

Washing off Adam in Baptism in Jesus Name

Key Verse: John 9:7 (KJV) – “And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.”

Beloved of the One True God, who has revealed Himself in the flesh as Jesus Christ the Lord, open now the eyes of your spirit. For we are about to witness a miracle hidden in plain sight—a miracle that is not merely a healing from two thousand years ago, but the very pattern of your own baptism in Jesus’ name. We are not trinitarians. We do not bow to a committee of gods. We bow to the One who said, “I am the LORD, and beside me there is no saviour” (Isaiah 43:11). And that One came in flesh, was crucified, rose, and gave us a command: be baptized in His name—the name of Jesus—for the remission of sins. Today, we enter the Pool of Siloam. Prepare to leave the blindness of Adam behind.

The ninth chapter of John presents a man born blind. Not blind by accident, not blind by sin (as the disciples ignorantly asked), but blind “that the works of God should be made manifest in him” (John 9:3). This man is every son and daughter of Adam. For Adam’s flesh is blind flesh. Adam’s eyes were opened to his own nakedness (Genesis 3:7), and ever since, the entire human race has been born with a cataract over the soul. We see shame. We see fear. We see the serpent’s logic. But we do not see the King in His beauty. We do not see that Jesus is the I AM. Now watch the Savior. Jesus does not pray from a distance. He does not speak a word and heal from heaven. No—He stoops. He spits on the ground. He makes clay of the spittle. And He anoints the blind man’s eyes with that clay. What is this clay? It is earth. It is the dust of the ground. It is the very substance from which Adam was formed: “And the LORD God formed man of the dust of the ground” (Genesis 2:7). Do you see it? Jesus takes the flesh of Adam—the dust, the dirt, the fallen matter of this groaning creation—and slathers it onto the blind man’s eyes. That clay is the law of sin and death. That clay is your old nature, your inherited blindness, your inability to see the kingdom.

But here is the wonder: the clay itself is not the cure. The clay is the diagnosis. It is the sign that says, “You are made from dust, and to dust you shall return” (Genesis 3:19). If Jesus had left the clay on the man’s eyes, he would have remained blind forever. The clay must come

off. And how does it come off? Not by a dry cloth. Not by a sudden sneeze. It comes off by water. Jesus then gives a command: “Go, wash in the pool of Siloam” (John 9:7). The man does not argue. He does not say, “Lord, why not let me wash in the temple laver?” He does not say, “Give me a bowl from your own house.” He goes to the pool. He goes to the water. And the text says, “He went his way therefore, and washed, and came seeing.”

Now, note the name of the pool: Siloam. The Holy Ghost, through the apostle John, cannot resist giving the interpretation: “which is by interpretation, Sent.” Siloam means “Sent.” Who is the Sent One? Jesus Himself declares, “He that receiveth me receiveth him that sent me” (Matthew 10:40). And again, “As thou hast sent me into the world, even so have I also sent them into the world” (John 17:18). The Pool of Siloam is not a random reservoir. It is a living symbol of the One who was sent from the bosom of the Father—not a second person, but the very Father manifested in flesh. For the Father sent the Son, and the Son is the Father’s own arm (Isaiah 53:1). The pool’s very name cries out: “Jesus! The Sent One!” Thus, when the blind man washes in the Pool of Siloam, he is washing in the name of the Sent One. He is submitting to the water that carries the authority of the incarnation. He goes in blind, covered in the clay of Adam. He comes out seeing, wearing the vision of the Last Adam.

This is baptism in Jesus’ name. You come to the water wearing the mud of your first birth—the flesh of Adam with its pride, its lust, its fear of death, its spiritual cataract. You have been anointed with the clay, so to speak, by your very existence in this fallen world. But then you hear the command: “Go, wash in the name of Jesus.” You are immersed in that name. The water is not magic. The water is the place where the name of the Sent One meets your old flesh. And when you rise, the clay is gone. The blindness is washed off. You see clearly that Jesus is the One True God. You see that the Father, Son, and Holy Ghost are not three centers of consciousness but one Lord in Jesus Christ. Let me take you deeper into the miracle of flesh exchange. Galatians 3:27 (KJV) declares, “For as many of you as have been baptized into Christ have put on Christ.” The Greek word for “put on” is *enduo*—to clothe oneself, to sink into a garment as into a new skin. This is not a metaphor. It is a spiritual transplant. The flesh of Adam, which is the clay of the ground, is stripped off in the waters of Siloam. And the flesh of Jesus—the sinless, resurrected, glorifiable flesh of the Sent One—is pulled over you like a robe of light. When God looks at you after baptism in Jesus’ name, He does not see a reformed Adam. He sees His Son.

Consider what this man saw after his washing. The Pharisees interrogated him. They said, “Give God the praise: we know that this man is a sinner” (John 9:24). The blind man,

now seeing, replied, “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see” (John 9:25). That is the testimony of every person baptized in Jesus’ name. You cannot explain the trinity with human logic. You cannot dissect the incarnation with Greek philosophy. But one thing you know: you were in Adam’s blindness, and now you see that Jesus is the Lord. You were under the clay of condemnation, and now you stand in the water of the Sent One.

Later, Jesus finds the man again and asks, “Dost thou believe on the Son of God?” (John 9:35). The man answers, “Who is he, Lord, that I might believe on him?” And Jesus says, “Thou hast both seen him, and it is he that talketh with thee.” Then the man worships Him (John 9:36-38). Note: he does not worship a second person. He worships the One who stands before him—the same One whose name is the Pool of Siloam. That is the worship of the One God believers. We do not worship a trinity. We worship the Lord Jesus Christ, and in Him dwells all the fulness of the Godhead bodily (Colossians 2:9).

Now, beloved, compare this with the other nine themes of water-transport I have shown you before. Noah entered the ark, passed through the flood, and came out into a new earth. Israel passed through the Red Sea and came out singing, with Pharaoh’s army dead behind them. The priests crossed the Jordan and came out bearing stones from the riverbed—stones that spoke of the old generation buried. Naaman dipped seven times and came up with the skin of a child. Jonah went down into the fish’s belly and came up on dry land as a resurrected preacher. The man at Bethesda rose from his 38-year infirmity and walked. Moses struck the rock, and the water became a new beginning for a rebellious people. The priests washed at the laver and entered the Holy of Holies. Mary met Jesus at the tomb and was told not to cling to the old flesh, for the new resurrection flesh was ascending.

But the Pool of Siloam has a unique beauty. In all the other types, the water is a passage. Here, the water is a remedy for a specific organ: the eye. And the eye is the lamp of the body (Matthew 6:22). When Adam sinned, the first thing that happened was not a broken leg or a diseased heart—it was a blindness to God’s presence. They hid themselves. They could no longer see the Lord walking in the garden. Baptism in Jesus’ name restores the eye of the soul. You come up seeing that Jesus is the only true God, and that His name is the only name given under heaven whereby we must be saved (Acts 4:12).

Therefore, do not settle for a baptism that merely says “Father, Son, and Holy Ghost” as if those were three separate persons. That is the clay of tradition without the water of

revelation. The apostles never baptized that way. In every single record in the book of Acts, they baptized in the name of the Lord Jesus (Acts 2:38, Acts 8:16, Acts 10:48, Acts 19:5). Why? Because the name of the Father is Jesus. The name of the Son is Jesus. The name of the Holy Ghost is Jesus. He is the Sent One. He is Siloam. So I plead with you today: come to the pool. You have been anointed with the clay of Adam since your mother's womb. Your eyes are full of the dust of this world. You cannot see the kingdom. You cannot see that Jesus is your Creator, your Redeemer, your All in All. But the command has gone forth: "Go, wash in the pool of Siloam." That pool is not a building. It is the name of Jesus spoken over water. That water is not a symbol—it is the grave of the old man and the womb of the new creation.

Let the blind man be your teacher. He did not argue with the method. He did not ask for a more dignified ceremony. He went. He washed. He came seeing. And when the religious leaders threw him out of the synagogue, Jesus found him and revealed Himself fully. The same will happen to you. The world will cast you out for being a "Jesus-only" believer. The trinitarians will call you heretics. But the true Jesus—the Sent One—will find you. And you will worship Him, saying, "Lord, I believe." Arise, be baptized, and wash away your sins, calling on the name of the Lord (Acts 22:16). For the clay of Adam is heavy, but the water of Siloam is waiting. Go in blind. Come out seeing. Go in mortal flesh. Come out clothed in Christ. This is the miracle. This is the gospel. This is Jesus—the One True God, worthy of all praise forever. Amen.