

One More

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FIGHT - For What Matters Most | May 24, 2026 | Jude 1:22-23; 2 Timothy 2; 2 Peter 3:9; John 3:16; Luke 15; Luke 19:10; John 20:21; Revelation 21:8

Prepared from the spoken message and lightly edited for readability. Scripture quotations and spoken phrasing are preserved as delivered.

All right, I'm going to invite you to take God's Word and turn to the New Testament book of Jude. We're going to get there momentarily.

This is a topical message. Typically, we're going through the Scriptures a book at a time, verse by verse, but this is a topical series and a topical message. So we're going to look at a lot of different verses today. We'll get to Jude, and I want to highlight one specific verse there.

It is appropriate on a day like this, Memorial Day weekend, that we are addressing this subject in our FIGHT series. We're fighting for what matters, and today we're covering the subject of fighting for the lost.

We've established the fact that the Christian life is a war. It is a battle. The Scripture calls it a struggle, and Paul even tells Timothy that he is to endure like a good soldier of Christ Jesus. That's 2 Timothy 2.

Not only is it Memorial Day weekend, but on the church calendar, it is the International Day for the Unreached. So I want you to think about this: There are three billion people in the world today who have no church and no Bible in their language or dialect. Many of them have never even heard the name of Jesus before.

I just want that to sit there for a moment. Three billion people in the world have never heard the name of Jesus.

We are called to be good soldiers, and like good soldiers, we are called to go behind enemy lines and reach people who do not know Jesus. They are being ravaged by the enemy. He is out to steal, kill, and destroy, and we are to rescue them. We are to win them to Christ.

When we talk about fighting for what matters, I don't know of anything else that matters more than a lost soul who does not know Jesus. I don't know what we could talk about that matters more to the heart of God than someone who does not know Him.

I'm calling the message today "One More." This has become kind of a theme in our church. You walk around some of our hallways and our life group spaces, and you'll see posters on the wall that say, "One More. Uno Más." Our children's ministry has made up shirts, and they've got the CF branding on the front, but on the back it says, "One More. Uno Más." It's all about reaching one more.

When we renovate the Worship Center - and this is interesting - we're about 20 percent of the way there already. We're going to show you some pictures next week, I think, of some of the renovation going on. We're going to put those words in the staging, right in the middle where I stand every week to deliver God's Word, or where somebody from the preaching team stands every week. Right where we stand to speak will be the

words, "One More. Uno Más," reminding us that it's all about reaching one more person for Jesus.

This is the heartbeat of this church because it's the heartbeat of God.

C.T. Studd was a professional cricket player in the UK, and he had quite a bright future as a professional cricket player. He played for his country and was going to play professionally, but the missionary call of God gripped his heart. He had a heart to see the lost found, to rescue the perishing, if you will. So he left his desire of being a professional athlete and making it in the world of cricket to become a missionary.

He served in places like China and India. He served here in America. Ultimately, he finished his ministry serving in Africa. Talk about a passion to reach one more for Jesus. Listen to what he said: "Some wish to live within the sound of a church or chapel bell. I want to run a rescue shop within a yard of hell."

That's what this message is about today. It's about concerning ourselves, as the church of the Lord Jesus Christ, with running a rescue shop. When you leave here and leave this campus, you're entering your mission field. Whether you know it or not, that neighborhood you're going to, that school you go to, that business you go to - you are behind enemy lines. We should be doing everything in our power to reach one more for Christ.

The Lost Matter to God

Why is this important? Why the emphasis on reaching one more for the Lord?

As I've prayed through this message, I've prayed not just for the content of the message, but for my delivery. I've prayed for the inflection of my voice. I've prayed for the whole presentation today, if you will, to communicate the importance of this truth: The lost matter to God.

I'm going to put it in bold so you can see it: **The lost matter to God.**

One of the first sermons I ever preached was in big church. God called me to preach when I was 17. I preached my first sermon at my home church, Bellaire Baptist Church in Bossier City, Louisiana. Man, I preached my guts out. I was done in about 12 minutes, all right? I told about three stories and read a Bible verse. The size of my home church fit about this section right here, all right?

I graduated from Ouachita, went to Dallas, and came on staff at a church in North Dallas. It was a big church, and I remember the first time I had the opportunity to preach in big church. I was 29 years old, and I was scared to death.

In fact, I prayed every day leading up to that message that week that Jesus would return. I was like, "Jesus, just come back. That way, I don't have to preach this message, and everything's good." I was so nervous.

But the message God gave me was this message: The lost were a priority to God. That was my main point, and that's what I'm saying to us this morning. One of the reasons we have to have this burning desire to reach one more is because the lost matter to God.

The whole of the Bible backs this up. The reason Jesus left the confines of heaven, wrapped Himself in flesh, came to earth, went to a cross, and died on that cross for our sins is because He was on a rescue mission.

For the Son of Man came to seek and to save the lost.

— Luke 19:10

He came on a rescue mission, and His motive was love. The Bible says in John 3:16, the most famous verse in Scripture - most of us know it if we've been in church for any amount of time:

For God so loved the world that he gave his only Son, that whoever believes in him will not perish but have everlasting life.

— John 3:16

The lost matter to God. This is a statement that can't be denied. It's not up for debate.

The question is not, "Do the lost matter to God?" The question is, "Do the lost - those who do not know Christ - matter to me and you?" That's the question.

The word "perish" used in John 3 is the same word Luke uses in Luke 19:10 when he says "the lost." That word means to be destroyed. It means to be utterly decimated. It is this idea of being in a state of ruin.

That's very important to understand because if we're ever going to get a burden for the lost and really care about them, if we're going to have a heart for the lost, we've got to see them as God sees them. We have to be aware of what awaits them should they die in their sins and enter eternity away from the Lord.

Their future is not a very pretty future. The Bible says they will experience a state called the second death. Again, this is what it means to perish. This is what it means to be lost. It means to be wasted away, to be decimated, to be utterly destroyed.

John, the writer of Revelation, says in Revelation 21:8:

But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars...

— Revelation 21:8

He's saying this is a group of people who live a lifestyle of sin. Their nature has never been changed. They've never been transferred from the kingdom of darkness to the kingdom of light. They are a child of wrath, not a son or daughter of God.

You become a son or daughter of God when you place your faith and trust in Christ. For those who refuse to trust in Christ, the writer of Hebrews says that you are trampling over the blood of Christ, and your future lot in life is what is called here the second death. Look at it:

Their portion will be in the lake that burns with fire and sulfur, which is the second death.

— Revelation 21:8

He's talking about the lost, those who are perishing.

Here's the thing: God doesn't want anyone to experience the second death. It's why He sent Jesus in the first

place. By the way, the only thing delaying the physical return of Jesus is the fact that He wants more and more people who don't know Him to come to know Him. He wants more and more people who are lost and perishing not to perish.

Peter put it like this:

The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

— 2 Peter 3:9

You look at the life and ministry of Jesus, and His desire to see the lost saved was on constant display.

Think about the disciples He called to Himself. One was a tax collector, Matthew. He went after Zacchaeus, the tax collector. Think about the racial lines He crossed and the ethnic lines He crossed. He spoke to the Samaritan woman at the well, telling her that she could have living water that would forever satisfy her.

He would talk to anybody who came to Him. He would entertain a Pharisee who didn't understand the nature of His ministry and had inquisitive questions. He would speak up and be bold and say, "Nicodemus, it's not about who you are. Your last name doesn't matter. It doesn't matter what your education is. It doesn't matter how religious you are or how good you are. You must be born again."

Every miracle Jesus performed in His earthly ministry - raising the dead, making the blind see, allowing the lame to walk - pointed to a greater miracle, which is a soul being saved.

His life and His ministry were all about reaching the lost. It wasn't just in how He lived; it was in what He said. Read the red letters. It's all about showing the heart of God to those who are far away.

The very longest discourse we have from Jesus in the New Testament is the Sermon on the Mount in Matthew 5, 6, and 7. That whole sermon is Jesus attempting to rewire the brains of people to show them who the kingdom is for, how they can enter the kingdom, and how they can live there forever.

You have His life, ministry, and teaching, and it encapsulates going after the lost and reaching those who don't know God.

Think about the parables He taught. Nearly all of them have this at the heart of them, but think about the three parables in Luke 15.

Remember the lost sheep? He's got one lost sheep. He leaves 99 sheep to go after the one that is lost.

A lady loses a coin. Everything goes on hold. She turns the house upside down until she finds that one lost coin.

You've got one lost son who squanders his father's inheritance and leaves. Yet you see the picture of God the Father in that earthly father who is looking for the return of his son. When the son is still a long way off, that father runs to reach him. He is going after him. He wants him rescued.

Commentator William Barclay, writing about these parables in Luke 15 and the lost being found, says:

"No Pharisee had ever dreamed of a God like that. This is the one absolutely new thing which Jesus taught about God: that He actually searched for us. A Jew might have agreed that those who came crawling home to God in self-abasement might find pity, but he would never have conceived of a God who went out to search for sinners."

By the way, notice, underline, highlight, and asterisk this: He went after that one lost sheep. He looked for that one lost coin. He went after that one son who was lost.

God cares about the one. That's why we're saying we exist to reach one more.

I would just ask you in this moment: Who is your one? Who has God put into your life and your sphere of influence? Is it somebody you work with, somebody in your home, somebody in your neighborhood, or somebody you do business with? Who is the one God is calling you to go after?

Listen to me: He is calling you to go after them. This is our commission.

Talk about the lost mattering to God. His commission to us is to go.

As the Father has sent me, even so I am sending you.

— John 20:21

I'm sending you into the world to go after the one more.

Matthew 28 says:

Go therefore and make disciples of all nations.

— Matthew 28:19

You can't make disciples of all nations until you've first made a convert. So we are to go.

We've seen this in Acts 1:8:

You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

— Acts 1:8

When we become followers of the Lord Jesus Christ, at that very same time, He commissions us to go after all of those who don't know Him. They are our mission field. We are to be consumed with lost people being found - people who are being decimated and destroyed by the enemy, on their way to eternal destruction and a second death.

I'll just put it like this: ****The lost matter to God, so they should matter to us.****

School is ending. I've used this line before, but I always liked it in school when you took a test and the teacher said, "Grade your own paper." I always made an A when I graded my own paper. Always. It was awesome.

Let's let the Holy Spirit grade your paper when you answer this question: The lost matter to God, but honestly assess it - do they matter to you?

Does it break your heart that there are three billion people in the world who have never heard His name? There are 560,000 people within a 20-mile radius of this church. Let me just tell you something. When you came to church this morning, I know it's a party getting off the parking lot and getting on, but on the way here, it's not nearly as busy as it is Monday through Friday, is it?

There are hundreds of thousands of people who represent your neighbors, your friends, and your work associates, and they don't know Christ. They're on their way to a second death.

I just want to ask us in this moment: Are we fighting for the lost?

How We Fight for the Lost

How do we do this? Let me get real practical with you. I'll give you three ways. We'll fly through these, maybe. All right? I'm going to get you out of here.

Pray for the Lost

First and foremost, you fight by praying for the lost.

Second Corinthians 4:4 says that the god of this age has blinded the minds and hearts of unbelievers to keep them from coming to a knowledge of the truth.

You and I can't save anybody. God's got to save them. But we can go after them and make our appeal to them. The only way they're saved is if God supernaturally removes the veil because they're blinded. They can't see the light and the glory of the gospel of Christ. Satan has blinded their minds.

We need to be praying for the lost because this is supernatural work.

Number one, pray for them by name. Do you have names in your Bible of people you're praying for and calling out to God for Him to save them? In your prayer journal, are there specific people you're praying for God to save?

Pray for them by name. Pray for God to give them a soft heart and that He would unveil their eyes. Pray for a revelation. Pray that they would have such a soft heart that when God calls them to Himself, they'd be aware of it.

No one can come to me unless the Father who sent me draws him.

— John 6:44

We pray for the Spirit of God to draw people to Himself.

Pray for your role in this. You know, the Bible calls us salt and light. That's plural right there. "You are the salt of the earth." That means you and you alone. It's emphatic: you and you alone. But it's together, too. We're in this together. We all have a part to play in this.

What's your part? What's your role in reaching the lost? It might be to speak to them and share your faith. It might be that you've been doing that over and over and over again, and they're tired of hearing from you. Your

part might just be to shut up and keep lifting their name to the Lord.

I don't know what part you play, but you've got to pray about that.

Corrie ten Boom said, "We never know how God will answer our prayers, but we can expect that He will get us involved in His plan for the answer."

My brother - 17 years. You've heard me tell the story. I prayed for my brother for 17 years to come to know Jesus.

We grew up in the same church. We went to the same Vacation Bible School and the same church camps. When he graduated high school, he went to the University of Southern Mississippi and majored in party, all right? That was his deal. I went to Ouachita Baptist University and majored in preaching. You couldn't have two more different brothers.

But I wanted Eric to know Christ. He left everything he had grown up in. He had no fruit in his life to show evidence that he was saved.

I'd pray for him: "God, soften his heart. God, get ahold of him. Do whatever it takes." You can pray that prayer: "Do whatever it takes, God, to get their attention." That's a scary prayer to pray. I would always qualify it with, "Please be merciful when You do it."

I'd speak to him. I'd try to say my part. I'd talk to Eric about his faith, and he'd say, "Jarrett, save it." He didn't want to hear it. So all I could do was pray, "God, bring somebody into his path whom he'll listen to."

My grandfather died. We were close to my grandfather. We went to his funeral, and I could tell something wasn't right with Eric. He just didn't seem all there. I didn't know it at the time, but his family was disintegrating. His wife was getting ready to leave him, and God was doing what it took to get his attention.

He was finally on his back, where he had nowhere else to look but up to God.

We began having conversations, and I had people praying like crazy. He ended up giving his life to Christ. I drove to New Orleans, Louisiana, to a church we helped plant, which he was attending and which played a vital role in him coming to know Christ.

I ended up preaching that day in a bowling alley. That's where the church was meeting. Then I baptized him in the back of a pickup truck.

For 17 years, I prayed for my brother to come to know Christ. Seventeen years.

I highlight that to say, listen, this is where the work is. If you have a wayward son, daughter, grandson, or granddaughter, don't you dare give up. You keep praying because this is how we fight for the lost. We call their names out to God, and we plead with God. We beg God to save their souls.

This is how important it is. So you keep praying.

Plant Seeds with the Lost

Secondly, you plant seeds with the lost.

Do you remember Matthew 13? There is the seed of the gospel that we throw, and it lands on different types of soil. That soil represents the hearts of people.

Jesus says some is hard soil. Some is shallow. Some is worldly soil. It grows, but it's choked off by life's worries, riches, and pleasures. Then He says some soil is fertile soil, and it produces fruit.

Every person you come in contact with who doesn't know Jesus, we ought to be praying, "Lord, as I plant the seed of the gospel..."

A successful evangelist does two things: We plant the seed of the gospel, throwing it as far and wide as possible, and we cultivate soil - the hearts of people. That's all we can control. We can't control the rain. God's got to do that. All we can do is plant seeds and cultivate the soil, the hearts of people.

The greatest way I know to cultivate the soil of people's hearts is to genuinely care for them. Love them with no strings attached.

Isn't it amazing that the people who loved spending time with Jesus weren't the uber-spiritual? Jesus was always a threat to their control and perceived power. The people who loved spending time with Jesus were the wayward, the drunkard, the tax collector, the lost, and the broken in society. They loved Jesus.

It's a great question for me and you to answer: How do the lost feel around me and you? Are we the type of people they would want to be friends with?

I'm not saying we embrace the decisions they make, agree with the decisions they make, or agree with their lifestyle choices. But listen to me, I'm mixing the metaphor here: You can't clean a fish before you catch it.

Lost people are going to act like lost people. Our job is to love them. The best way you can cultivate the heart and make it fertile soil where the seed of the gospel will take root is by loving them unconditionally.

Rosaria Butterfield wrote a book called **The Secret Thoughts of an Unlikely Convert**. She was a professor of English and Women's Studies at Syracuse University. She grew up in a Roman Catholic setting, but in her late 20s, she got enthralled in, by her own words, feminist philosophy and the LGBTQ community.

In fact, she went to Ohio State University, earned her PhD, and served in the English department and Women's Studies at Syracuse. She advised LGBTQ student groups. She co-authored Syracuse University's domestic partnership policy for same-sex couples and actively lobbied for LGBTQ+ legal advancements alongside her lesbian partner.

She wrote an article in 1997 against the religious right and their politics of hatred. She specifically wrote against Promise Keepers. Remember that movement, Promise Keepers?

She got all sorts of hate mail from believers who were up in arms about what she wrote. But she got a letter with a different tone from a Presbyterian pastor. She reached out to him, and he and his wife invited her over for dinner.

It began, I believe, a two-year friendship where they would have her in their home. They agreed, "We're going to agree to disagree up front about a lot of things, but we're going to have a friendship."

Over the course of two years, Rosaria had this friendship with this pastor. She would ask her questions, and he would answer them. They had a great friendship. She began reading her Bible, and she got gloriously saved. Gloriously saved.

Now she's an apologist. She travels around the country teaching the good news about Jesus and how He can change anybody.

A follow-up to her book **The Secret Thoughts of an Unlikely Convert** is a book she wrote called **The Gospel Comes with a House Key**. Do you know what it was all about? This couple invited her into their home and just loved her. They answered her questions and were simply her friends with no strings attached.

That cultivating of the soil allowed the seed of the gospel to take root in her life. Now she is on fire for Jesus, traveling all over, making disciples, teaching apologetics, and doing incredible work.

The lost matter to God. They should matter to us. So we pray for them, and we plant seeds with them.

Plead with the Lost

Third and finally, we plead with the lost. There's a sense of urgency in this.

Listen to Paul's writing in 2 Corinthians 5:20:

Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

— 2 Corinthians 5:20

We implore you. We beg you. We're pleading with you on behalf of Christ: Be reconciled to God.

That verse in Jude I wanted you to see is Jude 23:

Save others by snatching them out of the fire.

- Jude 23

The word "save" there is a violent word. It implies force and total commitment. In the tense in which it's written, it is continuous and ongoing.

The whole idea is that you and I should have our heads on a swivel. When we see someone headed toward a Christless eternity, we do whatever we can, however it is in our power, to go and snatch them from the fire.

That's how we fight for the lost. This is the posture we take as followers of Jesus.

As Fanny Crosby wrote in her hymn, "Rescue the perishing, care for the dying, snatch them in pity from sin and the grave. Weep o'er the erring one, lift up the fallen, tell them of Jesus, the mighty to save."

One more for Jesus. This is what it's all about, Champion Forest.

I close with this illustration on Memorial Day.

Desmond Doss - I wish I had the clip to show you, but I'm out of time, so I'll just tell the story. During World War II, he was a Seventh-day Adventist, and according to his religion, he couldn't take another's life. So he refused to carry a weapon in the war.

The Army wanted to court-martial him and get rid of him. They didn't know what to do with him, but he ended up becoming an Army medic. He wouldn't carry a gun.

At the Battle of Okinawa, he earned the Medal of Honor for saving somewhere, they believe, between 50 and 100 people. They estimate that he saved around 70 to 80 people by going behind enemy lines and rescuing them by himself.

His story was made famous in a movie called *Hacksaw Ridge*. If you ever see the movie, it might be a good one to watch on Memorial Day weekend.

The highlight of the clip is Doss deciding to go behind enemy lines and perform this rescue. All he keeps saying to himself is, "One more."

He'd go rescue one. He took on shrapnel and kicked away a grenade. He would lower another one down to rescue him, then go after another. He'd say, "One more. God, give me one more."

He'd rescue one more. He'd go back. "God, give me one more."

He'd go back and rescue another. "God, give me one more."

That's our heart, Champion Forest. That's what we should be saying every single day when we wake up: "God, by Your grace, will You give me one more?"

We fight for the lost in prayer, by planting seeds, and by pleading with them to come to know Jesus.

Amen.