

ADVENTISM IN ANAMBRA IN THE LIGHT OF DANIEL 8:14: AN APPRAISAL OF THE RELEVANCE AND SIGNIFICANCE OF THE SANCTUARY DOCTRINE

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Abstract

One unique feature of the Judeo-Christian religion is the presence of prophecy. Prophecy as defined by the Seventh-day Adventist for the purpose of this treatise is events or better still history told in advance. The Bible is one of the few sacred text which attempts to predict the future. It has been speculated that nearly all Biblical predictions have been fulfilled accurately. The accuracy of those predictions and their timely fulfillment to the letter is the strength of Seventh-day Adventist Church's claim of being a people of the book or put in another way, the Seventh-day Adventist Church is a prophetic movement whose founder is the God of Prophecy. Anambra has the slogan light of the nation. Can we assume that this phrase is a correlate of the statement that Christians are the light of the world? It is against this background that the researchers set forth on the quest to find out the relevance of the sanctuary services in the light of the nation.

Introduction

The narrative contained in Daniel 8:14 is a prophecy. All prophecies are issued to address specific situations in the life of the people of Israel. This prophecy specifically addresses the issues relating to the sanctuary. According to Rodrigues (2017) who argued that the prophecies contained in the book of Daniel is the most profound of biblical prophecies. He stated further that Seventh-day Adventist Movement find in the prophecies of Daniel chapters 8 and 9 unique premise for her missionary enterprise. Another name for the prophecy of Daniel chapter 8 particularly verse 14 is the longest time prophecy. It may also be referred to as the 2300-day prophecy. According to Dickson (2008) the prophecies of the books of Daniel and Revelation form the nexus of the Millerite Movement which swept across America in the eighteenth century. Suffice it to say that the pioneers of the Seventh-day Adventist Movement were guided in the nascent stages of her development strides by the prophecies of those twin books. The corporate existence of the movement is still heavily dependent on those prophetic pronouncements as authenticated and expounded upon by the pen of inspiration. Those prophecies provide the axiological foundation for the mission and identity of the Seventh-day Adventist Church.

According to Amanze (2006) who posited that the argument by some theologians that the books of Daniel and Revelations cannot be understood by mortals is baseless. According to White, (cited by Piping 1987) who said that an appreciation and understanding of Christ's high priestly ministration in the heavenly sanctuary is the foundation of the Seventh-day Adventist Movement. A careful analysis of the Adventist doctrinal beliefs reveal that it is in line with the protest instituted by Martin Luther in the fifteenth century where he said unequivocally that the Bible alone should be the basis of faith and worship, this in the opinion of the authors is crucial in understanding the significance and relevance of the doctrine of the sanctuary services.

The thrust of this paper is show what Adventist understand as the sanctuary service and contextualize the same in the worship experience of the people of Anambra.

Historical survey of the Seventh-day Adventist Church

The Seventh-day Adventist Church is often times described as a movement. This notion is informed by the fact that there is not a single person to whom the title of founder can be ascribed. According to Adeieluwa (2010) the Adventist Church is one of the splinter groups that arose from the Millerite movement which swept through the American societies in the eighteenth century. The epoch ushered in the era of human history that has come to be known as the second great awakening. The inauguration ceremony of the Seventh-day Adventist Church took place in the year 1863. At this event some of the prominent early pioneers present were, Hiram Edison, James White, J.N. Andrews to mention but a few. The Church after acquiring official status in 1863 experienced tremendous expansion. In a few years the Church registered its missionary presence in nearly every continent of the world thereby acquiring global ecclesiastical status. Among the early pioneers were two distinguished academics known as D. Barnhouse and W. Martin. Literary works of the dual contributed in no small measure to the explosion and international recognition which the Church enjoyed in those nascent days.

According to Alalade (1999) who said that in Christendom interest in prophecy was rekindled as a result of events relating to the arrest of Pope Pius VI in 1798 on the orders of the French monarchy. The Catholic Church which had fallen out of grace with one of its circular loyalist was taken captive to France by Berthier the head of the military. The Pope did not regain freedom until his demise. The theological world of the protestant movement held that the 1798 event marked the close of the prophetic time of 1260 days found in the book of Daniel. This school of interpretation sparked interest in the longest time prophecy of Daniel 8:14. According

to Ehioghae (2006) who said that this renaissance in biblical prophecy had tremendous impact in the scholarly world of the nineteenth century. The stir generated by renewed interest in biblical prophecies cut across all theological persuasions.

The mega movement William Miller had started which was at that known as the Millerites, could not survive the disappointments of 1844. This event has come to be known as the great disappointment. The disappointment is the failure of Christ's second return on October 22nd 1844 as predicted by the "Blessed Hope" Advents of about one hundred thousand worshipers drawn from Baptist, Methodist, Presbyterian and Catholic backgrounds.

According to Knight (2005) the Seventh-day Adventist happened to have been the smallest of the splinter group of the mega Millirite of 1844. The source argued further that it is speculated that Adventist are considered to be the true successors of the disbanded Millerite Movement. According to White (cited by Akpah, 2010) said that the above assertion is true as no group which arose during the evangelical efforts of the Millerite is as close to the original ideals of the movement as the Adventist.

What is the Sanctuary?

There exist a plethora of biblical references on the sanctuary theme. According to Audu (2009) who said that the origin of the Sanctuary can be traced to the temple or synagogue. The synagogue is the place which is a religious meeting place where Yahweh meets with His people. The synagogue is most significant to the Jews because it is the only place remissions for sins may be obtained. There are specific items in the synagogue which include the Ark of the Covenant. We also have the two stone tablets on which the finger of God wrote the Ten Commandments. The Ten Commandments were placed inside the Ark of the Covenant. The top of the Ark had a seat on it. This seat was known as the mercy seat. The references to the seat, as mercy seat come from the notion that remission from the violation of the commandments within the Ark is obtained via this seat. The ritual of purification of an adherent starts with the sprinkling of the victim's blood which was collected after the worshiper slit the throat of the animal for the sacrifice. This ritual is performed daily in the temple or sanctuary. However once a year on the day of Yom-kippur or Day of Atonement the sins are transferred to the scapegoat. This marks the end of ritual for a period of one Jew year.

The term Sanctuary with very few exceptions always refers figuratively to a designated place of Jewish worship. As stated above the Sanctuary has to administered by a High Priest annually

for remission of corporate sins. The very first sanctuary which was constructed by Moses in the wilderness was much simple and easy to carry around. The Solomon temple replaces this simple structure constructed by Moses. The Solomon Temple was a more befitting structure built with costly material. The original design shown to Moses was strictly adhered to.

How is the Sanctuary Cleansed

Dickson (2006) said that Seventh-day Adventists understand that the sanctuary in Daniel 8:14 refers to the heavenly sanctuary (Hebrews 8:1, 2), and its cleansing refers to the last phase of Christ's ministry in heaven, the investigative judgment; the fact of the matter is that the rest of the Protestant world sees this text differently as the following quote demonstrates:

Most bible expositors apply Daniel 8: 14 to the Antiochus-Maccabean period (175-164 B.C). In order to do this, they discount the day-for-a-year principle, as it applies to the 2300 days, and quite generally make out that this refers to 2300 evening and morning sacrifices, which would mean 1150 days. But this calculation doesn't fit, as we all know; no one has ever been able to work out any scheme where this fits exactly. (P. 3).

According to Veiths (2000) who said that if the Seventh-day Adventists truly have a message that the world needs to hear prior to the second coming, and if the majority of the Protestant world has misunderstood Daniel 8:14, then we must be able to prove unequivocally from scripture the truthfulness of our theological position regarding the cleansing of the sanctuary. If we cannot provide sound Biblical exegesis on this all important topic our Protestant brothers and sisters will ridicule the theological extrapolations of the Sabbath's relevance to Eastern Nigeria and Anambra in particular.

Anambra in focus

According to Ameafula (2013) who said that Anambra state is bounded by Delta State on the West, Imo State is found on the Southern axis, while Enugu State is found on the Eastern and finally we have Kogi State occupying the Northern axis. Anambra is home to Onitsha which happens to be one of the most populous cities in Africa. The high population density runs the gamut of Anambra communities. According to Okoli (2011) who argued that the name Anambra is the anglicized version of Ọmambala, the [Igbo](#) name of the [Anambra River](#) which flows through the state. The colonial officials could not perfectly pronounce the name of the river.

According to Njoku (1987) the indigenous ethnic groups in Anambra state are the [Igbo](#) which make up 98% of population while a small population of [Igala](#) makes up the remaining 2%. The Igala live mainly in the north-western part of the state. Anambra is the eighth-most populated state in the [Federal Republic of Nigeria](#) and the second-most densely populated state in Nigeria after [Lagos State](#). The stretch of more than 45 km between the towns of [Oba](#) and [Amorka](#) contains a cluster of numerous thickly populated villages and small towns, giving the area an estimated average density of 1,500–2,000 persons per square kilometre.

According to Ngbamalu (1999) who posited that the history of Anambra stretches to the 9th century AD, as confirmed by archaeological excavations at [Igbo-Ukwu](#) and [Ezira](#). It has great works of art in iron, bronze, copper, and pottery works belonging to the ancient [Kingdom of Nri](#). These have revealed a sophisticated divine Kingship administrative system, which held sway in the area of Anambra from c. 948 AD to 1911. In some towns, such as [Ogidi](#) and others, local families had hereditary rights to kingship for centuries.

According Coleman (1956) who wrote that, the colonial masters recognized and put to use some of those traditional kings and leaders into their system of indirect rule of the Protectorate of South Nigeria. Beginning in the 19th century, they appointed some noble leaders as Warrant Chiefs, authorizing them to collect taxes as well as other assigned duties.

According to Smith (1990) who argued that Anambra played a major role among the committee of Igbo nations which seceded to form the independent republic of Biafra in 1967. This was born out of the tensions that arose between Eastern and Northern Nigeria culminating in the first and only civil war in Nigeria. According to Okagbue (2011) who opined that during the [Nigerian](#) civil war (1967-1970), [Biafran](#) soldiers successfully constructed a relief airstrip in the town of Uli. Extremely dangerous relief flights operations were carried out at Uli and other sites which brought in food and medicine for the distressed Biafran population. Uli airstrip was very strategic as it served as gateway for delivery of over seventy percent of foreign military and humanitarian supplies to the Biafran government. The Uli airstrip received constant attacks and suffered heavily from the bombardments unleashed by the Nigerian Air force. The continuous harassment by the Nigerian Air force led to mounting death toll on the Biafra side from starvation. Biafra with assistance from allies quickly formed an air force of five Minicoin planes [Malmö MFI-9](#) stationed at the Uga airstrip. The small fleet but effective air force called "[Babies of Biafra](#)" in honor of the babies who died from starvation inside Biafra stemmed the tide of Ariel attacks.

In conclusion the old Anambra State was created in 1976 by General Murtala Ramat Mohammed from [East Central State](#), and its capital was [Enugu](#). In 1991 a re-organisation divided Anambra into two states, Anambra and [Enugu](#). The capital of Anambra became [Awka](#) city.

A History of Seventh-Day Adventist Church in Anambra

According to Obiora (2016) who wrote that the beginning of the Seventh-day Adventist Church in Anambra State can be traced to Oba in Idemili South Local Government Area of Anambra State. It began through the work of a literature evangelist whose identity is unknown. Suffice it to say the literature evangelist constant visits to Mama Oba made her convert in the early 50s with a few others which included Onwuemelie Nduruka now late. Mama Oba was known for her dramatic witnessing with the picture roll. The colporteur must have relocated to Onitsha leaving the handful of believers at Oba to struggle for existence in a hostile environment.

When pastor D.C. Nwadike took over as district pastor in 1985, late Elder C.N Okeke and family had returned to their hometown, Nkpor from their long sojourn in Jengre, Plateau State. Nkpor now came into reckoning, late Elder G.O. Onwuanyi also returned from Aba to his hometown, Nkwelle Ezunaka. Evangelist Ifeanyi Mewu also returned from the Gambia where he had been converted. He later served as its district pastor. In 1982, Nkpor branch Sabbath School was established and a temporary place of worship was built at Elder C.N. Okeke's compound.

Accommodation problem caused the personage at No. 7 Ekwulugo Street, Fegge Onitsha to be relocated to Nkpor. While late Pastor Prof. S.I. Anuligo was the District Leader, the Church was ejected from Government Primary School, Fegge. A new place of worship was then found at Ugbo-Orimili Primary School 111 Housing Estate, Port-Harcourt Road, Fegge, Onitsha. From Ugbo-Orimili the Church later moved to the more spacious Obodoukwu Road facility which was also rented. While at Obodoukwu Road the Church membership literally exploded. Branch Sabbath Schools were opened at: (1) Oba (2) Ihiala (3) Otuocha (4) Inland Town (5) Ime-obi (6) Fegge (7) Iyi-Owa

In the same manner, Elder Emmanuel Obiekwe after he returned as a civil servant left Enugu and returned to his hometown, Nibo, in Awka South Local Government Area. He too kept the light shining. Today our church at Umunze and Nibo are thriving, thanks to these faithful members.

Anambra Mission took off in 2015 with the appointment of Pastor Dr. Kingsley C. Ananoba, a visionary leader whose short stay at the helms of affairs of this humble Mission set the pace for much of what we see and have gathered here today. Our profound gratitude both as individuals and as a Mission goes out this divinely guided leader per excellence whose ministry has touched the lives of members positively and we are glad that the spirit filled programs he instituted such as the month end prayer and fasting is still up and running and we shall by the grace of God hold up and maintain the standards.

Authorship and Date of the Book of Daniel

According to Aphaih (2017), who said that in Matthew 24:15 we read that Jesus referred to the prophecies in the book of Daniel in the Old Testament or Jewish sacred text. This has long been seen as evidence that Daniel is indeed the author of the Biblical book that bears his name and that it was written in 6th century B.C. According Akpah (2010) who opined that in the field of critical scholarship the claim that Daniel wrote when he did, has been challenged. Many critics regard it as a combination of court legends and apocalyptic visions, the latter being characteristic of inter-testament Jewish literature.

According to Ferch (2013) who argued in response to the claim that the book of Daniel was not written in the 6th century by Daniel, said that:

Archaeological findings and research of recent years have largely destroyed the arguments against the historical integrity of a variety of items in the book. Conservative scholarship has demonstrated adequately that the author of the book of Daniel is likely to have lived during the sixth century period he describes. (P. 6).

Purpose of the Book of the Book of Daniel

According to Bacchiochi (1980) who said that the book of Daniel opens with conflict. The conflict according to the author happened between Jerusalem and Babylon. Daniel and his three friends, like many Jews of their time were taken captive and carried away to Babylon where they were to live in subservience to the Babylonians. One can easily see then that the Jewish people were likely quite discouraged and disheartened. They no doubt questioned if God had completely forsaken them as a people and destined to live under the power of a heathen army. According to Akinpelu (2015) who opined that even a casual reader of the book of Daniel will see clearly that the message of Daniel is that ultimately God will triumph over every earthly power and establish His kingdom. Daniel's messages convey to the reader a lofty concept of

God who is unequalled in wisdom, power, and mercy. His knowledge extends over the past, present, and future. No fiery furnace or lion's den, no human arrogance, no historical circumstance, not even death can frustrate His purpose.

Daniel and Christian millennialism

According to Watson (2000) Christian millennialism is the belief in the resurrection of the martyrs and their thousand year rule with Christ, followed by general resurrection, the last judgement, and the creation of a new heaven and new earth in which the faithful will be vindicated. According to Weber (2007) most 21st century Catholics, Orthodox and Protestants do not hold millennialist beliefs, but they remain strong among American evangelicals. A central role in the end of time drama is given to the figure of the Antichrist who is opposed to God and his plan, he is either or both a military/political enemy and or a deceiver who seeks to lead the faithful from Christ.

According to Veith (2000) about a third of American evangelicals follow a form of millennialism known as Dispensationalism. Dispensationalist interprets Daniel 11 as a description of the reign of Antiochus as far as verse 36. The narrative then it switches to prophecy of the far future (far from Daniel's 6th century BCE perspective, but near for modern millennialists). The "King of the North" from this verse onwards refers not to the 2nd century Syrian king but to the Antichrist: he will deceive the Jews, who will accept him as their promised Messiah and enable the Temple to be rebuilt in Jerusalem, but he will not be a Jew and he will betray them. He will be a military conqueror, with his headquarters on the Temple mount (Daniel 11:45), and he will wage war through the Middle East and the world until he will be destroyed by the true Messiah as predicted in Daniel 11:45. Dispensationalism concluded by explaining Daniel 12 as the culmination of Israel's suffering which will lead to their salvation and the millennial kingdom of Christ. Christian historicism treats Daniel 10-12 as part of the unfolding symbolic narrative of the Book of Daniel as a whole.

The relevance and Significance of the observance of the Sabbath

According to White cited by Azanor, (2015) who opined that the Sabbath will mark the divide between those who are faithful and those who are on the side of the antichrist. This statement is premised on the controversy that has been highlighted above. The clash in theological

schools of millennialism of Pentecostals and orthodox Catholics forms essentially crux of the matter and concerns the question of who changed the Sabbath to Sunday.

According to Peace (2012) there can be no doubt that Christ, the disciples, and the first generation of Christians kept Saturday or the Seventh-day Sabbath. Albeit most Christians keeps Sunday, the first day of the week while calling it the Sabbath. We shall explore the history and how the change occurred?

According to Bacchiocchi (1986) who said that no serious student of the Scriptures can deny that God instituted the Sabbath at creation and designated the seventh day to be kept holy. The source stated that on the seventh day God ended creation work and rested on the seventh day. Therefore God blessed the seventh day, and sanctified it because on it rest was instituted from all work which God created and made ([Genesis 2:2–3](#)). It was later codified as the Fourth Commandment ([Exodus 20:8–11](#)).

According to Banks (1974) who argued that the bible makes it expressly clear that Sabbath observance is a special *sign* or mark between God and the faithful people. There is also no uncertainty that Christ, the disciples, and the first generation Christians kept the Seventh-day Sabbath as commanded ([Mark 2:28](#); [Luke 4:16](#)).

Is There Any Biblical Support for Sunday Sacredness?

According to Brown (1986) there is absolutely *no* New Testament text stating that God, Jesus, or the apostles changed the Sabbath to Sunday. There is no text, not a word, not even a hint or suggestion. *If* there were, those chapters and verses would be loudly heralded by Sabbath antagonists. Had Paul or any other apostle taught a change from Sabbath to Sunday, the first day of the week, an absolute firestorm of protest would have arisen from conservative Jewish Christians. The Pharisees and scribes would have insisted that Paul or any other person even suggesting such a thing be stoned to death for the sin of breaking the Sabbath. This would have been a much larger issue than the controversy over circumcision.

According to Carson (1982) the self-righteous Pharisees had already falsely accused Christ of breaking the Sabbath by violating the added rules and traditions *which men* placed upon the Sabbath ([Mark 2:24](#)). The total absence of any controversy over change in the day of worship

is one of the best evidences showing the apostles and other New Testament Christians did *not* change the day. On the contrary, we have a record of many Sabbaths that Paul and his traveling companions kept long after the resurrection of Jesus Christ. The following biblical text buttress this point, [Acts 13:14](#), [27](#), [42–44](#); [15:21](#); [16:13](#); [17:2](#); and [18:4](#). [Acts 13:42–44](#), is especially significant in that Paul and Barnabas, after speaking at a Jewish synagogue, were invited to speak again the *next* Sabbath. This would have been Paul's golden opportunity to tell the people to meet with him the next *day* rather than waiting a whole week for the next Sabbath. But, on the next *Sabbath* almost the whole city gathered to hear the word of the Lord.

According to Cartier (2010) who observed that today, most Christian keeps Sunday or the first day of the week as the Sabbath. The question arises then, *who* changed the Sabbath to Sunday, and *how* did it occur?

Biblical Testimony

According to Carter (2000) the New Testament plainly shows we are to continue keeping the commandments (Mathew 5:17–18; 19:17; 28:20) all ten of them. Where, then, do men get the authority to *change* the Fourth Commandment by substituting Sunday for the original Sabbath which Christ and the apostles kept?

According to Davies (1963) the bible prophesied many centuries earlier that the time would come when men would think to *change times and laws* ([Daniel 7:25](#)). Many bible prophecies are dual in nature, that is, they have a type and antitype, an earlier and a later fulfillment. Though speaking specifically of the soon-coming antichrist, we can see the forerunner type documented in history.

The Watering Down of the Sabbath in the First 300 Years

According to Deines (2008) the Christians during the apostolic era from about 35 to 100 A.D. kept the Seventh-day Sabbath of the week. The Sabbath controversy started in Christian history after 300 hundred years of Christ ascension to heaven. At this time the Roman emperors were considered as gods and they decreed Christianity as an illegal religion. The faithful people of God were scattered abroad. Judaism, however, was regarded at that time as legal, as long as they obeyed Roman laws. Thus, during the apostolic era, Christians found it convenient to let

the Roman authorities think of them as Jews, which gained them legitimacy with the Roman government. However, when the Jews rebelled against Rome, the Romans put down their rebellion by destroying Jerusalem in A.D. 70 and again in A.D. 135. Obviously, the Roman government's suppression of the Jews made it increasingly uncomfortable for Christians to be thought of as Jewish. At that time, Sunday was the rest day of the Roman Empire, whose religion was *Mithraism*, a form of sun worship. Since Sabbath observance is visible to others, some Christians in the early second century sought to distance themselves from Judaism by observing a different day, thus blending in to the society around them.

Our source stated further that during the Empire wide Christian persecutions under Nero, Maximin, Diocletian, and Galerius, Sabbath-keeping Christians were hunted down, tortured, and used for sport as well as for entertainment in the Colisseum.

Constantine Made Sunday a Civil Rest Day

According to Audu (2007) when Emperor Constantine a pagan sun god worshipper came to power in A.D. 313, he legalized Christianity and made the first Sunday law. His infamous Sunday enforcement law of March 7, A.D. 321, reads as follows, on the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed.

According to Gerhardson (1954) the Sunday law was officially confirmed by the Roman Catholic Papacy. The Council of Laodicea in A.D. 364 decreed as follows, Christians shall not Judaize and be idle on Saturday but shall work on that day however on Sunday they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.

According to Gibbons (1989) who said that you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which the Catholic Church never sanctify. The source stated further that the Catholic Church by virtue of her divine mission, changed the day from Saturday to Sunday.

According to Bacchiocchi (1977) who said that most Protestants do not realize that by observing Sunday, they accept the authority of the spokesperson of the Catholic Church or the Pope. The Catholic Church claims that the change from Saturday Sabbath to Sunday Sabbath

was her act and this act is a mark of her ecclesiastical authority in religious things. The Catholic Church claims that the church is above the bible and this transference of Sabbath observance is proof of that fact.

A Prophecy Come to Pass!

According to Hagner (1993) the prophecy in [Daniel 7:25](#) foretold the little horn power shall speak great words against the most High, and shall wear out the saints of the most High *and think to change times and laws*.

According to Ladd (1993) the prophecy of Daniel 7:25 can refer to none so well or so fully as to the popes of Rome. They have assumed *infallibility*, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go *against* God when they give indulgences for sin. This is the worst of all blasphemies.

He stated further that Church shall wear out the saints by wars, crusades, massacres, inquisitions, and persecutions of all kinds. What in this way have they not done against all those who have protested against their innovations and refused to submit to their idolatrous worship? Witness the exterminating crusades published against the Waldenses and Albigenses. Witness John Huss, and Jerome of Prague. Witness the Smithfield fires in England, witness God and man against this bloody, persecuting, ruthless, and impure Church.

The church think to change times and laws appointing fasts and feasts, canonizing persons whom he chooses to call saints, granting pardons and indulgences for sins, instituting new modes of worship utterly unknown to the Christian Church, new articles of faith, new rules of practice, and reversing, with pleasure, the laws both of God and man.

Conclusion

We shall bring our argument to a close by looking at what the Bible says in some passages beginning with [Matthew 15:9](#); [Mark 7:7](#), “but in vain do they worship Me, teaching for doctrines the commandments of men ([Matthew 15:9](#); [Mark 7:7](#)). Furthermore, to the law and

to the testimony if they speak not according to the bible it is because there is no light in them ([Isaiah 8:20](#)).

Sunday observance is the law of the Catholic Church alone. The Catholic Church says, by her ecclesiastical authority or divine power she abrogated the Seventh-day Sabbath and commands all to keep holy the first day of the week. The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church.

The Catholic Church believes that the Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. The Pope has authority and has often exercised it, to dispense with the commands of Christ. It is a matter of biblical and secular history that the change of the Sabbath or Saturday to Sunday does not have a shred of divine sanction. Ancient Pagan Rome in concert with the Roman Catholic Church orchestrated the change of the Sabbath to Sunday. Pope Francis A.D 364 after the council of Laodicea ratified emperor Constantine's edict of A.D 321 change of Sabbath to Sunday occasioned by agricultural concerns. The relevance and Significance of the sanctuary doctrine and the observance of the biblical Sabbath in Anambra in the light of Seventh-day Adventist theological extrapolations on Daniel 8:14 are colored by the events of A.D. 364. *The big question staring us in the face is whom shall we believe? Whom will we follow? The creator God of the bible or shall we follow the traditions of the Catholic Church?*

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