

## Chosen in the Lord Romans 16:13

Rufus is the only person Paul greets by calling him “*chosen in the Lord.*” However, all the believers in Romans 16 are “*chosen by God,*” just as all are “*approved in Christ*” (v.10), all are “*beloved*” (v.9), and all are “*servants of the church*” (v.1). Rufus is singled out as an illustration of the sovereign, electing love of God. We see in this verse the doctrine of election. We will not avoid it or ignore it, but seek to draw comfort from it.

### I. A definition of election . . .

When Paul greets Rufus with the word “chosen” he is using a very familiar N.T. word. It is the same word Paul used in his letter to Ephesus to describe God’s election of us. “*According as he hath chosen us before the foundation of the world*” (Ephesians 1:4). It is used over 20 times in verb form and just as many in noun form (*God’s elect*). “*God from eternity has chosen those whom He desires to be the objects of His love.*”

Once you get to the point where you understand the sinfulness, depravity and ugliness in man you have no problem comprehending that God is under no obligation to love. “*I believe that before the world began God did of His own free and sovereign purpose and grace choose a certain number of the human race unto everlasting salvation, making provision for this display of His mercy in perfect harmony with the justice of His character, in the covenant of grace*” (Samuel Pearce, Baptist Mission Society 1792).

### II. The delight in election . . .

If you love Christ, it is because God chose you, and if God chose you, then know . . .

- (A). **Your salvation is secure** . . . God never changes His mind. He saved you.
- (B). **Your sins are forgiven** . . . For a holy God to accept a sinner requires a full payment of your sins. What Christ did at Calvary paid for everyone of your sins.
- (C). **Your soul is eternal** . . . History is HIS STORY. Kingdoms and kings, princes and presidents live and die, but your King and His Kingdom is eternal in nature.
- (D). **Your security is God** . . . Your security is in His faithfulness, not your own.
- (E). **Your satisfaction is in knowing Christ** . . . He is the reason you are accepted.

“*I want to know Christ*” (Phil. 3:10). “*I desire to know nothing save Christ*” (I Cor. 2:2)

### III. The difficulty with election . . .

Those who struggle with the doctrine of election usually have drawn conclusions that are nowhere found in the Bible. Their bias against election leads them to argue . . . .

“*Election means God saves those who don’t want to be saved, and rejects those who do!*”

“*My God would never choose some to be saved and leave others out!*”

“*If I believed in election I would have no motivation for missions and evangelism!*”

I’ve heard them all, but the bottom line is this; the Bible says God chooses those whom He will favor. But in our text, why did Paul single out Rufus and not others? It very well could be that something in Rufus’ life illustrates the fact that “*God has chosen the foolish things of this world to confound the wise*” (I Corinthians 1:26-31).