

How to Become a Mom (Where Babies Come From)

Psalm 51

The Psalms (no. 8 in the series)

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Video and audio versions available online:

<https://relentless-love.org/sermons/how-to-become-a-mom-where-babies-come-from/>

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This document was prepared by Michael Hanna using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please let Michael know. Thank you!

Message

Video Clip: [100 Kids: Where Do Babies Come From?](#)

By [HiHo Kids](#) (2017)

For the video shown during the sermon, Peter spliced in a couple of movie clips, but the majority of the video was from HiHo Kids' 100 Kids series. These videos are a compilation of 100 kids answering the same question, in this case, "Where do babies come from?" Peter ends the montage with one girl's confident answer, "Bad places."

Where do Babies come from? Bad places.... Well, Happy Mother's Day!

Mother's Day drives me crazy. It's not a Christian holiday; I don't know why they had to put it on Sunday.

I don't know what to say.

- Some women want to be mothers and haven't been able to be mothers.
- Some women are mothers and it's broken their heart.
- Some women feel like a failure, and others are desperately proud of their imagined success.
- Some women (and men) are angry with their mother or hurt by their mother.
- Some are angry that others are mothers at all.

I hear us say things like, "It's just a shame that anyone can be a mother!"

"We make people go to school and study for years to be a lawyer, or a doctor, but isn't it a shame that just anyone can decide to become a parent!"

Well it does have something to do with shame, and you do have to decide to do something with the shame, but it's not something you usually feel proud about. It's not like earning a degree, or passing a test, or building a business.

So, I understand why that little girl answered as she did:

Where do babies come from? A bad place.

One year I made the mistake of preaching about sex on Mother's Day. Some folks really got angry and I remember thinking: don't you know how a woman becomes a mother? Don't you know where babies come from?

I don't like Mother's Day. But I do like mothers, because if anyone understands the miracle of grace, it's a mom. A woman really suffers for a baby and delivering a baby has got to be the most painful thing that I have ever witnessed. A woman works for a baby, but when that baby is born, a mom knows that she didn't simply make the baby; in fact, the baby made her... a mom. A baby is an absolute miracle, and yet a mom knows where the miracle came from. Some think it's a bad place...

Some think it's a bad place and it certainly is a place we all feel shame: women, men, and even children.

I'll define shame as that feeling we get when something about us doesn't seem complete, finished or whole. It's that place where we feel inadequate. I don't think shame is bad, but what we do with shame can be very bad... and it can also be the way to make a baby... and nothing is better than a baby.

It's Mother's Day. We're preaching through the Psalms, and asking the question "where do babies come from?"

And I think the answer is Psalm 51. Or, as I like to refer to it, Area 51. It's mysterious. I know that is counterintuitive...but where babies come from *is* counterintuitive. We think babies should come from years of study, the very best technology, the accumulated efforts of all that is best in human achievement. But that's not where babies come from... I think they come from Psalm 51.

Psalm 51 is a prayer and very special type of prayer. It's the prayer that David prayed right before Bathsheba got pregnant with Solomon, the Son of David, the Prince of Peace, the Builder of the Lord's House, and great great great grandfather of Jesus.

This is where baby Jesus comes from. And when I say this is where Jesus comes from, I'm also saying this is where the Way, the Truth, the Life, and the Light, come from. This is where your righteousness comes from, for like Scripture says, Jesus is "our wisdom, righteousness, sanctification (that means holiness) and redemption."ⁱ We think righteousness is the product of human effort, but we can't make good, we can only give birth to the Good, for God alone is Good.ⁱⁱ We can't make Love; Love actually makes us. God is Love. And Love in human flesh is Jesus... and his Body.

Psalm 51 is how David and Bathsheba gave birth to Jesus... and his Body. It's how you give birth to the new you, which is Jesus in you. It's how we all give birth to Jesus, in ourselves and in those around us.

So Happy Mother's Day, Mother Church!

Jesus said, "Whoever does the will of my Father in heaven is... my mother."ⁱⁱⁱ You are giving birth to Jesus the Christ, unless of course, you never got the memo as to just where it is that babies come from.

Psalm 51

To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.

Now in case you're new to the Bible, let me catch you up.

David is the shepherd boy who was chosen to be king, slayed Goliath, became a war hero and great song writer, and unified and enlarged Israel. One spring, Israel battled the Ammonites—who worshipped *Molech*, which most likely means “King of Shame”—but David stayed home in the capitol. And one afternoon, he went for a walk on the palace roof and spied a woman bathing: Bathsheba (as David told us on Easter, Sheba means 7 and that means perfect...she was a 7 in a bathtub: Bathsheba). Although David was already married to several women, and although Bathsheba was already married to one of the mighty men in David's army, David called for her and, then, impregnated her.

When David discovered she was pregnant, he tried to hide his deed by manipulating her husband to return to the city and sleep with his wife. However, Uriah was so devoted to David and his men, that he wouldn't sleep with Bathsheba while the men under his command were at war. Uriah was a Hittite, and that's a type of Canaanite. Uriah the Canaanite was more righteous, than David, the King of the Israelites.

So David felt shame and, imprisoned in shame, sacrificed Uriah to the King of Shame—to *Molech* and the Ammonites. David arranged for Uriah to be set at the front of the lines while the troops around him drew back such that Uriah and those with him were slaughtered.

If that's not power abuse, I don't know what is. David basically rapes Bathsheba, murders her husband, acts like it was all a tragic accident, and then, after Bathsheba mourns her husband's death, David takes her as his wife.

See, it's a bit counter intuitive that Jesus would be called the “Son of David.” And David would be called the “Man after God's own heart.” It's a bit counterintuitive that this is where baby Jesus comes from...

Have any of you ever raped a woman, murdered her husband and then acted as if you were the Righteous King of the Jews? None of you are as bad as David... it would seem.

Have any of you ever written the Bible and been quoted extensively by Jesus in the New Testament? None of you are as good as David... it would seem.

That's all a bit counter intuitive.

Well something was clearly wrong with David and a walk on the roof of the palace just made that plain—it exposed his shame. And David hid his shame with sin and a world of lies... Lies, until Nathan the prophet came to him and told him a story.

Nathan told David about a rich man and a poor man that lived in the same city. The rich man had flocks and herds, but the poor man had only one little lamb that ate at his table, would lie in his arms, and became like a daughter to him. When a traveler came to visit the rich man, instead of taking a sheep from his own flock, he took the poor man's lamb and served it for dinner.

David heard the story, flew into a rage, and swore that the rich man deserved to die... and then, Nathan said, "David, you are that man."

Bathsheba was the lamb... or maybe Uriah was the lamb... or maybe Jesus is the lamb... Which would make the Lord the poor man who lost his lamb in Bathsheba, and in Uriah, and in David. Whatever the case, David slaughtered the lamb.

Nathan said, "You have despised the word of the Lord."

Nathan issued God's Judgment, David threw himself upon the earth for seven days, and David prayed this prayer that turned into a song—Psalm 51.

- 1 **Have mercy on me, O God,
according to your [*chesed*: Relentless Love] steadfast love;
according to your abundant mercy**

[*racham*: it's a word that is built from the same root as womb and is sometimes even translated womb]

- according to your abundant womb
blot out my transgressions.**
- 2 **Wash me thoroughly from my iniquity,
and cleanse me from my sin!**
- 3 **For I know my transgressions,
and my sin is ever before me.**
- 4 **Against you, you only, have I sinned**

I wonder how Bathsheba and Uriah would feel about that statement?

- 4 **Against you [God], you only, have I sinned...**

David took the Love in Bathsheba... and God is Love.
And David took the Life in Uriah... Jesus said, "I Am the Life."
It wasn't Uriah's Life or Bathsheba's Love.

You can only sin against a neighbor because you sin against God in that neighbor. That has all sorts of implications, but as Jesus said, whatever you do to the least of these you do to me. Just believe the lie that your life is your own, and you slaughter the lamb who sits on the throne. The Life.

See, David took the Love and the Life and crucified the Truth. Have you ever crucified the Truth? Have you ever coveted your neighbor's husband or wife? Have you ever hated a brother or sister? You see, according to Jesus, I don't know that we're all that different from David.

If you haven't thrown yourself into the dust of the earth for seven days, perhaps you're lying to yourself and something in you is deeply wrong.

I don't think David is denying his sin; he's seeing it for the first time. He took the life of the Good from the tree in the Garden. Something's wrong with David. He does not trust the word of the Lord.

He does not trust the judgment of God, he trusts his own judgment. He has little faith (that's the Biblical word for it) in God's judgment, God's word.

David prays, and David sings... a dirge:

**4 Against you, you only, have I sinned
and done what is evil in your sight,
so that you may be justified in your words
and blameless in your judgment.**

So... why did David sin? Well because something's wrong with David.

So... why is something wrong with David such that he'd sin?

Well David sinned so that God might be justified in his words and blameless in his judgment. That's shocking and kind of insulting

We think God judges because we sin... but verse 4 teaches that we sin because God judges, and wants us to see his judgment and declare "That's a good judgment, that's a good Word..."

"I chose evil, but your choice, your judgment is the Good, my Lord!"

Now that is so counter intuitive, so contrary to common sense, that we might be wise to forget it except that St. Paul makes that very verse the center of his argument in Romans, and the very center of New Testament Theology.

Romans 3:4 Let God be true though every *man* (every Adam) were a liar, as it is written, "That you may be justified in your words, and prevail when you are judged."

[that is when we judge your judgment]

⁵ But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) ⁶ By no means! For then how could God judge the world?

Do you see what Paul just did? He argued that we are unrighteous, so all can see that God is righteous. He argued that we sin, so that God can judge the world and we can all judge his Judgment and say, "*That is Good. That is Beautiful. That is Love. I love Love.*"

Seven days before Easter, Jesus said "Now is the Judgment of this world, now will the ruler of this world be cast out, and I when I am lifted up from the earth will draw all people to myself."

John 3:19 · "This is the judgment: the light has come into the world..."

Jesus is the Light, Jesus is the Word, Jesus is the Judgment of God, and Jesus is the son of David.

Well David thinks he sinned so that God can reveal His Judgment. So is David to blame? Well yes he sinned. But is David to blame as if he could've not sinned? No, God subjected David to futility and consigned him to disobedience.^{iv} God was not in the least surprised at David's sin. David sinned to reveal the eternal judgment of God, that is God. God is Love.

David, and God, seem to think that all the sin, pain, suffering, and sorrow in this world is worth the revelation of God's Judgment.

That's counterintuitive... like pregnancy and birth, are counterintuitive.

Susan went through 24 hours of intense pain, suffering and sorrow when our first child was born. I clearly remember saying to myself, "This child will be an only child, for nothing is worth this much pain, suffering and sorrow." Yet the moment Susan looked at Jon and he let out a scream, Susan also let out a scream. She cried, "Oh, I want another one." And I remember thinking, "that was counterintuitive..."

Well God seems to think that all the sin, pain, suffering and sorrow in this world is worth the revelation of his Judgment. As if we give birth to his Judgment.

So, what is God's judgment?

Second Samuel 12:13 David cries, "I have sinned against the Lord," and Nathan issues God's Judgment, "The Lord has put away your sin. You shall not die."

God's Judgment is Relentless Love; His judgment is forgiveness...

And yet Nathan tells David that just as he killed Uriah with the sword, the sword would never depart from David's house. And just as David took Bathsheba, someone will take David's wives.

None of that is payment for sin, but all of it is discipline for David's heart. None of your suffering is payment for sin, but all of it is discipline. Discipline teaches us to hate the evil and love the Good. Discipline reveals God's Judgment and God's judgment is Good.

In 2nd Samuel 12 Nathan describes God's discipline for David, but when he issues the judgment of God, he says something utterly bizarre. *"The Lord had put away your sin; you shall not die..."*

Through Ezekiel God said, "the soul that sins will die. The son shall not suffer for the iniquity of the father..." Ez. 18:20). But Nathan said, *"The Lord has put away your sin; you shall not die. Nevertheless, because you did this deed and have utterly scorned the Lord, the child who is born to you shall die."*

See? It's like the child born to David is the Son of David, but not just the Son of David... maybe he's the son of God and lamb of the Lord, whom David scorned. He'll die because of David's sin, and yet David's sin has already been put away, as if this son of David already died and this how the Lord puts the sin away... as if this lamb died, long before David slaughtered the lamb.

Well, we're glimpsing things too great for us to comprehend, but I hope you can at least catch a glimpse of Jesus.

The Son of David will die because of David's sin. And yet David sinned to justify God's Judgment, which is the death of the son of David.

Jesus died because we crucified Him. And we crucified him, because God decreed that we would justify God's Judgment, that we would see Christ and him crucified and say, "Wow, God's judgment is Good." God is Love. And this is good, that God would give his life even before we took his life.

On the Judgment seat of God stands a slaughtered lamb. He is sacrificed from the foundation of the world; the edge of eternity and time.

Nathan says the son of David will die. Isaiah writes “He has born our griefs and carried our sorrows for the Lord has laid on him the iniquity of us all.” Paul writes, “He who knew no sin became sin that we might become the righteousness of God.” God’s judgment is eternal. God’s judgment is Jesus. Son of David, son of God, lamb of God, and heart of God offered to us on a tree in the middle of a garden. That’s how much he loves you.

I can’t explain all of this. But the sin offering in the temple was a picture of how God takes our sin and bears it to destruction in the fire of his very being. The sin offering was often a goat.

The burnt offering was often a sheep. It was not a picture of sin destroyed by God, but good deeds offered to God, who is the consuming fire that is Love.

Jesus is the slaughtered lamb (and that word can refer to a sheep or a goat). He is our Passover Lamb (to be taken from the sheep or the goats) that bears our sin to destruction in the fire of God’s Love and He is the Good in us, which is the presence of Love in us, God’s Judgment in us. Jesus is our wisdom, righteousness, sanctification, and redemption. Jesus dies for our sin and rises as our righteousness. Every good choice in you is Jesus rising in you.

Jesus is how you are made in the image of God. God’s Judgment is that you will Love as he is Love. God’s Judgment is His Word and His Word is Jesus. You are made in the image of God with his own body broken and his own blood shed.

Nathan speaks the judgment, “Your sin has been put away,” and “The Son of David will die.”

David prays Psalm 51 and throws himself into the dust of the earth for seven days. When the Son of David dies^v, David rises from the earth, enters the house of the Lord and worships. Then David enters Bathsheba and comforts her.

And that’s where babies come from...

A bad place, that turns out to be the very best place, for it reveals the gift of God. A baby is the gift of God. Jesus is the gift of God. You are the gift of God.

David entered Bathsheba, and where sin increased, grace abounded all the more.
David entered Bathsheba, and the promised seed took root in broken and fertile soil.
David entered Bathsheba, and she gave birth to Solomon, Prince of Peace, Builder of the Lord’s House, Son of David, and great great grandfather of Jesus, our wisdom, righteousness, sanctification, and redemption, the judgment of Yahweh, Love in human flesh, Man in the Image of God.

I’m telling you, if you just believed the Bible, it would be infinitely more entertaining than Game of Thrones.

- 4 **Against you, you only, have I sinned
and done what is evil in your sight,
so that you may be justified in your words
and blameless in your judgment.**
- 5 **Behold, I was brought forth in iniquity,
and in sin did my mother conceive me.**

Sex is not sin. In fact, sex is the first commandment of God. “Be fruitful.” But sex is the communion of what is incomplete in the female, with what is incomplete in the male.

We feel that incompleteness in our bodies as shame. To hide your shame from God is sin. And to surrender your shame to someone outside the covenant is sin. But to surrender your shame to your Helper, in the covenant of Grace, is how you become a mother. That’s where babies come from.

That’s where righteousness comes from. You cannot make yourself righteous—that’s just covering your shame, and living a lie; that’s sin. But you can and will give birth to righteousness, when you surrender your shame to your Helper, in the covenant of Grace.

In other words, we don’t get better by trying, at least not on your own. We get better, by confessing our sins and trusting God’s Grace. That’s where Love, Joy, Peace, Patience, Kindness, Goodness, Gentleness, Faith, and Self-Control come from.... That’s where eternal Life comes from.

Verse 6 [It think this is translated best in the NKJV]:

- 6 Behold, You desire truth [Jesus is “the Truth”] in the inward parts,
And in the hidden part You will make me to know wisdom.**

Jesus is “our wisdom,” and he knows us, his bride, in our hidden part.

- 7 Purge me with hyssop, and I shall be clean;**

With hyssop branches, the Israelites would wipe the blood of the lamb on their door posts at Passover

- wash me, and I shall be whiter than snow.
8 Let me hear joy and gladness;
let the bones that you have broken rejoice.**

David writes that his bones wasted away, when he hid his sin (Psalms 32 and 38).

- 9 Hide your face [*paniym*] from my sins, [God’s presence burns our sin]
and blot out all my iniquities.
10 Create in me a clean heart, O God,
and renew a right spirit within me.
11 Cast me not away from your presence [*paniym*],**

David Longs for God’s presence and yet He’s burned by God’s presence

and take not your Holy Spirit from me.

His Spirit is tongues of fire and his presence.

- 12 Restore to me the joy of your salvation,
and uphold me with a willing spirit.**

A willing spirit (*ruwach nadiyah*) is an entirely free spirit for it wills what God wills, and what God wills is called reality. A new heart and right Spirit in David is the Judgment of God in David. It's Jesus in David. David cannot create Jesus, but Jesus is creating David, kind of like a baby creates a mother.

- 13 **Then I will teach transgressors your ways,
and sinners will return to you.**
- 14 **Deliver me from bloodguiltiness, O God,
O God of my salvation,
and my tongue will sing aloud of your righteousness. [yours not mine]**
- 15 **O Lord, open my lips,
and my mouth will declare your praise.**
- 16 **For you will not delight in sacrifice, or I would give it;
you will not be pleased with a burnt offering.**
- 17 **The sacrifices of God are a broken spirit;
a broken and contrite heart, O God, you will not despise.**
- 18 **Do good to Zion in your good pleasure;
build up the walls of Jerusalem; [that's us]**
- 19 **then will you delight in right sacrifices,
in burnt offerings and whole burnt offerings;
then bulls will be offered on your altar.**

David confesses his sin and gives birth to righteousness, the Psalms, Solomon and Jesus; he gives birth to you—the Israel of God. David is our mother, and this is where we come from, Bride of Christ. Bride of Christ and Mother of Christ.

And yet, I agonize over the American Church, both liberal and conservative, both the Sadducees and the Pharisees, for I think we've forgotten that we are to also be a mother. We've forgotten where new life, babies, and our righteousness comes from.

In my lifetime:

- We named ourselves the moral majority, as if we were moral and we were the majority.
- We named ourselves promise keepers, as if we were the promise keeper. There is only one promise keeper.
- We focused on the family and forgotten where families come from.
- We sing amazing grace, but don't believe it saved a wretch like me. God loves wretches. When Paul uses that word, he's using it like a baby. A baby can't save himself. You can't save yourself. But we're self-righteous, and don't have a clue where righteousness comes from.

We have a president that calls himself a Christian, and in some ways he reminds us of David, except that he can't remember ever asking God to forgive him...^{vi}

So, have you prayed for our president, that He might surrender to the Word, that he might, we might, America might give birth to a reformation?

OUCH... That sword cut both ways, didn't it?

My point is that the Church has stopped worshipping Jesus and made an idol out of herself. Church politics, church power, church growth. We glory in our shame instead of surrendering our shame. We're like a bride that has confused getting fat, with getting pregnant.

We've confused eating the lamb, with surrendering to the lamb who is our groom and whose seed is planted in the broken and contrite heart.

Communion

So, this is my Mother's Day Message to Mother Church: This is where babies come from, and this is how you become a Mother. On the night the Son of David was betrayed by all of us, he took bread and broke it saying this is my body given to you. And in the same way he took the cup saying this is the blood of the covenant (it's a marriage covenant), drink of it all of you.

This is not an empty ritual.

This is not a one-time prayer you pray at the end of a Billy Graham Crusade.

This is the life... this is humility, compassion and relentless love.

This is your Wisdom, Righteousness, Sanctification, and Redemption.

This is where the new you, the eternal you, comes from.

This is a bad place that turns into the very best place.

This is the revelation of the Glory of God. Absolute relentless and furious love.

Let's pray.

As I was speaking, maybe some of you were thinking of a place. Maybe it's something that you did that you've never told a soul. Maybe it's something that you do and you are bound and determined to keep it hidden.

As long as you keep it hidden, the chords of Sheol will entangle you and God in his mercy will begin to break your bones. But if you surrender it, that bad place will turn into the best place. It will become the revelation of Jesus... for you and all around you.

I know that's counterintuitive. In other words, it's opposite of the way of this world. But the kingdom of heaven is opposite this world. The kingdom of heaven is relentless love and grace.

What I'm saying to you, bride of Christ, the reason I'm preaching this sermon, is I want you to trust the bridegroom with that place. And so silently in your heart, pray this after me.

Lord Jesus, I give you that place. I give you my broken heart. Create in me a clean heart. And be the right spirit in me.

A broken heart and a contrite spirit he will not despise. So surrender to God and receive his glorious judgment. In Jesus' name, Amen.

Benediction

[Peter thumps the communion table] So this was a bad place. It's hard to think of a worse place. Hard to think of a deeper shame. And yet God transformed it into the very, very, very best place.

This whole world is kind of like a bad place, isn't it? And yet God spoke a Word into this void, like a seed. And you see that seed will grow, until every creature on heaven and earth and under the earth

and in the sea and all that is within them praises the Lamb on the throne and everyone is free of their shame. Because they've been completed in him.

And you know what, this can be kind of a bad place [Peter thumps his chest]. And God just spoke his Word into that place [Peter takes a piece of bread, dips it into a cup, and eats it]. He spoke his word into your place, and, whether you like it or not, you're pregnant. And God is calling you to give birth. That's how this miracle happens. That's how this bad universe turns into the kingdom of heaven.

So by way of benediction I'm just saying believe the Gospel, bride of Christ and mother church. Believe the Gospel and live the Gospel.

The Story of David's affair with Bathsheba, encounter with Nathan the prophet, and God's ensuing judgment is found in 2nd Samuel 11 and 12. We also preached from these verses on 11-20-2011. The message was entitled "Finding Your War." Read, watch, or listen at: <https://relentless-love.org/sermons/finding-your-war/>

Romans 3:4-6 is a fascinating and pivotal passage in Pauline Theology. We discussed it in more detail on 2-19-2017 in a message titled "What God Wants From You (Ecc. 12:8-14)." Read, watch, or listen at: <https://relentless-love.org/sermons/what-god-wants-from-you/>

Endnotes

ⁱ "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, 'Let him who boasts, boast of the Lord.'" -1 Cor. 1:30-31 RSV

ⁱⁱ Luke 18:19, Mark 10:18

ⁱⁱⁱ Matt. 12:50

^{iv} Romans 8:20, 11:32

^v The son of David dies and descends into Sheol. 2nd Samuel 12:23 "Can I bring him back again? I shall go to him, but he will not return to me," says David. And David would go to him—just as everyone in the Old Testament. But David would also rise with Him just as Ezekiel promised, "the whole house of Israel," (Ez. 37:11) and just as the Gospels say, "and many bodies of the saints who had fallen asleep were raised and coming out of the tombs after his resurrection they went into the holy city and appeared to many." (Matt. 27:52)

^{vi} This is a bit mind boggling to me: <https://www.youtube.com/watch?v=IKLVI7Q0IQ>

At The Family Leadership Summit on 7-18-15 in front of a room full of "Christians" Frank Lutz asked Donald Trump if he had ever asked God for forgiveness and Trump obfuscated and talked about being a Presbyterian who liked Norman Vincent Peale. At the time Trump was exceedingly rich, married to his third wife, and paying off a porn star and playboy centerfold so they would keep silent about alleged affairs. Lutz asked him again, "Have you ever asked God for forgiveness?" And Trump replied, "I'm not sure that I have. I just go on and try to do a better job from there... I don't think so. If I do something wrong, I just try to make it right. I don't bring God into that picture. Now, when we go to church and when I drink my little wine—which is about the only wine I drink—and I have my little cracker... I guess that's a form of asking for forgiveness. I do that as often as possible, because I feel cleansed, OK? But ah, to me, ya know, that's important. But in terms of officially? I could say absolutely, and everybody... I don't think in terms of that. I think in terms of let's go on and let's make it right." And then, he received a round of applause from this room full of "Christians."

I'm not surprised at Trump. His answer may have been more honest than that of many other politicians. I was surprised at the applause.

There are many valid reasons for voting for a Republican and many valid reasons for voting for a Democrat, but why the applause... from Christians?