© 2026 The Krapf Project

Walking in the Right Way

"They have forsaken the right way." – 2 Peter 2:15

Summary:

Religion is rightly called the right way, and every traveller must take care to find it and follow it. Scripture reveals the way of salvation through Christ, but knowledge alone is not enough: the truth must be personally received and obeyed. Once on the way, believers must avoid opposite extremes by holding together truth and duty, faith and works, tenderness and faithfulness. They should also invite others, starting with relatives and reaching all they can influence through word, spirit, and example. The journey includes trials, but Christ promises sufficient grace, an unfailing presence, and strength for each day. So believers can go forward rejoicing, keeping the destination in view: everlasting life, the Father's house, and the welcome of those whom the Lord calls home.

Outline:

1. **Discover the right way**
   - Search Scripture, seek divine wisdom, and learn the way of salvation centred in Jesus Christ.
2. **Enter the way and walk in it**
   - Religious knowledge cannot save unless you apply the remedy and obey the truth.
3. **Avoid opposite extremes**
   - Truth and duty lie between dangerous distortions; faith and works both have their Gospel claims.
4. **Invite others to accompany you**
   - Begin with family and extend the invitation through prayer, speech, character, and a faithful life.
5. **Rejoice and keep the end in view**
   - Christ supplies grace for the journey and will bring his pilgrims safely into everlasting life.

© 2026 The Krapf Project

Text

Let us leave the people the Apostle addresses and consider ourselves. Religion is aptly called the "right way," prompting six admonitions.

First, inquire what the right way is. If you err, your efforts and progress will lead only to disappointment, regret, and woe. Solomon warns, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." How terrible to fall from hope of heaven into hell! Yet many will carry their confidence to its very door, "saying, Lord, Lord, open to us; and he shall answer and say unto them, I know ye not whence ye are."

In so important a matter, reflection requires certainty—and certainty is attainable. Follow the flock's footsteps. Search the Scriptures for their purpose: "that we might believe that Jesus is the Christ, the Son of God; and that, believing, we might have life through his name."

If you long to know how to approach the Lord and be saved, the Prophets and Apostles will show you the way. Pray to the Father of lights, claiming this promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Then the Lord will teach you, his Spirit will lead you into all truth, and even a fool on the road will not go astray.

Secondly, enter it and walk therein. Knowledge can resemble godliness, and many rest in it without seeking the right way. They understand and accept the preacher's words but do not act on them. They admit they are sinners but never seek mercy. They believe in the Saviour's divinity, atonement, and righteousness, and that salvation is found in none other, yet do not come to him for life. But "if ye know these things, happy are ye if ye do them."

Knowing a remedy won't cure you unless you use it. Knowing the way to a place won't get you there unless you set out and keep going. Likewise, knowing Divine truth without acting on it is worse than useless: "For to him that knoweth to do good, and doeth it not, to him it is sin."

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with

© 2026 The Krapf Project

many stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Therefore, the Lord says not only, "Stand ye in the ways and see, and ask for the old paths, where is the good way;" but also, "Walk therein, and ye shall find rest for your souls."

Thirdly, once on the path, do not turn aside to either side. Avoiding one error does not protect us from its opposite: all extremes are dangerous, while truth and duty lie between them. In *The Pilgrim's Progress*, Bunyan pictures a lion on each side of the road, chained back from the middle—the only safe passage. Scripture had long taught the same: "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures."

Courage lies between rashness and dread, patience between despising the Lord's chastening and fainting under his rebuke. Parents should neither indulge their children foolishly nor provoke them to wrath and discourage them. We may misjudge our own spirit, being too lenient or severe. Some turn tender consciences into weakness, others use leniency to justify licentiousness. Some emphasize privilege, others duty, but the Gospel claims both faith and works; from the Saviour's side flowed blood and water.

Fourthly, bring as many as you can. How can you bear to see your kindred destroyed? Begin with your relations, as Moses urged Hobab: "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

Extend your concern to all you can reach, letting your character and life reinforce the invitation: "O taste and see that the Lord is good; blessed is the man that trusteth in him." Many have begun alone in their families and neighbourhoods, not waiting for others. In time, their prayers and efforts have succeeded; even former opponents have joined them in fellowship and worship. What a joy to win one soul: "There is joy in the presence of the angels of God over one sinner that repenteth!"

Fifthly, go on rejoicing, as the eunuch did after Philip preached Jesus to him. You can expect difficulties and trials, but the Lord of the way promises, "Thy shoes shall be iron and brass, and as

© 2026 The Krapf Project

thy days so shall thy strength be." "My grace is sufficient for thee." "I will never leave thee, nor forsake thee."

Finally, think about the end: "the end of your faith;" "the end, everlasting life." Who can describe the glory awaiting you? Its attainment is sure and near! A few more steps, and your Father's house will appear in view—

"Soon shall you hear him say,
Ye blessed children, come.
Soon will he call you hence away,
And take his pilgrims home."

This sermon is taken from William Jay's devotional, Morning and Evening Exercises (January 26, Evening), first published in 1854.