happened that week going to the temple as often as possible. It just happened that I could go more than usual and I prayed about this problem and as I prayed about this problem, the Lord distinctly told me, you're not going to say a word about this and you're just going to continue to love. That was this jarring thing. But it's like, can I let my heart be turned over to his and have his steady beat comfort me rather than letting worry and fear take over.
- Hank Smith: 00:13:03 Man, I wish that Spirit would say that to me more often don't talk, don't talk anymore.
- John Bytheway: 00:13:11 I had a similar experience. Something happened that was not right, was not just, was not good. The more I pondered it, the more it was there is no good that will come out of confronting this. The best good is to let it go. That was interesting. I love your perspective. Their hearts will fail them. I knew it wasn't physical hearts and I felt like you know, it's maybe people's conscience will fail. People's goodness and mercy and empathy will fail. And maybe all of those things are also part of it.
- Hank Smith: 00:13:50 You can see the word heart come up again. Verse 29. They turn their hearts from me. Verse 33, men will harden their hearts against me. If you take those three phrases, your heart fails you, you turn your heart from the Lord and you harden your heart against him, you're in a pretty bad place. I like Shima what you said. Watch for those canaries, these signs that this is happening. Turn it around.
- Prof. Shima Baughman: 00:14:19 D&C verse 49. This was an interesting one because as we think about making fun of others, mocking God or sacred things, it says in verse 49, and calamity shall cover the mocker and the scorner shall be consumed. They have watched for iniquity shall be honed down in verse 49. The Lord shall utter his voice and they that have laughed shall see their folly. I think this is very interesting because if we can really connect mockery and scorn to Satan, it tells us in Moses 7:26 and he beheld Satan and he had a great chain in his hand and veiled the whole face of the earth with darkness. And he looked up and laughed and his angels rejoiced. As I'm thinking about mocking, I think these are especially damaging sins. Maybe we don't connect ourselves

with mocking, but I think we do it and it's you know, rolling your eyes at someone, laughing at someone.

00:15:10 Mocking any righteous act or kind act making fun of at someone else's expense when they're not part of the fun. I think what you do early in the show every episode Hank, is you get John's permission to make a little joke about it. But that's different. But when you're doing it behind someone's back and about them when they're not part of the joke, it's particularly invidious. I think it's an offense to God because I think about how we are targeting his most precious creations, his children and we're adapting a favorite ploy of Satan. When we mock others and dishonor God's image in them, I think that they strip dignity from the victim and corrupt the heart of the offender, making it harder for them to repent and change. This is a sin of the heart. It sows discord, it harms others. It reflects this deep failure of love and humility.

00:15:59 I remember when I was a child, I was particularly mocked because as I mentioned, you know, I came in second grade not speaking any English with my parents who'd left everything. We had little money. So I went to school probably smelling like Persian food, which wasn't normal. I wore homemade clothes that weren't cool. I remember people used to mock me from being from the Middle East. I was called a terrorist. Somebody called me Saddam Hussein's daughter when it was during the Iraq war. And I remember telling my parents who clearly didn't understand right, the culture that how I was made fun of and they were just like, well tell them that Persians have this 3000 year old culture and that we invented algebra and you know.

Hank Smith: 00:16:34 Go ahead and tell them that.

Prof. Shima Baughman: 00:16:36 I was like, no, you don't understand elementary and middle school culture. And this is a sample of what my son's call my depressing immigrant stories that I tell them, but I repeat them to them often. And I'm starting to tell my younger kids now my 8-year-old, because I want them to see their mom and the kids at school that look different and act different and they don't have anyone to sit with and that they might mock because they're different. Because I think mocking is a temptation for all of us. I love my father-in-law, Gary, told my husband when he was a teenager or something that stuck with him his whole life. And there's not a lot of unflattering stories about my husband because he is very humble as a teen. He was trying to figure things out and there was this time where he had laughed at other people's expense and his dad had saw it and he said,

Ryan, why do you think your friend Blair was voted homecoming king?

00:17:24 Have you ever noticed that? He never makes fun of anyone. People love him because he is always kind. And I have to say I've never seen my husband make fun of anyone in a cruel way. And I love this lesson because I think the studies show that people that are popular are just nicer to other people. They're not funnier, they're not smarter, they're not richer, they're not better looking, they're not better athletes. Not only will not mocking people help us stay closer to the Savior and root out Satan out of our hearts, but it also helps us win more friends in life. The irony of the story is my father-in-law, his claim to fame is that he's, you guys remember the tickle me Elmo doll? Do you remember that old doll, the tickle me Elmo? So he was CEO of Fisher-Price when they came up with that and it was a very popular toy, but it laughed when you tickle it.

00:18:08 Hopefully this will help us remember this story because when you laugh to be tickled it's fine. But if you're laughing at other people's expense, that's a no-no. I do think as an adult we get more slick in our mocking and I'm guilty of this. I share mocking articles or political or celebrity memes thinking it's okay because it's not someone I know. I didn't say it myself, I'm just passing it along, right? Or giggling at comments that are very mocking. I just think sometimes I need to be careful that I am always hurting someone when I'm mocking and it's a tool of the devil and I don't want to be using any of his tools because Christ wouldn't mock. We know that.

Hank Smith: 00:18:45 Wow, what a great lesson. I remember you telling us last year that Ryan is not a gossiper. He even says Shima, I, you know you want to vent. Let me tell you about this. And he said, well I just don't like gossip.

Prof. Shima Baughman: 00:18:59 I think it runs in the family because I've talked to my sister-in-law and she's said her husband's the same. I think they either were taught or genetic, whatever it is, they don't gossip. They don't feel comfortable saying an unkind word about anyone, in any context, which is remarkable.

Hank Smith: 00:19:13 I see that in John too. I've spent years,

Prof. Shima Baughman: 00:19:15 Yeah

Hank Smith: 00:19:15 with John. I think I have more pictures with John than I do with any of my children. John just doesn't do it. He just will not mock

other people and he refuses to gossip. Even when I try to mock and gossip about everyone, he just refuses to take part.

- John Bytheway: 00:19:33 No, I'm not as good as you think I am. I can't live up to your adjectives. But I do remember that talk that Elder Cree-L Koford, remember where he said your name is safe in our home. Do you remember that?
- Hank Smith: 00:19:46 I do remember that.
- John Bytheway: 00:19:48 That idea of I need to live up to that better. But boy that verse 50 is something. Calamity shall cover the mocker, the scorner shall be consumed. They that have watched for iniquity. It sounds like I'm just waiting for you to make a mistake. I'm looking at you real close. Shall be hewn down and cast into the fire. Wow. What a verse.
- Hank Smith: 00:20:09 Yeah. And look at those three descriptors, those who mock, scorn and watch for iniquity. If you're living that way, you spend a lot of time mocking, scorning and watching for people to sin according to verse 50, that's a, it's a pretty terrible place to be. You need to get out of there. Shima, you teach at BYU as well. I'm impressed for the most part. The vast majority will occasionally have a student in class who will say something odd, say something off. And it's very rare for students to laugh or mock. And I have a view of all 200 of them.
- Prof. Shima Baughman: 00:20:46 Yeah,
- Hank Smith: 00:20:46 Right in front of me. And they'll smile. You know they'll smile but they they'll give you a knowing look but they will not mock.
- Prof. Shima Baughman: 00:20:54 Yeah. I actually think it's maybe harder for our generation because I do think one of the beautiful things about Gen Z is that they have more empathy than we did. I think we got used to, we thought it was okay to make fun of people. I mean think of the terms we used to use that are no longer appropriate to even say anymore that we regularly use. But they've just grown up in a more empathetic times. I think they're better at that. Maybe the 40 and up year olds need to think about this and the younger people are like, of course I would never mock.
- Hank Smith: 00:21:21 Right. Yeah it is, because you feel like maybe I'm getting back at someone I don't like. I really am impressed with what you said. That's a tool of the adversary. There are different ways to approach that and though it might feel good, it's going to have a

bad aftertaste. The Lord's not going to do that. I really like that Shima.

Prof. Shima Baughman: 00:21:43

The third big theme I see with the signs of the coming is what I would call covenantal light. And this comes out in a few verses, but he says in verse nine and 10, I have sent my everlasting covenant into the world to be a light unto the world and to be a standard for my people and for the Gentiles to seek unto it and to be a messenger before my face to prepare the way before me. And in verse 28, a light shall break forth among them that sit in darkness and shall be a fullness of the gospel. And we know that part of this light is God and Jesus Christ appearing to the boy Joseph Smith. But I think there's also this accountability that comes with our covenant. This covenant light requires us to do a little bit more. And as we talked about Matthew 24, what is our role?

00:22:24

Well we also need to help the hungry and those that are in prison and those that are sick, we can't just hide away as recluses until the Savior comes, which is sometimes what we want to do, right? With the Second Coming it's like let's ignore all the sin but we can't ignore the suffering and say, well people brought themselves, you know, brought this upon themselves because the Savior makes it very clear we're supposed to be in our communities and serving. I consider my work with incarcerated as serving the Lord. And I had the opportunity like you John, little while ago to visit the Bear Creek branch of the church in West Salt Lake City. And I remember meeting with some incredible saints there who volunteer and spend every day in the prison when they don't have to. They're volunteering there with people who are charged with murder and rape and a lot of them serving life sentences.

00:23:11

Even though you see the suffering there, the 50 men I spoke to had hope in their Savior. I remember asking them, how many of you felt God's voice just get louder since you were incarcerated? And almost every hand went up because I believe that the Savior's gathering his people as [Elder Don Clarke](#), I don't know if you know him, he's presides over all the prison branches in Utah. He said, Jesus Christ is walking the halls of these prisons among those who have sinned in abhorrent ways. If we can share his light even with those in prison like he's doing, we can shine covenantal light and be its messengers as it says in verse nine. And before his face and prepare the way for him. There's a few things I wanted to talk about to maintain this light, this everlasting covenant light that we have in the gathering.

00:24:00 One is to try to hear his voice today. This is talked about throughout, but in verse six it says, hearken oh ye people of the church and hear my voice while it is called today and harden not your hearts. Much of this chapter is it's an admonition to perk up our ears, start seeing Him everywhere with urgency and focus on turning others to Him. My son's best friend, Elder Scout Humphrey is serving a Spanish speaking mission in Orlando. And he described recently that he and his companion were praying harder and more fervently than ever before. And they prayed specifically to find a father that they could reach out to on social media who had a family and is prepared to receive the gospel. He describes, not 10 minutes later a man named John sends a message and they immediately call and he says, is this Jesus?

00:24:48 They replied, kind of we're a friend of his, because it was so quick after he wrote and they both laughed and they set up a time to meet at the church building. 40 minutes later, Elder Humphrey and his companion are riding their bikes as fast as they ever have. They arrive at the chapel. John steps out of his truck with this bomber jacket. He's got this little ratty dog he describes, named Nino. He's from Columbia. He's a father with a family and he's ready to receive the gospel. They show him around the church and he stops at the baptismal font and they explain how Jesus Christ command us all to be baptized and it has to be done under the authority of God. And he takes a look around. He ties up Nino to the piano and he sits down and he says, well how long is this font going to take to fill?

00:25:29 And they say, well about two or three hours. Then he says, I can wait. The missionaries are like, well you can't get baptized today, but could we do it next Sunday? And he says, okay I guess I could wait nine days. But this is the urgency with which John wanted to be baptized and the urgency with which the missionaries were acting. It's such a beautiful thing. This whole chapter is admonishing us today to do this today. And I think, do I often act like that? I don't think I often do. And I think that was such a beautiful example to me.

John Bytheway:

00:26:01 Scripturally it's often called today. So it's like you've got only today to prepare. But don't you think that's the phrase Hank is we even have the hymn, today while the sun shines, work with a will, today, today, work while you may. It's this day of probation that since the fall, okay I've, I'm giving you a probationary state to prepare because God is coming again. When I see today I think yeah, but the day's going to end and that's what we saw earlier. The harvest is ended and your soul is

not saved. So I like the urgency. What a great story. Thanks Shima.

Prof. Shima Baughman: 00:26:34

Oh thanks. Another thing that I think you know as far as maintaining his covenantal light is looking for him constantly. We talked a little bit earlier about verse 44, they shall look for me, I think part of our job in watching for Jesus is to turn to him daily, pray about how we can help usher in this. I think we should be doing it like as a little child. That's how I think about it. And when I think about as a mom driving home from BYU and walking in the door and I have all my kids around, right? My 17-year-old doesn't look up my 8-year-old like might come in in a few minutes and ask me if he can eat some ramen. My 6-year-old comes within a first few minutes to give me a hug. But my 20 month old, she's standing at the back door from the time she hears the car driving down the driveway, giggling with excitement, needing to be in my arms like the minute I walk in and it makes me think how am I waiting for the Savior?

00:27:27

Am I waiting for him like a little child does with that excitement and recognition and the desire to look on his face and embrace him again? That's the kind of excitement we have when Christ tells us to be like a little child. That's the kind of thing I want to think about when I want to be waiting for him to come. Am I that excited? Am I waiting to hold his face and embrace him as my little toddler is? She can't let go of me for the first five minutes I enter the house. She just wants to hold me. Am I doing that? I think it's such a good reminder.

Hank Smith:

00:27:55

The Lord brings up, and maybe you're going to do this later, Shima, but he brings up verse 56, the parable of the 10 virgins. And it seems that these are those who are watching like your 20 month old, for they that are wise and have received the truth, have taken the Holy Spirit as their guide. They have not been deceived. That's beautiful. That might be the recipe for becoming this, I'm ready. I'm ready and excited. I'm watching.

John Bytheway:

00:28:26

Hank, I've got in my margin, the opposites because I love to do that with scriptures, right? Those that are not wise, have not received, and received to me means accepted in the scriptures. That are not wise, have not received the truth and they have not taken the Holy Ghost or the Holy Spirit as their guide. And there are so many other guides out there willing to try to guide you that are not the Holy Ghost. And that's a kind of a sobering thought, isn't it? Well I'm guided by social trends. There's so many false guides out there and then of course they'd be deceived. And what better guide could there be than the Holy Ghost.

Hank Smith: 00:29:07 Shima I think you'd agree it's about fidelity to Christ. In fact, there is this [BYU devotional](#), I don't know if you've heard it, John. It's called Giving All Our Heart to Christ. It was just this last year, pretty incredible devotional. I can't remember her name, but she was, she was spectacular and she actually brought up the parable of the 10 virgins. So here it is in section 45 and wonderfully, another coincidence, she spoke about it here. Let me tell you what she says. Shima, you might really enjoy this speaker. She said, in the parable of the 10 virgins, Christ is the bridegroom and half of the virgins are not prepared and can't meet him. We are all invited to see ourselves as these women. That's verse 57 tying back to Matthew 25, those of us who aren't committed and don't fill our lamps with oil can't join him for the marriage feast.

00:30:05 I don't imagine it's because Jesus forbids us to join him. But just like in a marriage, when we lack fidelity to our spouse and put others first, we lack the intimacy to thrive in marriage and to be united. Similarly in our relationship with Christ, there's nothing to hide. He knows our hearts, our secrets and our preferred sins, and He still loves us. He loves us so much that he beckons us to come and be cleansed of our sins so that we can feel his love without reservation. That's a great commentary on verses 56 and 57. So we'll link this devotional on our show notes. It's called, let me look who gave it, Giving All Our Heart to Christ. Oh wow. Uh, by Shima Baughman. So we hope everyone will go and listen to that this week. Is that scary Shima giving a BYU devotional? What's that like?

Prof. Shima Baughman: 00:31:02 Oh man, I was shaking. My arms were physically like this, like that. It was the most scary thing I've done besides getting on TikTok. I actually think that was scarier still.

Hank Smith: 00:31:10 Yeah, it was scarier still. BYU devotional. You're surrounded by friends usually.

Prof. Shima Baughman: 00:31:16 Yes, that's true. That's right.

Hank Smith: 00:31:17 Maybe not on TikTok. Yeah.

Prof. Shima Baughman: 00:31:20 That's exactly right. The next theme I wanted to talk about and it's beautiful verses where it talks about standing in holy places. The Lord promises that if his disciples stand in holy places and shall not be moved, that Zion will be established as this place of safety in verse 66 and 67. But how do we do that? Well I think it's the opposite of actually when you go back to verse 29, it's the opposite of turning our hearts from him because of the precepts of men. I think the more time that we spend in holy

places, the more holiness that we seek and [Ezra Taft Benson](#) said, holy men and women stand in holy places. And these holy places consist of our temples, chapels, homes and stakes of Zion. I remember during Covid how holy my home felt when my sons and my husband were blessing and passing the sacrament.

00:32:12 There was only enough for every person in our family to take and how personal that felt. And I also had the opportunity this last week to go to the transition branch of our church. It's basically a branch where people who can't attend anywhere else can go due to the type of sentence that they have. There's restrictions on the crime they committed. They can only go to this branch, they can't go to a home ward where there's children. And most of the people in this Henderson, this branch, are working to get their church membership back. As I remember going to the sacrament meeting, it's a worship service. What happens is they have someone come up and give a sacrament prayer and they read it. It's like a dry sacrament. There's no actual bread passed and no water passed because most of the people can't take the sacrament yet.

00:32:55 They haven't been rebaptized. I remember feeling it was the most holy time I've ever felt this sitting in complete silence. Everyone's heads are bowed, tears are shed. The power of the Spirit was stronger than anywhere I've ever felt in a sacrament meeting. And I never craved the bread and water more in my life. I have this opportunity to take this emblem of my Savior's body and his blood. They can't take it yet and so are they yearning for that in tears because they can't take this symbol, this covenant anymore. I just felt so strongly that this is a place where God is dwelling here and God is helping them trying to get to this place where they can come back.

Hank Smith: 00:33:36 Wow. If you guys both don't mind, let's talk about coming to Zion. What do you both think of when you think of this here? Here it is, 1831. Zion is on the Lord's mind. He keeps mentioning it. Eventually Joseph knows what we need to do that we are going to build Zion. John, what comes to mind when you think of that word, Zion?

John Bytheway: 00:34:03 I have tried to ponder a place where everybody loves God and loves their neighbor. Yeah, the more I think about it, the more I think would there even be a police department? Would there be fraud? Would there be stealing?

Prof. Shima Baughman: 00:34:21 I would be out of a job. I can see that.

- John Bytheway: 00:34:24 And wouldn't it be nice to be out of that job? I mean, imagine a place where everyone loves God and loves their neighbor and you drop your wallet somewhere, you know it's going to be found. The Doctrine & Covenants, speaks of the cause of Zion. This is what we're working for and I don't know if we'll ever get there. Isn't it wonderful to imagine that kind of a Zion? I think that's what was on the mind of the saints was this place where there would be such peace. And I know we'll have it after this life.
- Prof. Shima Baughman: 00:34:57 Well I think of Moses first being given this higher law. The Israelites aren't prepared. He goes back and gets the 10 Commandments. You think of Joseph Smith revealing this united order of a Zion society and we're not ready for that yet. We know what this entails. It's loving everyone. It's being all things equal that our lives are dedicated completely to Christ. I think it's a really good goal because I know I'm not there in my heart or in my life in the way I treat people. And we know throughout the history of the world that God has tried to get us up there. He wants us to be in Zion. We know the day will come when Christ will come and we will be there. Can we just get closer? Is there a way to get even closer than we've ever gotten before? I hope so.
- Hank Smith: 00:35:43 There's a wonderful talk that I think of often from [Elder Christofferson](#). Three simple words, come to Zion, that's in verse 71. Come to Zion and he lays out in this talk, how do we become Zion? And he talks about so much. One of the things he talks about is the Savior was critical of some of the early saints for their lustful desires. These were people who lived in a non television, non film, non-internet world in a world now awash in sexualized images and music. Are we free from lustful desires and their evils. Far from pushing the limits of modest dress or indulging in the vicarious immorality of pornography, we are to hunger and thirst after righteousness. To come to Zion, it is not enough for you or me to be somewhat less wicked than others. We are to become not only good but holy men and women. Recalling Elder Neal A. Maxwell's phrase, let us once and for all, establish our residence in Zion and give up the summer cottage in Babylon. And the rest of the talk is just as good of how do we become Zion. And he says one of the things that you said earlier, Shima, in the way we interact with each other. He says, Zion is Zion because of the character attributes and faithfulness of her citizens. If we would establish Zion in our homes, branches, wards and stakes, we must rise to this standard. We become unified in one heart and one mind. We become individually and collectively a holy people. We care for the poor and needy with such effectiveness that we eliminate poverty

among us. We cannot wait until Zion comes for these things to happen. Zion will only come as they happen.

00:37:39

I have a pet theory that's just Hank chapter one verse one. No one should ever teach this. But I just wonder if we say, Lord, when are you going to come again? And he said, I'm waiting on you. The king can't come unless there's a kingdom to come to. So here we are both waiting on each other. Well as soon as he comes, we'll build Zion and he's saying, I'm not coming until you build Zion. Maybe that's why he says no one knows the hour of my coming because you are guys are taking so long. No one knows when you're going to have Zion built. I love this idea that we're going to build a place like you said John, where it's just wonderful. We can do that. We can start in our homes. I remember our friend Alex Baugh saying that their little cul-de-sac that he lives in, there's Zion there the way they interact with each other and hopefully that spreads out.

00:38:35

This is back to Elder Christofferson. Come to Zion. He said, I remember the story of a Vietnamese family that fled Saigon in 1975 and ended up living in a small mobile home in Provo, Utah. Kinda like Shima. How did a girl from Iran end up living in Provo? and here's this Vietnamese family. How are we in Provo, Utah? A young man in the refugee family became the home teaching companion to a Brother Johnson who lived nearby with his large family and the boy related the following story. One day Brother Johnson noticed that our family had no kitchen table. He appeared the next day with an odd looking but very functional table that fit nicely against the trailer wall across from the kitchen sink and counters. I say odd looking because two of the table's legs matched the tabletop and two did not. Also several wooden pegs stuck out along one edge of the worn surface.

00:39:31

Soon we used this unique table daily for food preparation and for eating some quick meals. We still ate our family meals while we sat on the floor in true Vietnamese fashion. One evening I stood inside Brother Johnson's front door as I waited for him before a home teaching appointment. There in the nearby kitchen, I was surprised to see it, was a table, practically identical to the one they had given to my family. The only difference was where our table had pegs, the Johnson's table had holes. I then realized that seeing our need, this charitable man had cut his kitchen table in half and had built two new legs for each half. It was obvious that the Johnson family could not fit around this small piece of furniture. They probably didn't fit comfortably around it when it was whole. Throughout my life, the young man says, this kind act has been a powerful reminder

of true giving. The prophet Joseph Smith said, we ought to have the building up of Zion as our greatest object.

Prof. Shima Baughman: 00:40:36

So beautiful. I think it's so beautiful because he's giving of himself. I think that's what Zion is. Giving when it's hard. Not giving your extra change in your pocket but it's giving up of your own table for someone else to have one. Wow, that's beautiful. One thing I wanted to point out because it's just so heartbreaking, is in verse 51 to 53 where it talks about those who didn't recognize Jesus Christ as the son of God. And then shall the Jews look upon me and say, what are these wounds in my hands and my feet? I think about the Jewish people coming to Christ and recognizing him for who he is, the son of God. And then weeping and lamenting because they persecuted their king. There's a beautiful book called *The Case for Christ* by [Leo Strobel](#). Have you guys read that book where he describes a man named Lapidus who grew up Jewish, his parents divorce, he has this kind of spiritual quest that involves drugs and music and Buddhism.

00:41:32

He said that he accepted Satan before he accepted God. Then he has this amazing experience where he's shown this Old Testament by a Christian friend and he says, look, Jesus prophesied to the Jews. And then Lapidus reads Isaiah 53, couple verses he might've read. He was despised and rejected by mankind, a man of suffering, familiar with pain. He was taken from prison from judgment. He was crushed for our iniquities. That punishment that brought us peace was on him. By his wounds we are healed. He was led by a lamb to the slaughter and as a sheep before the shears is silent. So he did not open his mouth. And then Lapidus doesn't trust this Old Testament his friend gives him. So he asked his grandma, he says, grandma send me a Jewish Bible because I don't believe what they're telling me. And he reads it and he's like, this is the same.

00:42:18

There's four dozen predictions in all right, from Micah saying he's from Bethlehem and Genesis and Jeremiah who's betrayed for silver and Psalms. And we read in Matthew that's a gospel intended for the Jews. He reads, son of Abraham, son of David. He didn't even have the Book of Mormon, which there's so much more there too Lapidus. He says he had to clean up his life because God spoke to his heart and he ends up converting to Christianity. And he says he's also converted in his mind because he reasons. Well Jesus could have followed the prophecy that he marched into Jerusalem on the back of a donkey because he knew that was foretold. But he didn't have control over the fact that the Sanhedrin offered Judas 30 pieces of silver to betray him. Or how did he arrange his ancestry or his

method of execution or that the soldiers gambled for his clothing or that his legs were unbroken on the cross. He couldn't have arranged for all of these things. So I just love this realization. Can we come to the fact that Jesus is the Christ sooner? And it's heartbreaking when those do not realize who he is and who he was.

Hank Smith: 00:43:21 Yeah, that is absolutely part of this section. Sin can destroy and can make you blind to something that's right in front of you. Oh, that is hard.

John Bytheway: 00:43:33 Abinadi, had his own case for Christ moment when he said, what are you teaching this people? And the wicked priest said law of Moses. And he said, why don't you keep it? Then he quoted Isaiah 53, what you just quoted, that's Mosiah 14 in our Book of Mormon. How could you have missed this? Verse 51, Hank this verse you showed us, what are these wounds in thine hands and in thy feet? Because we're hearing Zechariah 13:6 section 45 adds and in thy feet then he will say, those with which I was wounded in the house of my friends and then section 45 adds more than Zechariah 13. I am he who was lifted up. I am Jesus that was crucified. I am the son of God. And that's not in Zechariah, but is wow right there in Section 45.

Prof. Shima Baughman: 00:44:25 Such a powerful witness.

Hank Smith: 00:44:27 Yeah. John, I love that. I am, I am, I am. Verse 52, Shima. We're coming to the end here. What do you want to look at?

Prof. Shima Baughman: 00:44:38 Let's talk about Satan and his influence in our hearts and minds.

Hank Smith: 00:44:44 That's just not something we say often on followHIM. Let's talk about Satan.

Prof. Shima Baughman: 00:44:48 Verse 55. It reads, Satan was bound, had no place in the hearts of the children of men. And I want to think about what is Satan's place in my heart in these days? How do I feel most of the time? Is it full of the love of God or is Satan influencing my mind and heart? And I want to think about these two questions in order. So first is, have we left any real estate in our heart for Satan? Because if we have hate at all, then we're allowing Satan to enter. And I often try to think and ask my students, do we have any carve outs for people that you permit yourself to hate? Even if it's people that have wronged us or quote unquote bad people. When we have any hatred for any person at all, then we're allowing Satan into our heart because God can't abide when we harbor resentment and hatred.

00:45:33 We can't love Jesus with all our heart and leave room for hate. Jesus loves all of us. He wants us to love him not with 85% of our heart, but with all our heart, which means Satan is ejected. It's hard for someone like me who teaches criminal law because I'm regularly confronted with people who have harmed others in horrible ways and made them suffer. Until I really try to grapple with these issues and think about Christ's commandments at the same time, to love those who spitefully use and persecute us. I realize you know, a Zion society has no room for Satan's influence. Loving all doesn't mean that there should be no accountability for people who commit crimes, but I don't think we have the choice to not forgive even those who have deeply harmed us. When we covenant to forgive all men, this is this radical, irrational love that Jesus Christ invites us to have.

00:46:22 It's the higher law, it's the Zion as you were talking about, Hank the impossibly hard thing that we can do. I think it's impossible to do it without the hourly help of Jesus Christ and his atonement because my students are always asking me, how does your mom forgive the person who turned her in? Right? How do you forgive people that have harmed you? And I say it's impossible but for Jesus Christ and the power of his atonement, and I think it's humanly impossible to forgive without him, as we think about him being the living water, if we drink of it, we are told we're never to be thirsty again. How we do that is because we have to keep going back. Just like with drinking, we're never meant to drink once and never need water. We need constant water. But how beautiful that when we could go back to him with this well of his atonement to allow us to forgive and be free of hate. That's the way we forgive. It's through Jesus Christ. And it's not one time. I think it's accomplished through returning to the source of love and living water over and over as necessary.

Hank Smith: 00:47:19 I'm glad you brought up the idea of Satan being bound and he has no more place in our hearts because it gives me another opportunity to bring up this awesome BYU devotional called [Giving All our Heart to Christ](#). You have this wonderful section on the heart and you say the heart as an organ cleanses our blood, symbolizes how the Savior is our ultimate source of purification. And you talk about allowing the Lord into your heart. You talk about this refugee woman who you helped mentor even in the middle of a difficult pregnancy. And then I was really touched by this story Shima you said, I spoke to a woman recently about her son who had been engaged in serious criminal activity, bringing her great sorrow. She

described praying that God would help her son. The very next day he was arrested and put on trial.

00:48:15 The woman and I spoke before her son's sentencing and I was initially shocked when she asked me to not pray that the judge would give him the lightest sentence possible, but rather that she would give him the sentence that would most help him to change. The mother described the way being arrested had opened her son's heart to repentance. He had described the jail where he was first taken as hallowed ground because of the transformation he experienced there. And then you bring it around to talk about each of us. Are we open to leave our plans and our favorite sins and give him our whole heart? Sometimes Shima, maybe not having any place for Satan in our hearts can involve some difficult moments like being arrested was for this young man. Maybe it's not that easy.

Prof. Shima Baughman: 00:49:11 I think changing for a lot of people ends up some sort of accountability and punishment. I think for the inmates I've talked to and prisoners even released, they often say they have this come to Jesus moment when they're in this cold jail cell because that helps them to reconcile what's happened in their life and change.

John Bytheway: 00:49:29 I've heard someone say that some children are compliant, some are from all appearances compliant, some are rebellious, some are oppositionally defiant. I've heard it called the Lord's Law of Learning. I don't know who said that. I want to find out. Some will only learn by the things which they suffer. Or like Adam and Eve, they will learn by their own experience what you just said, Shima, they're in prison, and having that come to Jesus moment, some people will hear the gospel and accept it. Some have to learn the hard way. But isn't it wonderful that they learn and that God is in [relentless pursuit](#) of everybody. Even they can come to him in a prison, like you said.

Hank Smith: 00:50:12 Seems like a beautiful moment. Shima, where Satan is controlling a heart basically, has stole a heart, he is pushed out. He has no more place in my heart.

John Bytheway: 00:50:22 Hank, I love how you in a youth talk, talk about distinguishing your enemies from your friends. And this is a similar thing. Where did that thought come from? Is that an enemy or a friend that would say that sort of a thing?

Hank Smith: 00:50:36 Yeah, that's a scary thing to watch a teenager or even an adult get your friends and your enemies mixed up. How long are you going to last in the battle? If you think your parents are your

enemies and that celebrity is your friend or that influencer is your friend, John, how long would you last in a war if you thought your enemies were your friends and your friends were your enemies?

- John Bytheway: 00:50:57 Well, this is why I love, as you know, Hank, that Amalickiah Lehonti story because he doesn't come at him with a javelin or a sword or a spear. He comes at him with a refreshing beverage.
- Hank Smith: 00:51:09 Yeah.
- John Bytheway: 00:51:10 And he poisons him by degrees. It may be a beverage because he confuses an enemy with a friend.
- Hank Smith: 00:51:16 Yeah. Man.
- Prof. Shima Baughman: 00:51:18 Verse 58. Speaking of Satan, I think there's something that we sometimes forget that's still a commandment on this earth today. It says the earth shall be given unto him for an inheritance and they shall multiply and wax strong and their children shall grow up without sin unto salvation. The part about multiplying and waxing strong reminds me of the initial commandment to Adam and Eve to multiply and replenish the earth and continue to bring souls to have this mortal experience. I think about how what we're dealing with in our society today, marriage rates are declining. A recent study that showed that 57% of single adults are no longer looking to date. There's a lot of confusion about women wanting to be alone and not wanting to date. There's a lot of people that are rejecting marriage and children, and I do think that's a ploy of Satan.
- 00:52:05 It's prosperity during all of human history, and of course during Jesus' time was people getting married and having prosperity. Think about all of the parables about the bridegroom and the hen with the chicken. There was just so much beauty in having these key Abrahamic blessings be fulfilled, having posterity, having fruitfulness and seed. Today, even the science of happiness shows that it's still having posterity eternally revolves around our posterity. And whether we have them in this life or the next, if we don't have an opportunity in this life, that must be our focus. Because when we multiply, we wax stronger unto God that sometimes forgotten these days. This important commandment to multiply and replenish the earth.
- Hank Smith: 00:52:47 I've heard somewhere that you can have joy and rejoicing in your posterity.

John Bytheway: 00:52:52 There's a proverb that says children are like arrows. Happy is the man who hath his quiver full of them or something. That's a proverb or a psalm or something .

Hank Smith: 00:53:03 That does need to be our goal. In a world that's increasingly saying, no, no children, you don't want that. You're not going to be happy. Don't get married, have children. Be free.

Prof. Shima Baughman: 00:53:15 And also it's Satan's ploy. He wants us to be lonely and not be able to have a body and have kids like he can't. He can't have kids. He wants us to be miserable and not be able to have these blessings of our posterity that Abraham, Isaac, and Jacob, they crave for these things. They begged God for these blessings of posterity, seed without end. And for us to reject those without even giving it a chance, I think it's heartbreaking.

Hank Smith: 00:53:39 Shima, before we let you go, I have a question. In the last year as I've worked with you, you have something I think a lot of us want, which is you're genuinely happy for other people. Sometimes we want to be happy for other people, right John? We, oh, I'm so glad you got that blessing. Uh, I didn't want that myself. You have this genuine joy when other people succeed, and that's hard to get. And then hearing you talk about these inmates that you see with such compassion, John, have you noticed it's just so common for her. Oh, I just see these people and the suffering they're going through. So how does one become like that Shima? How have you become someone who is genuinely happy when other people succeed? Because look at the parables. When people get blessed, how many people in the parables say, well, how come they got that blessing?

John Bytheway: 00:54:33 Laborers in the vineyard, yeah. The Book of Mormon gives us that Shima verse. I do not joy in my success alone, but look at the success of these my brethren, I pass out. I'm so excited for them.

Hank Smith: 00:54:47 Alma 29.

John Bytheway: 00:54:48 Yeah.

Hank Smith: 00:54:49 Shima. For a lot of us, we want to be that way, and we have to fake it till we make it. You are genuinely this way. How did that happen?

Prof. Shima Baughman: 00:54:58 I don't know. I definitely am not perfect at any of the things you talked about. I try to be, you know, when Satan does put those envious thoughts that we all initially have, I recognize that as

him and I try to remove it and try to have love for people, particularly when it comes to the incarcerated. I actually don't see myself as too different than them. I think it's a lot easier for me to feel that kinship with people that are incarcerated. My mom was incarcerated. I remember when I went to the prison recently, I said, I've dedicated my career, I said, to the inmates inside prison to ending mass incarceration. And I've never gotten a room full of complete and total applause as that. And I was like, we're one. We're the same. Because I do see myself as a sinner. I do see myself as someone who sins all the time continuously. And that needs the atonement of my Savior, Jesus Christ. And I think when I focus on that and don't let the prideful thoughts that Satan might put that make me think I'm better somehow because I'm not in prison, because I didn't commit a crime. If I can focus on him, that's where I can love these people. Genuinely as my brothers and sisters, I truly feel that way about them. I do. And it's because of Jesus Christ. And only through him.

Hank Smith: 00:56:08 I thought of you. They've received the truth and have taken the Holy Spirit for their guide. Shima, how do you want to wrap this up? What message do you have for those listening?

Prof. Shima Baughman: 00:56:18 Some people say that Joseph Smith was either a charlatan or a prophet, but I don't think it's that simple. I believe that Joseph Smith was a mouthpiece for the Lord, that he's a chosen prophet who did almost more than any other human, to bring people closer to Christ. I believe he's a prophet of God for the latter days, a Revelator who brought important progress for the continuing restoration of the gospel, including the most sacred covenants and priesthood power that we have and make in the temple. I can bear a personal witness of the power of the Book of Mormon in bringing me closer to Jesus Christ than any other book. I can also recognize that Joseph Smith was an imperfect man, even though he was chosen. And there's a lot I don't understand in the history of our church and the history of God's dealings with humanity. Just like I don't understand how Moses killed a man and then was revealed the secrets of the universe.

00:57:11 And I don't understand how Jacob stole Isaac's birthright through conspiracy with his mom, but yet was a covenant keeper. I don't understand how Israelite prophets believe that God told them to kill all the non covenant people. And I don't understand polygamy. I do know that God delivers his people. And I do understand that Jesus Christ's atonement is for everyone. And I know that God wants to spread the light and the love that comes from being a member of this church to all who can access it. So I'm not going to avoid the history of God's

dealings with men and women because I know that when I dive into the history with faith and with the Holy Spirit, the fruits will be good because this is God's true and living church. I teach this course at BYU called The Pursuit of Happiness, how following God's Laws brings individual and societal happiness.

00:57:59 I designed this class with an LDS audience in mind. So this is my first semester teaching. After three years of reading, prepping, through a true registration miracle, I had a student join my class named Julie. She's a Palestinian, she's Christian. She escaped during the October 7th war through many miracles, including having the doors to Israel briefly open so that she could make her passport appointment just in time. She said there's 15 people ahead of her in the line trying to get visas. Every single one of them is denied, but she gets a five year visa. She tells us on the first day of class that her only interaction with the Church of Jesus Christ of Latter-day Saints before coming to BYU, last summer was when she was introduced to a missionary. And I hope someone watching this will connect him with her. But he was at the Jerusalem Center eight years ago, and he asked her, he said, I can't proselyte to you, but what can I pray for you for?

00:58:48 And she wrote down in his book, she said, she wrote, I'd like to get a master's in law in the United States. Here she is now, eight years later at BYU Law, getting an LLM among a group of BYU students who are unabashedly bearing testimony of the gospel. So in this class, I'm nervous a little because we're lawyers. We dig deep, we don't ignore any bad facts, and we do a trial of the Book of Mormon Witnesses. The Book of Mormon witnesses all end up leaving the church, 2 come back. But they all bear witness that they saw the angel Moroni and he showed them the Book of Mormon. They never deny this till their death. And in fact, they're very clear to light up with the Spirit every time they have the opportunity to witness of this. Okay, after this trial, I'm a little worried because I'm raising questions for this woman named Julie.

00:59:33 She knows very little about the church because church history is complicated. So anyway, I write her after this class experience where she acts as a lawyer interviewing Oliver Cowdery and studies all of the evidence, both good and bad. And I ask her what she thinks. She said, this was such a spiritual experience. As I was reading the material, I didn't want to stop. She says, it's incredible. No one would return, she's referring to Oliver coming back, unless they were absolutely certain it was the right place. That realization was so powerful to me. Then she says, quote: to me, this confirms one thing. The LDS Church is

the true church, she says. Unquote. And I was shaking getting this email. I mean, as you can imagine, another one of my students, his name's Nephi, he acted out the role of Oliver Cowdery unprompted by anything, wrote his family and friends.

01:00:23 After this experience, he wrote, God used the witness's time away from the church as a powerful means of reassuring the witness's, sanity, trustworthiness, and character. And at no point did they deny their witness. And he says, I'm actually grateful they left the church because of how they spent the rest of their lives proving their witness outside of the church. I have another student who is a more recent member. She's never read the Book of Mormon. But after doing and examining all this evidence, she says, I'm inspired to read the Book of Mormon now. What this tells me is that when we diligently read God's revelations and covenants with his people, which is the Doctrine & Covenants, when we study our history, our testimonies will only grow stronger because this is Christ's true and living church.

Hank Smith: 01:01:05 Amen. What a beautiful finish. Shima, we are so happy that we invited you back. Thank you for coming back.

Prof. Shima Baughman: 01:01:15 Thank you. I'm so grateful I could talk about the Doctrine & Covenants. It really has a special place for me in gaining my testimony.

Hank Smith: 01:01:21 That's wonderful. John, section 45, as we dig into these sections, you think there's a couple of nice phrases in here I can see, but then someone like Shima comes along and says, no, look at this. Actually, look at this too. It's like having a tour guide who has the experience.

John Bytheway: 01:01:42 Taking a ton of notes today, you've blessed my life Shima. Thank you.

Prof. Shima Baughman: 01:01:45 Sometimes you just need an amateur to look at it. You guys are the experts.

Hank Smith: 01:01:51 Not at all. As we find out, over and over and over.

John Bytheway: 01:01:53 Over and over, don't we?

Hank Smith: 01:01:54 Yeah. It's very humbling to go, oh, well, that's, there's another thing I've never seen before.

John Bytheway: 01:02:00 I used to think I understood this. Yeah.

Hank Smith: 01:02:02 Yeah. But Shima, thank you for spending your time with us. Well, thank Ryan for allowing us to steal you away for a few hours.

Prof. Shima Baughman: 01:02:09 Thank my baby Teza. She's the one that's really going to complain about it.

Hank Smith: 01:02:12 Yeah. And she's probably waiting at the door right now. And I love that. Just like we should be waiting for the Lord and his return. With that, we want to thank Professor Shima Baughman for being with us today. We want to thank our executive producer Shannon Sorensen. We always thank our sponsors, David and Verla Sorensen, and every episode we remember our founder, Steve Sorensen. He was genuinely happy, like Shima is, when other people succeed. That's what he wanted. He wanted to see other people succeed and do well. So we always remember Steve. We hope you'll join us next week. We are going to take on the next sections of the Doctrine & Covenants on followHIM. Thank you for joining us on today's episode. Do you or someone you know speak Spanish, Portuguese, or French? You can now watch and listen to our podcast in those languages. Links are in the description below. Today's show notes and transcript are on our website. FollowHIM.co. That's followHIM.co. Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, and Anabelle Sorensen.

BEST GOLF SHOT IN THE WORLD



- Hank Smith: 00:03 Hello, welcome to followHIM Favorites. This is where John and I are sharing a single story to go with each week's lesson. John, we are in section 45 this week, and I have a story that I think fits really well with verses 34 and 35. The Lord says, he's talking about the second coming and he seems to know that people are going to be scared and nervous and frustrated. He says, this is what I told my disciples, and I'm going to tell it to you too. Be not troubled, for when these things shall come to pass you may know that the promises which have been made unto you shall be fulfilled. He says it over and over in the section. Listen to me, hearken to me, hearken ye people over and over. He is saying, just trust me. So here's my story, John. I think you know this, that I grew up the son of a golf professional.
- 00:51 I don't know if you've ever forced your hobbies on your kids, but that's all we did it seemed was golf growing up. I grew up in St. George. It was quite hot a lot, but my dad still wanted to go golf and he tried to teach us life's lessons in golf. There's one time, it's just him and me. We're playing this par five on the back nine at Southgate Golf course. I don't even know if the hole is still there. It's this really long hole. But John, you golf a little bit on a par five. If you can get to the green in three, you have a chance for a birdie putt.
- John Bytheway: 01:24 To two putt. Yeah.
- Hank Smith: 01:25 No not to two putt to one putt. You can one putt
- John Bytheway: 01:29 to two putt to par. One putt. Yeah.
- Hank Smith: 01:31 Birdie. This is a chance to get a birdie on a par five.
- 01:33 The problem is on this green is there's this big hill in the middle of the green. Usually the cup where you're going to try to putt the ball was down below. And the one place you didn't want to be was up above it because there was a hill there. If you land above it, it's impossible to put it into the cup because it's just

going to pass it because it's on this hill, this big hill. So I hit it up on the green in three, and you gotta climb up there to see where you landed it. And I landed it right on the edge of the hill. I know what's going to happen is I'm going to putt this ball, it's going to hit this downward hill and just fly off the front. It does it every single time. I sat there and I looked at it and I thought maybe if I just tap it, it doesn't matter.

02:16 The hill is so steep, the ball would just pick up speed. I swear it's going like 40 miles an hour by the time it flies down past the hole. And you know, John, you've seen golf balls defy the laws of physics. They go right over the top of the hole. I was right on. It just went right over the top, like there was a piece of glass or something over the hole. So I stand up there to putt, and my dad, who's a golf professional, he said, what are you going to do? And I said, well, I'm going to tap it down the hill. And he said, well, you know, that's not going to work. And I said, I know, but what else am I going to do? As the golf professional he said, here, do this. And he looked at the green as if he was studying it for something, studying all this grass.

02:58 He said, what I want you to do, he walked away from the hole and he put his foot down and he said, I want you to hit the ball right here, right to my foot. John. It was away from the hole. And I'm like, okay, that'll work. Are you kidding? That's the wrong way. We went back and forth. He said, no, this is better. And I said, dad, at least this way, the ball's going towards the hole. And he went, no, no. Listen to me. And I'm like, dad, I'm not going to do this. And then he stopped me, John, I still remember this. He stopped me and he said, Hey, who do you think knows more about this? Me or you?

John Bytheway: 03:35 Do I have to answer?

Hank Smith: 03:38 Yeah. I think I was 15 at the time. And I said, well, you know, he had golfed for something like 60 years as professionally, and I had been golfing for never really professionally.

03:50 And I said, I think we're about equal, right? He laughed and he said, just trust me. I promise you I know more about this than you do. Hmm. And I said, okay. So I thought, well, what do I got to lose? I looked at his foot, which again, John was a long ways away from the hole. I putted the ball right towards his foot as it's making its way. It's a long ways. It's a good 15, 20 feet to his foot. But I hit it really well. And the ball headed right to his foot. And just about as it was getting to his toe, it didn't touch his toe. It turned John and it turned back towards the hole because of the slope of the ground, which my dad understood because

he was the professional. I didn't understand. It's called the lie, I think of the green.

04:38 Anyway, John, it turns all the way around and it's now going back towards the hole like in front of me. I'm watching this ball go back in front of me. It's slowing down, it's slowing down, and it's turning and it's turning and it gets right to the edge of the hole and sits there for a second and drops in. And John, I went crazy. I threw my hands in the air. I ran around the green. I got the putter above me. Woohoo! And I look over and my dad is running around the back of the green with his hands up. And we run all the way around the green, and we meet right where I had been standing. We hug and we laugh. And my dad says, that is the greatest putt I have ever seen in my life. And I said, well, you are the one that told me to do it. And he said, yeah, but I didn't think you'd make it.

05:33 We celebrated. And it was really hot outside. There wasn't anybody else playing. So we got to, John, I don't know if you've ever done this, but we got to go over it and over it and over it. And then we did this, and we did that. You're going to have to see it one day in the tapes of heaven because it is going to be in the top 10 golf plays

John Bytheway: 05:48 Yeah. I wanna see it.

Hank Smith: 05:48 Of all time. If Heavenly Father has the top 10 golf plays ever, it's going to be this random little kid in St. George, Utah. John, now, fast forward to 2021. My father's getting older. He had had a stroke, he had cancer. But we had just been to the doctor on a Monday, and the doctor gave us really good news. He said, Hey, you're responding really well to my dad, to the immunotherapy, his treatment.

06:14 The doctor said, I don't think I'm going to need to see you for at least four months. And we thought, oh good. John, it was just three days later that I got the phone call that my father had passed away in the night. He had fallen asleep and passed away. He did have cancer, and he was a little older. But I felt really kind of upset that we had gotten all that good news on Monday. John, I know you're not like this, but I said a little bit of a prayer of frustration. I knelt down, I'm starting to take care of everything, the funeral arrangements and trying to help my mom. And I was pretty frustrated. And I knelt down in my bedroom and I told Heavenly Father all the reasons why this was not a good idea. And why the timing was bad, why did I get all this news about this?

06:57 And I was really not listening very well, but I was doing a lot of talking. You know me well, I am not someone who hears things very often, but I really did hear this, John, in my head, I heard this voice that said, Hey, who do you think knows more about this. Me or you?

John Bytheway: 07:16 Hmm. Wow.

Hank Smith: 07:18 And I went, well, you know, I do have this big podcast, right? And I said, you, of course, obviously you know more. The idea was just like my dad on that green, I know more about this. Trust me, I decided to take a deep breath and say, okay. I remember I went into the kitchen and I said to my kids, Hey, we need to get ready. We're going to celebrate Grandpa's life this week. And kind of accepted the fact that God knows more about this than I do.

07:49 It came back to me, John, when I read this verse, section 45, verse 35, be not troubled for when all these things shall come to pass. You will know that the promises I have made to you have been fulfilled. And I could almost hear at the end of verse 35. So you're going to have to trust me. John one day I'm going to see my dad in the celestial kingdom and we're going to talk about that golf shot. And he'll be so happy to see me. And I'll say, why are you so happy to see me? And I think he's going to say those same things, John. I didn't think you were going to make it right?

John Bytheway: 08:22 That's good. Oh, ye of little faith.

Hank Smith: 08:30 Oh, ye of little faith. I made it. I made it. So don't you think, John, we're going to have to trust the Lord?

John Bytheway: 08:36 Easier said than done. But yeah, I love that little message. Who do you think knows more about this?

Hank Smith: 08:42 We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We're with Professor Shima Baughman this week. She is a lawyer from Iran who has fun stories both about being from Iran and also from being a lawyer, talking about how the Lord is our advocate, our lawyer, and then come back here next week. We'll do another followHIM Favorites.