



THE ACCESSIBILITY OF GOD: A COMPARATIVE STUDY OF MEDIATION IN CHRISTIANITY AND GBAGYI TRADITIONAL RELIGION

Prof. Solomon Ocheba Oduma-Aboh

Department of Christian Religious Studies, Faculty of Arts, College of Humanities,
Education and Law, Kaduna State University, Kaduna.
solomonoduma@gmail.com/08026406424

&

Rev. Fr, Tella James Bako Danjuma, PhD

Department of Christian Religious Studies, Faculty of Arts, College of Humanities, Education
and Law, Kaduna State University, Kaduna.
tellabdjames@gmail.com/07035308403

&

Apostle Moses Yaro Shok, PhD

Department of Christian Religious Studies, Faculty of Arts, College of Humanities, Education
and Law, Kaduna State University
moses.yaro@kasu.edu.ng/08034535478

&

Samuel Zamwoawosai Umaru

A Postgraduate Student in the Department of Christian Religious Studies, Faculty of Arts,
College of Humanities, Education and Law, Kaduna State University
umarusamuel@gmail.com/07067880786

Abstract

This article examines the Comparative Study of the Concept of Divine Accessibility through Mediation in Christianity and Gbagyi Traditional Religion. It investigates how human beings approach God in both traditions, focusing on the mediatory structures that shape religious experience. Christianity affirms that God is accessible through the unique mediatory role of Jesus Christ, while Gbagyi Traditional Religion expresses access to the Supreme Being through a network of intermediaries including ancestors, divinities, and ritual specialists. Using a comparative theological and phenomenological approach, the study argues that while both traditions affirm divine transcendence, they differ significantly in the structure, function, and theological meaning of mediation. In this work we discovered that Christianity presents a Christ-centered and direct relational access to God, whereas Gbagyi religion emphasizes a communal and hierarchical mediation system. The study contributes to African theology and interreligious understanding.

Keywords: Accessibility, Mediation, Gbagyi Traditional Religion.



Introduction

The question of how human beings gain access to God is one of the most enduring concerns in religious studies and theology. Across religious traditions, God is generally understood as transcendent, meaning that He exists beyond human limitation and ordinary experience. This transcendence creates a perceived distance between the divine and human realms, which is often addressed through systems of mediation. Mediation becomes the religious mechanism through which communication, worship, and relationship with God are made possible.

In Christianity, the doctrine of mediation is fundamentally centered on the person and work of Jesus Christ, who is understood as the exclusive mediator between God and humanity (1 Timothy 2:5). Through Christ's incarnation, death, and resurrection, believers are granted direct access to God without the necessity of multiple spiritual intermediaries.

In contrast, Gbagyi Traditional Religion, like many African Indigenous Religions, operates within a worldview where access to the Supreme Being is mediated through a layered spiritual structure. This includes ancestors, divinities, and ritual specialists who function as intermediaries between the visible and invisible realms. The Supreme Being is acknowledged but is often approached indirectly.

This article therefore seeks to critically examine and compare these two systems of mediation, focusing on their theological foundations, structures, and implications for understanding divine accessibility.

Conceptual and Theoretical Foundations of Mediation and Divine Accessibility

The concept of accessibility of God refers to the possibility and means by which human beings can approach, relate to, or communicate with the divine. In theological discourse, accessibility is not merely spatial but relational and spiritual. It concerns whether God is distant and unapproachable or relational and accessible to human beings.

Mediation, on the other hand, refers to the process, person, or institution through which this relationship between God and humanity is facilitated. In classical Christian theology, mediation is rooted in the understanding of Christ as the "bridge" between the divine and human realms. This is grounded in the incarnation, where God becomes human in order to restore broken fellowship between God and humanity (Hebrews 4:14–16).

African traditional religious thought, as observed by scholars such as John Mbiti, understands mediation not as a single exclusive act but as a relational network involving ancestors, spirits, and divine agents. Mbiti famously notes that African religions are deeply relational, meaning that the spiritual world is accessed through interconnected layers of being rather than a single point of contact.

Similarly, Bolaji Idowu emphasizes that African traditional religions affirm a Supreme Being but often perceive Him as distant, requiring intermediaries for effective communication. This conceptual background is crucial for understanding why mediation takes different forms in Christianity and Gbagyi Traditional Religion.



General Understanding of Mediation in Christianity

Christian theology presents a highly structured and Christocentric understanding of mediation. At the center of this theology is the belief that God has made Himself accessible to humanity through the incarnation of Jesus Christ, which asserts that God assumes human nature in order to reconcile humanity to Himself (John 1:14). This belief is not merely symbolic but foundational to Christian soteriology. The significance of this is that mediation is no longer conceptual or symbolic but historical and personal.

The New Testament explicitly states that “there is one God and one mediator between God and mankind, the man Christ Jesus” (1 Timothy 2:5). This text establishes exclusivity in mediation, suggesting that no other spiritual being or institution shares this mediatory role. Christ is therefore not one mediator among many but the definitive and final mediator. Christian theology presents mediation as fundamentally centered on the person, work, and identity of Jesus Christ. Unlike religious systems that distribute mediatory functions among multiple spiritual beings or institutions, Christianity concentrates mediation in a single historical and divine person. This exclusivity is rooted in the New Testament affirmation that “there is one God and one mediator between God and humanity, the man Christ Jesus” (1 Timothy 2:5, NIV).

The mediatory role of Christ is inseparable from the doctrine of the incarnation. In Christian belief, God does not remain distant from human existence but enters into it fully through Jesus Christ. As the Gospel of John expresses, “the Word became flesh and dwelt among us” (John 1:14). This theological claim establishes that mediation is not merely functional but ontological—Christ mediates because He is both fully divine and fully human.

The significance of this dual nature is central to Christian soteriology. According to classical Christology, Christ is uniquely qualified to mediate because He participates in both realms: as God, He represents divine authority; as man, He represents human experience. This dual participation enables Him to bridge the ontological gap between God and humanity (Grudem, 1994, p. 568).

The Epistle to the Hebrews further develops this idea by presenting Christ as the eternal High Priest who enters into the heavenly sanctuary on behalf of humanity (Hebrews 9:11–14). This priestly function signifies that Christ does not merely represent God to humanity but also represents humanity before God, making divine accessibility direct and continuous. Unlike the Levitical priests who repeatedly offered sacrifices, Christ offers a once-for-all sacrifice for sin (Hebrews 9:11–14). This sacrificial act is interpreted as the definitive means through which humanity gains access to God. As a result, believers are encouraged to “approach the throne of grace with confidence” (Hebrews 4:16), indicating a direct relational access made possible through Christ.

Kruger asserted that Christ’s death was not only substitutionary but participatory. Kruger stresses that humanity was involved in Christ’s crucifixion and also included in His resurrection. Drawing from passages such as 2 Corinthians 5:14–17 and Ephesians 2:4–7, that when Christ died, humanity died with Him, and when He rose, humanity was raised with Him. This concept is described as the “vicarious humanity of Christ,” where Jesus acts as the representative human being who restores all humanity to fellowship with God (Kruger, 2003, pp. 8–11).



Theologically, Christian mediation is characterized by several interrelated dimensions. First, it is personal, meaning that access to God is based on relationship rather than ritual hierarchy. Second, it is universal, extending to all people regardless of ethnicity or cultural background. Third, it is redemptive, as it is directly linked to the forgiveness of sins and restoration of fellowship with God. Finally, it is final and sufficient, meaning no additional mediatory structure is required beyond Christ. The central idea of the work is that Jesus Christ mediates both creation and redemption by uniting humanity and creation with the Triune God. His incarnation, death, resurrection, and ascension are cosmic events that include all humanity. The gospel, therefore, is the good news that humanity has been received into the life of God through Jesus Christ, and believers are called to live in the reality of this union through faith and the Holy Spirit (Kruger, 2003, pp. 17–18).

Jesus Christ: the way to God

in his famous word Jesus said *“I am the way the truth and the life, no one comes to the father except through me.”* John 14:6 NJKV The life and ministry of Jesus Christ, described as the Prince of Peace, present a model for understanding the intersection of divine purpose, human conflict, and reconciliation. Aina, Olaifa, and Thompson (2025, pp. 167–168) argue that from infancy to the cross, Jesus faced continuous opposition from both physical and spiritual forces, highlighting the dual nature of Christ as both fully divine and fully human. Despite these challenges, His ministry embodies a consistent blueprint of love, reconciliation, and peace-making, aimed at restoring harmony between God and humanity. They emphasize that the conflicts Jesus faced were not merely external but also reflected the spiritual struggle between the forces of good and evil, a struggle rooted in the Fall of humanity (Aina, Olaifa & Thompson, 2025, p. 170). Jesus demonstrates that true leadership in the service of God requires ethical courage, humility, and relational wisdom, showing how divine love can overcome entrenched systems of violence and oppression. Ultimately, the eschatological promise of Christ’s millennial reign represents the fulfillment of His mission: the realization of enduring peace for creation, reconciling the human and divine realms through His mediation and sacrificial work (Aina, Olaifa & Thompson, 2025, p. 171).

(Banda 2010, pp3-4) considers mediation as essential for salvation and the restoration of relationships that was disrupted by human rebellion. Banda traces the need for a mediator from Genesis, highlighting the ruptures in human-divine relationships such as Adam and Eve (Gen. 3), Cain and Abel (Gen. 4), and the rebellion of the angels (Gen. 6) which demonstrate humanity’s estrangement from God. He concludes that the prophetic tradition, particularly passages like Isaiah 6:8, points toward a divinely appointed mediator, a role ultimately fulfilled by Christ, who reconciles humanity to God and embodies the hope of restored communion.

Stannard believe that Christ always has being playing the role of an intermediary when appears in pre-incarnate appearances such as those in Genesis 3:8, where God walk into the garden and Adam hid from him Exodus 3:2, where the angel of the Lord appear to Moses in the flames of fire within the bush and Isaiah 6:1-2 is another verses that show the evidence of Christ as the Lord as seen by Isaiah. All these verses signify the evidence of the Christ Mediator role in acting on behalf of humanity. (Stannard, 2021, pp. 116–216)

Another scholar argues that Jesus Christ is not merely a historical individual who acted on behalf of humanity, but the eternal Son of God who is inseparably united with humanity and creation.



(Kruger, 2003, pp. 2–4), Kruger presents Jesus as the “Mediator of Creation,” meaning that all things were created through Him and continue to exist in Him. According to the author, Western Christianity often wrongly separates humanity from Christ, seeing salvation only as something done for people rather than something accomplished in humanity itself through Christ’s incarnation, death, resurrection, and ascension.

He further explains that Jesus’ mediation is rooted in the doctrine of the Trinity. Kruger emphasizes that Jesus eternally exists in communion with the Father and the Holy Spirit, and therefore every act of salvation is a Trinitarian act. Through the incarnation, Jesus entered fully into human existence without breaking His union with the Father and the Spirit. Thus, humanity’s relationship with God was restored in Christ because He carried humanity into union with God through His life, death, resurrection, and ascension (Kruger, 2003, pp. 3–7).

African theologians have engaged this Christological mediation in relation to indigenous religious categories. John Mbiti argues that African concepts of intermediaries such as ancestors or mediating spirits can provide conceptual bridges for understanding Christ’s role, though he maintains that Christ remains unique and unsurpassed in Christian revelation (Mbiti, 1970, p. 102). Similarly, Kwame Bediako emphasizes that Christ fulfills the deepest religious aspirations already present in African traditional thought, particularly the longing for a mediator who connects the visible and invisible worlds (Bediako, 1995, p. 47).

Mediation and the Accessibility of God in Gbagyi Traditional Religion

In Gbagyi Traditional Religion, the Supreme Being is acknowledged as the creator and sustainer of all things. However, this Supreme Being is generally understood as transcendent and not directly approached in everyday religious practice. Instead, access to Him is mediated through a structured spiritual hierarchy. Like all African Traditional Religion of a given society, the Gbagyi Traditional Religion, also believe in mediation, due to the nature of the Supreme Being that He cannot be accessed directly but through other spirits being that are under him, unlike Christianity where Christ is the sole mediator between God and Man. In all African traditional religions, there are other beings who play the role of the mediator, and in most cases are the Ancestor (*Azakwoyi*) who were once living relations who lived a good life and had lived up to a ripe old age when they died, they become ancestors. Their spirits serve as mediators to the family and the society at large. The ancestors are also the spiritual watchmen of their living relations. (Kanu, 2015 a & b) (Itumeleng, 2019).

Recalling what was said during a burial of a maternal uncle, briefly the family members gathered for the laying in state, the researcher’s uncle died at the age of 108. gift brought by the researcher was taken the deceased, they believed even after death he has been elevated to the status of a *Azakwoyi* will mediate for the living are will convened our wishes to our late parent. This was what was said by Danjuma Aliyu, Danmasani Tokace. Today Our old man and father have left us in this world, we are seeking for blessing from you, blessing us, we the children, and other family members, including your grandchildren, and other who couldn’t make it. The children of your sister, Kande have come to honor you, may you blessed them in all their undertaking, their families their children will partaking in your blessing and no evil hands will rest upon them, for you will protect them, yes not by your power but God has elevated u in the status of a living dead. For the gift that you have received from Kande children will plead that you bless them and making every



path straight for them. (Danjuma Aliyu Danmasani Tokace, Personal communication June, 25th June 2026)

Ashna: a Christ-like figure of Accessibility to Shekwoyi

the Divinities, are the second in line of the spiritual order of things. They plays the role of being the surdinate to Shekwoyi and also as mediator to the people. the Divinities also known in Gbagyi as *Ashna* operates within a network of spiritual agents that include ancestors, divinities, and ritual specialists. These intermediaries are believed to facilitate communication, protection, and harmony between the visible and invisible worlds. As noted by E. B. Idowu, African traditional religions often perceive God as supreme but approached through established spiritual channels that reflect the structure of the cosmos (Idowu, 1973).

Unlike Christian mediation, which is centered on a single historical figure, mediation in Gbagyi Traditional Religion is distributed across multiple spiritual agents. Ancestors, for example, are believed to maintain active relationships with their living descendants, offering protection, guidance, and moral oversight. Divinities or spiritual forces associated with natural phenomena also function as channels through which divine influence is experienced in daily life. Despite the similarities between Christ and the ancestors (Azakwoyi) most Gbagyi people like Mr. Markus believe that the Gbagyi divinities fulfill the similar role intermediary role in comparison to Jesus than the ancestor, since they have been with the Supreme Being (Shekwoyi) since the beginning, the same way Christ has been with the father (God) since the beginning. Although the Azakwoyi intercedes for the people and the people depends on them to solve their life problems. They offer the offering of wine and water in the buried site of the ancestors. (Personal interview with Markus 10th May 2026).

Ashna are spirit beings that sometimes made manifest. They do reveals themselves to adherent, unlike *Shekwoyi* who can't be seen and when worship is been offered to the *Ashna* it is expected that the adherent will not sleep with a woman, nor will not commit adultery with another mans's wife. A wicked person cannot come to the shrine of *Ashna* because the very moment he comes close calamities will befall him. People are careful in dealing with *Ashna*, for one to really receive assistance, mediation, intercession or support from him, one must be law abiding if not he will never intervene for one. They will ensure that prayers are answered. But when one is evil, the very moment they offer the sacrifice that person will face instant judgment which is instant death. (Personal interview with Markus, 2026).

According to (Abdullahi, 2025:51) the divinities, *Ashna* are grouped into three categories, they are personal, family and community *Ashna*. The Personal *Ashna* is called *Eshe*, and they are worshiped in order to get protection and fertility. Etc. Usually, a shrine is built at the entrance of the bedroom, and their symbols are stones and Heaps of clay pots. While the family *Ashna* is worshiped by the whole family and the older son of the family serve as a priest. Whenever sickness or calamities arises it is the priest that goes to the shrine and offer prayers and offering in order to end the suffering of the people. The family *Ashna* is called *Amadawa*, *Abori*, *Akakawi* and *Avaji*. The last category is the community *Ashna* and it deals with problem affecting the community, such as famine, drought, sickness or epidemic etc. The community *Ashna* are called *Azibe* and *Abububiya*, their symbol of worship is the Baobabs tree which is also called the tree of life. From there they



pronounce blessing on the people which immediately follows with eating and drinking and celebration of the answered prayers.

The believe in *Ashna* teaches that the universe is controlled by spiritual powers and humans beings must live in harmony with the spiritual powers in order to enjoy peace, fertility, protection and prosperity. (personal interview with Yohanna Kantoma, 2026) places of worship includes certain trees, rivers and mountains are regarded as sacred because they are believed to be the dwelling place of *Ashna*. Animals such as chicken, goat, sheep are offered in sacrifice during festival, burial, ceremonies, harvest celebrations, cleansing ritual, and also during time of sickness or crisis.

Ashna according to Bawa Magaji promotes morality among the Gbagyi people, it condemns stealing, adultery, murder, dishonesty and disrespect for elders, but encourages truthfulness, hospitality, and respect for elders, communal living and faithfulness. (Personal interview with Bawa Magaji, 2026).

In this sense, *Ashna* is not a rival to the Supreme Being but part of a divinely ordered mediatory system that reflects the communal and relational nature of Gbagyi spirituality. John Mbiti describes such African religious systems as deeply relational, where spiritual reality is accessed through interconnected layers of being rather than a single exclusive point of contact (Mbiti, 1970). African Indigenous religious systems, beings or forces such as *Ashnu* are understood not as independent deities competing with the Supreme Being, but as functional intermediaries within a divinely ordered cosmos. They operate within the sacred hierarchy that connects humanity to the Supreme Being. The role of *Ashnu* can therefore be interpreted as part of a broader African ontology in which reality is not divided rigidly between sacred and secular but is instead integrated into a continuous spiritual network. As Mbiti notes, African religions generally operate on the principle that “the spiritual and physical worlds are interwoven” (Mbiti, 1970, p. 76). Within this framework, *Ashna* represents a mediatory point of contact between human beings and the transcendent God.

Ashna, in this mediatory system, can be understood as part of the structured spiritual ecology that regulates communication between humanity and the Supreme Being. Rituals, sacrifices, and libations are often directed through such intermediaries to ensure harmony between the visible and invisible realms. According to Idowu, African traditional religions maintain that while God is supreme, He is approached through “established spiritual intermediaries who function within the divine order” (Idowu, 1973, p. 58).

Although interpretations of *Ashna* vary within oral Gbagyi traditions, it is generally associated with spiritual agency embedded within the broader metaphysical structure of Gbagyi cosmology. Rather than functioning as a singular mediator, *Ashna* operates as part of a network of spiritual realities that include ancestors, divinities, and ritual specialists. These mediatory forces are not independent deities but expressions of a layered spiritual universe in which the Supreme Being remains ultimate but indirectly engaged.

Comparative Analysis of Mediation Systems

A comparative analysis of Christianity and Gbagyi Traditional Religion reveals both convergence and divergence in their understanding of divine accessibility. Both traditions affirm the existence



of a Supreme Being who is transcendent and morally authoritative. Both also acknowledge that human beings cannot approach the divine without some form of mediation.

However, the nature and structure of mediation differ significantly. Christianity presents a monotheistic and exclusive mediatory framework centered on Jesus Christ. In contrast, Gbagyi Traditional Religion presents a plural and hierarchical mediatory system involving multiple spiritual agents.

In Christianity, mediation is centered exclusively on Jesus Christ, whose role is understood as unique, universal, and final. Christian theology maintains that Christ's mediation is grounded in His incarnation, sacrificial death, and resurrection. According to Alister McGrath, the uniqueness of Christ's mediation lies in the belief that God Himself enters human history to reconcile humanity to Himself, thereby eliminating the need for additional spiritual intermediaries (McGrath, 2017, p. 321). This understanding establishes a direct relationship between believers and God through faith in Christ.

By contrast, mediation in Gbagyi Traditional Religion is communal and cosmological rather than exclusively christological. Divine accessibility occurs through a network of spiritual intermediaries such as *Ashna*, ancestors, divinities, and ritual specialists. These mediatory agents function within a sacred hierarchy that connects visible and invisible realms. Geoffrey Parrinder observes that African traditional religions generally perceive spiritual reality as deeply interconnected, making mediation an essential component of religious life rather than an exceptional event (Parrinder, 1974, p. 89).

Another major distinction lies in the purpose of mediation. In Christianity, mediation is primarily redemptive and salvific. Christ's role as mediator is directly connected to salvation, forgiveness of sins, and eternal reconciliation with God. Millard Erickson argues that Christ's mediation addresses humanity's sinful condition and restores fellowship with God through divine grace rather than ritual performance (Erickson, 2013, p. 742). Thus, mediation in Christianity is inseparable from the doctrine of salvation.

In Gbagyi Traditional Religion, however, mediation is more closely associated with maintaining cosmic harmony, communal well-being, and spiritual balance. Rituals involving *Ashnu* and ancestral mediation are not primarily concerned with salvation in the Christian sense but with sustaining relationships between the living, the ancestors, and the spiritual order. Jacob Olupona explains that African traditional religions often emphasize "life preservation, communal continuity, and cosmic equilibrium" as central religious goals (Olupona, 2014, p. 56). Mediation therefore functions as a means of preserving harmony within the universe.

The two traditions also differ in their understanding of accessibility to God. Christianity teaches that believers can approach God directly through Christ without fear or ritual restriction. This direct accessibility is reflected in Hebrews 4:16, where believers are encouraged to "approach the throne of grace with confidence." Wayne Grudem notes that the priesthood of Christ abolishes the necessity for repeated ritual mediation because Christ Himself permanently secures access to God (Grudem, 1994, p. 596).



Conversely, Gbagyi Traditional Religion maintains a structured hierarchy of spiritual access. The Supreme Being is often viewed as transcendent and approached indirectly through mediatory agents. This indirect accessibility reflects a worldview in which spiritual power operates through ordered relationships and sacred channels. According to John Pobee, African traditional thought tends to perceive reality communally rather than individualistically, making mediation a collective and relational process rather than a purely personal one (Pobee, 1979, p. 41).

Despite these differences, there are important points of convergence. Both traditions affirm the existence of a Supreme Being who governs the universe and sustains moral order. Both also recognize human limitation before the divine and the necessity of spiritual mediation. Charles Nyamiti argues that African concepts of mediation may serve as preparatory categories for understanding Christological mediation within African Christian theology (Nyamiti, 1984, p. 28). This suggests that while Christianity and Gbagyi Traditional Religion differ theologically, meaningful dialogue between them remains possible.

Ultimately, the comparison demonstrates that Christianity presents mediation as historically concentrated in the singular person of Jesus Christ, while Gbagyi Traditional Religion distributes mediation across a network of spiritual relationships embodied in *Ashnu*, ancestors, and ritual structures. These differences reflect broader distinctions between Christian redemptive theology and African relational cosmology.

Tabular Comparative Analysis of Mediation in Christianity and Gbagyi Traditional Religion

SN	Aspects	Christianity	Gbagyi Traditional Religion (GTR)
1.	Supreme Being	God is personal, relational and revealed through Jesus Christ	God is The Supreme, transcendent and approached indirectly through spiritual intermediaries
2.	Main Mediator	Jesus Christ is the sole and final mediator between God and humanity (1 Timothy 2:5)	<i>Ashnu</i> /divinities ancestors, and ritual specialists function as mediatory agents
3.	Purpose of Mediation	Salvation, forgiveness of sins, and reconciliation with God	Maintenance of harmony, protection, fertility, and communal well-being
4.	Accessibility to God	Direct access to God through Christ (Hebrews 4:16)	Indirect access through intermediaries and sacred rituals
5.	Role of Sacrifice	Christ's sacrifice is once and for all and eternally sufficient	Sacrifices and libations are repeatedly offered during rituals
6.	View of Spiritual Hierarchy	Christ supersedes all spiritual powers and priesthoods	Spiritual hierarchy includes ancestors, spirits, divinities, and ritual elders
7.	Nature of Relationship with God	Personal and faith-based relationship	Communal and ritual-centered relationship
8	Source of Authority	The Bible and Christian revelation	Oral traditions, customs, myths, and ancestral teachings



9.	Concept of Salvation	Eternal salvation through Christ alone	Emphasis on cosmic balance, protection, and continuity of life
10.	Universality	Universal and open to all humanity	Primarily ethnic and community-centered
11	View of Ancestors	Ancestors are respected historically but not mediators to God	Ancestors actively participate in mediation between humans and the spiritual realm
12.	Theological Orientation	Redemptive and soteriological	Cosmological and relational
13	Understanding of Divine Presence	God is accessible through Christ and the Holy Spirit	God is accessible through sacred intermediaries and ritual processes
14	Sin and Consequences	Sinners can come to Christ to receive forgiveness Christ is always ready to forgive even the most wicked person can find redemption and Christ	<i>Ashna</i> doesn't tolerate sin, a evil person dare not enter his shrine what follow if such person comes in is instant judgment, one face instant death

Theological Implications

The differences between these two systems have significant theological implications, particularly in African Christian theology. The Christian claim of exclusive mediation through Christ challenges indigenous mediatory systems, raising questions about continuity, discontinuity, and contextualization.

At the same time, African traditional concepts of mediation provide a cultural framework through which the Christian message can be meaningfully communicated. Scholars such as Bediako argue that African religious categories can serve as preparatory structures for understanding the Christian revelation.

This comparative study therefore does not simply highlight differences but also opens space for theological dialogue, inculturation, and deeper understanding of how humans relate to the divine. It is safe to say that the early writers say African traditional Religion in the eyes of Christian and insisted that God and the supreme being are one and the same, but scholars like Agada believes that they are not the same, God is depicted as consulting lesser deities or spiritual agents, such as Orunmila in Yoruba thought, implying that God does not possess complete knowledge or control. The existence of multiple powerful spirits or divinities alongside God demonstrates that God shares authority over creation with these entities, further limiting God's absolute power (Agada, 2022, p. 297). Consequently, God's inability to prevent all evil or to act unilaterally does not signify weakness but reflects the structure of the universe in ATR, where God's creative power is exercised through intermediaries and human moral agency (Agada, 2022, pp. 298–299).

Conclusion

This study has demonstrated that both Christianity and Gbagyi Traditional Religion affirm the transcendence of God and the necessity of mediation. However, they differ significantly in structure and theological meaning. Christianity presents a Christ-centered and exclusive mediation system through Jesus Christ, while Gbagyi Traditional Religion operates a communal and



hierarchical system of intermediaries. These differences are crucial for theological reflection, intercultural dialogue, and the development of African contextual theology.

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