

# **The Philosophy of Nimi Wariboko**

Recent Titles in the  
CAROLINA ACADEMIC PRESS  
AFRICAN WORLD SERIES  
Toyin Falola, Series Editor

*The African Civil Service Fifty Years after Independence*  
Edited by Emmanuel M. Mbah and Augustine E. Ayuk

*Against the Predators' Republic: Political and Cultural Journalism, 2007–2013*  
Biodun Jeyifo

*Africa, Empire and Globalization: Essays in Honor of A. G. Hopkins*  
Edited by Toyin Falola and Emily Brownell

*Authority Stealing: Anti-Corruption War and Democratic Politics in Post-Military Nigeria*  
Wale Adebani

*Contemporary African Literature: New Approaches*  
Tanure Ojaide

*Contentious Politics in Africa: Identity, Conflict, and Social Change*  
Edited by Toyin Falola and Wanjala S. Nasong'o

*Converging Identities: Blackness in the Modern African Diaspora*  
Edited by Julius O. Adekunle and Hettie V. Williams

*Decolonizing the University, Knowledge Systems and Disciplines in Africa*  
Edited by Sabelo J. Ndlovu-Gatsheni and Siphamandla Zondi

*Democracy in Africa*  
Edited by Saliba Sarsar and Julius O. Adekunle

*Democradura: Essays on Nigeria's Limited Democracy*  
N. Oluwafemi Mimiko

*Diaspora and Imagined Nationality*  
Koleade Odutola

*Èṣù: Yoruba God, Power, and the Imaginative Frontiers*  
Edited by Toyin Falola

*Ethnicities, Nationalities, and Cross-Cultural Representations in Africa and the Diaspora*  
Edited by Gloria Chuku

*Gendering African Social Spaces: Women, Power, and Cultural Expressions*  
Edited by Toyin Falola and Wanjala S. Nasong'o

*Horror in Paradise*  
Edited by Christopher LaMonica and J. Shola Omotola

*Ifá in Yorùbá Thought System*  
Omotade Adegbindin

*In Search of African Diasporas: Testimonies and Encounters*  
Paul Tiyambe Zeleza

*The Indigenous African Criminal Justice System for the Modern World*  
Olusina Akeredolu

*Intercourse and Crosscurrents in the Atlantic World: Calabar-British Experience*  
David Lishilinimle Imbua

*Issues in African Political Economies*  
Edited by Toyin Falola and Jamaïne Abidogun

*Julius Nyerere, Africa's Titan on a Global Stage: Perspectives from Arusha to Obama*  
Edited by Ali A. Mazrui and Linda L. Mhando

*The Muse of Anomy: Essays on Literature and the Humanities in Nigeria*  
Femi Osofisan

*Narratives of Struggle*  
John Ayotunde Isola Bewaji

*Nollywood: Popular Culture and Narratives of Youth Struggles in Nigeria*  
Paul Ugor

*Pan-Africanism in Ghana: African Socialism, Neoliberalism, and Globalization*  
Justin Williams

*Perspectives on Feminism from Africa*  
Edited by 'Lai Olorode

*The Philosophy of Nimi Wariboko: Social Ethics, Economy, and Religion*  
Edited by Toyin Falola

*Satires of Power in Yoruba Visual Culture*  
Yomi Ola

*The United States' Foreign Policy in Africa in the 21st Century*  
Edited by Adebayo Oyejide

*The Vile Trade: Slavery and the Slave Trade in Africa*  
Edited by Abi Alabo Derefaka, Wole Ogundele, Akin Alao, and Augustus Babajide Ajibola

*Women, Gender, and Sexualities in Africa*  
Edited by Toyin Falola and Nana Akua Amponsah

*The Yoruba Frontier*  
Aribidesi Usman



# The Philosophy of Nimi Wariboko

*Social Ethics, Economy, and Religion*

Edited by  
**Toyin Falola**



CAROLINA ACADEMIC PRESS  
Durham, North Carolina

Copyright © 2021  
Carolina Academic Press, LLC  
All Rights Reserved

ISBN 978-1-5310-1024-9  
e-ISBN 978-1-5310-1025-6

See [catalog.loc.gov](http://catalog.loc.gov) for  
Library of Congress Cataloging-in-Publication Data.

Carolina Academic Press  
700 Kent Street  
Durham, North Carolina 27701  
Telephone (919) 489-7486  
Fax (919) 493-5668  
[www.cap-press.com](http://www.cap-press.com)

Printed in the United States of America

# Contents

Series Editor's Preface xv

Preface xvii

## Part I · Introduction

Chapter 1 · Nimi Wariboko in the World of Philosophy 3

*Toyin Falola*

Introduction 3

Organization of Chapters 9

Social Ethics 9

Economic Ethics 10

African Social Traditions 11

Pentecostal Theology 13

Philosophical Theology 15

Chapter 2 · Nimi Wariboko: The Testimony of Knowledge 21

*Toyin Falola*

Section One: Social Ethics 22

Section Two: Economic Ethics 26

Section Three: African Social Traditions 29

Section Four: Pentecostal Theology 33

Section Five: Philosophical Theology 37

Conclusion 40

## Part II · Social Ethics

Chapter 3 · Some Methodological Similarities between Nimi Wariboko  
and Aristotle 45

*Peter J. Paris*

Chapter 4 · Wariboko and the African Moral Imagination: The Unbroken  
Time-Space Feature of African Religion 53

*Sheila A. Otieno*

Unbroken Time and Space: African Cosmology and Its Influences 53

African Time and Space: Considerations for Ethics 54

Kalabari Conceptions of Time and Space: Moral Panic and Socioethical  
Responsiveness 57

Subversion of Western Time-Space Understandings: The Divine as Potentiality	61
Conclusion	63
Bibliography	64

### Part III · Economic Ethics

<b>Chapter 5 · Remaking the Table: Justice and Capitalism in Wariboko's Economic Ethics</b>	<b>69</b>
<i>Scott Paeth</i>	
Introduction	69
God and Money	70
The Demonic Dimension of Money	73
The Trinity, "Earth-Dollars" and International Finance	75
Economic Justice, Ecological Justice, and the <i>Oikos</i> of Humanity	76
Remaking the Table	80
Conclusion: The Need for Jubilee	83
<b>Chapter 6 · Nimi Wariboko's Philosophy: A Triumviral Harmony of Africanism, Existentialism and Materialism</b>	<b>87</b>
<i>Chuba Keshi</i>	
Introduction	87
Between Spirituality and Materialism	88
Christianity and African Philosophy	94
The Capitalist Epistemology	95
Wholesale Level	95
The Retail Level	96
The Marketing and Corporate Communication Level	96
Conclusion	98
Bibliography	99
<b>Chapter 7 · Embracing the Body as Capital: The Economic Ethics of Nimi Wariboko</b>	<b>103</b>
<i>Austin B. Washington</i>	
Beginning	104
Folding, Unfolding, Enfolding	107
Exposing	111
Bibliography	114

### Part IV · African Social Traditions

<b>Chapter 8 · Nimi Wariboko's Impact on Niger Delta Studies</b>	<b>119</b>
<i>Ebiegberi Joe Alagoa</i>	
Select Niger Delta Bibliography	122



<b>Chapter 9 · The King’s Pentecostal Body: Ooni, the Sacred City, and Disenchanted Faith</b>	<b>123</b>
<i>Abimbola Adunni Adelokun</i>	
Appraising the Ooni’s Pentecostal Body within Wariboko’s Philosophy of Five Bodies	127
Pentecostals and the Sacred City: A Universal Heritage and Interreligious Dialogue	136
Conclusion	139
<b>Chapter 10 · Political Islam and Socio-political Ethics in Nimi Wariboko’s Philosophy</b>	<b>141</b>
<i>‘Dele Ashiru</i>	
Introduction	141
Conceptual and Theoretical Concerns	142
Wariboko and Socio-ethical Theorizing	143
Political Islam and Socio-political Ethics in Nigeria	149
Conclusion	154
<b>Chapter 11 · A Yoruba Pentecostal Look at Destiny and Personhood in the Deployment of Public Goods: A Discourse on Nimi Wariboko’s Kalabari Communitarianism, Yoruba Determinism, and Paul Tillich’s Theology</b>	<b>157</b>
<i>Oluwasayo Ajiboye</i>	
Wariboko’s Person and Kalabari Communitarianism	157
Wariboko and Tillich’s Vision of Christian Theology	158
The Yoruba Person and Destiny	158
Looking Deeper—The Yoruba Trimorphic Conception of Destiny: A Bounded View	159
Yoruba Destiny and the Concept of Ori	160
Tillich’s Existentialism and the Yoruba Man	162
Wariboko And the Yoruba Sages	162
Sociological Implication of Choices: the Yoruba and the Kalabari Perspective	163
A Pentecostal Perspective on Choice and the Outworking of Destiny Pentecostalism: A Short Overview	164
The Acts of Pentecostalism and Tillichian Proposition	165
The Ìjèsà Àgbà-Oròwás in Dialogue with Wariboko’s Kalabari Elders: The Understanding of Destiny and Associated Economic Decision-Making Model in Two Nigerian Groups	167
Bibliography	169
<b>Chapter 12 · Masters of the Void: Adapting the Luminous Writings of Nimi Wariboko</b>	<b>171</b>
<i>Oluwatoyin Vincent Adepoju</i>	
How did this school originate?	171

## Part V · Pentecostal Theology

<b>Chapter 13 · “God is Split.” Really?: Nimi Wariboko and the Reshaping of Pentecostal Studies in the Twenty-First Century</b>	<b>185</b>
<i>J. Kwabena Asamoah-Gyadu</i>	
Celebrating Nimi Wariboko	185
Pentecostal Fire and Pentecostal Studies	186
Nigeria and Nigerian Influence in Africa: From Politics to Religion	189
Nigeria and Africa’s Religious History	190
Pentecostalism and Nigerian Scholarship	193
<i>The Pentecostal Principle and The Split God</i>	193
Nigerian Pentecostalism	199
Gospel of Prosperity	201
Spiritual Warfare and Prosperity Theology	203
Disgust and Desire	204
Conclusion	206
References	207
<b>Chapter 14 · Sacred Surplus and <i>The Split God</i>: The Moral Economy of Salvation and Miracle in African Pentecostalism</b>	<b>209</b>
<i>Asonzeh Ukah</i>	
Introduction	209
Abducting and Splitting God	212
Miracle as Salvation in African Pentecostalism	215
Challenges	218
Conclusion	219
References	220
<b>Chapter 15 · Pentecostalism and Secularization in the Philosophy of Wariboko: The Logic of the Spirit in the Formation of African Civil Society</b>	<b>223</b>
<i>Esther E. Acolatse</i>	
Introduction	223
Pentecostalism and Globalization	223
Pentecostalism and Ecclesiology in Africa	225
The Body and Spirit in Pentecostal Thought	228
Commodification at the Intersection of Body and Body Politics	230
From Individual Body to Body Politic	231
The Body Politic and Civil Society	232
Pentecostal Theology, Body Politics and Civil Society	233
Toward New Body Politic and Civil Society in Africa	235
Toward the Logic of the Spirit in the Formation of Civil Society in Africa: Quo Vadimus?	238
References	239

<b>Chapter 16 · Flourishing and Empowerment in Pentecostal Spaces: A Critical and Analytical Engagement of the Pentecostal Theology of Nimi Wariboko</b>	<b>241</b>
<i>Anita Aba Ansah</i>	
Introduction	241
Empowerment and Flourishing in Pentecostal Spaces	243
Fulfilment, Empowerment and Flourishing	248
The Poor, Flourishing and Empowerment in Pentecostal Spaces	249
Feminist Perspective, African Feminist Perspective and Womanist Perspective, Empowerment and Flourishing	251
Conclusion	255
<b>Chapter 17 · Engaging Wariboko’s Concept of Altersovereignty: Pentecostal Friendship and Accusations of Magic within Nigerian Christianity</b>	<b>257</b>
<i>Judith Bachmann</i>	
Introduction	257
Wariboko’s Concept of Altersovereignty	258
Accusations of “Magic,” “Witchcraft” and “The Occult” among Nigerian Christians	261
Altersovereignty, Community and Pentecostalism	264
Engaging Altersovereignty: “Magic,” “Witchcraft” and the Becoming of the Born-Again Movement	265
Conclusion: Altersovereignty, Magic Accusations and Friendship	269
References	270
<b>Part VI · Philosophical Theology</b>	
<b>Chapter 18 · Nimi Wariboko’s Journey into Infinity: Vision, Strategy and Language in the Work of a Pentecostal Philosopher</b>	<b>275</b>
<i>Oluwatoyin Vincent Adepaju</i>	
Imagistic Summation	275
Questing for the Infinite Through Thought and Expression	275
A Scholar at the Nexus of Disciplines	277
Questing for the Infinite through Action and Synthesis	277
Thematic and Expressive Rhythms and Intercultural Resonances	278
Thematic Spirals	278
Intercultural Resonances	279
Principles of Creative Transformation	280
Between the Transcendent and the Immanent	282
Wariboko’s Epistemology	283
Knowledge as Erotic Creativity	283
Penetrative and Associative Vision	284
Kalabari and Pentecostal	284

Yoruba	285
Hindu Srividya	286
Associative Vision	287
Matsuo Basho and Wariboko	287
Erotic Bliss as a Cognitive Imperative	288
Between Spirituality and Economics	288
Cosmic Force and Work	288
Reinhold Niebuhr and Nimi Wariboko on Work	289
Nimi Wariboko and Karl Marx on Work	290
Hegel and Wariboko on Cosmic Force	291
The “Luminous Darkness, the Brilliant Dark”	292
Time	293
Biophilia, Cosmophilia, Cosmophilia and Awephilia	295
Biophilia	295
Biophilic and Cognitive Ecstasies in <i>Nigerian Pentecostalism</i>	296
Animistic Delight in <i>The Charismatic City</i>	297
Cosmophilia	298
Cosmophilia	299
Awephilia	300
The Mirror and the Reflection	301
The Void	302
The Interdisciplinary and Intercultural Resonance of Wariboko’s Image of the Void	303
Wariboko’s Void and the Void of Buddhism	304
Wariboko’s Void and the Cloud of Unknowing of Christianity	304
Wariboko’s Void and the Nothing of Kabbalah	306
Wariboko’s Void and the Quantum Nothing of Scientific Cosmology	306
Wariboko’s Void and the Visual Arts	307
Summative Response to Intercultural Convergences of Wariboko’s Work	309
Intimate Advocacy in Living Thought Speaking to Live Human Experience	309
Dynamic Expression	311
Stylistic Unity in Diversity	312
Wariboko’s River of Being and Becoming	313
References	314
<b>Chapter 19 · The Grasshopper and the Pentecostal: Rethinking the Pentecostal Principle</b>	<b>321</b>
<i>Adehina Afolayan</i>	
Introduction	321
All Work and No Play? The Playful Spirituality of Pentecostalism	323
Social Historicity and the Pentecostal Spirit	328
In the Beginning...	333
Can the Pentecostal Play? Pentecostalism as Theology of Play	341

References	346
<b>Chapter 20 · The Beauty of the Immanent: Dialectics of Divine Presence in Nimi Wariboko and David Bentley Hart</b>	<b>349</b>
<i>L. William Oliverio, Jr.</i>	
Transcendence-Immanence in Wariboko and Hart	352
Locations of the Dialectic	359
<b>Chapter 21 · The Split God: Wariboko, Deconstruction, and the Carnavalesque Structure</b>	<b>363</b>
<i>Ekaputra Tupamahu and Erica Bryand Ramirez</i>	
Introduction	363
Part I: The Split God and Deconstruction	364
An Overview of the Split God	364
Deconstruction	365
The Pentecostal Split God as a Deconstructive Project	370
Part II: The Split God and the Carnivalization of Pentecostal Rituals	371
The Pentecostal Everyday Experiences as Microtheologies	371
What Microtheologies Are and Their Theoretical Framing	372
Pentecostal Microrituals as Carnivals	381
Conclusion	387
<b>Conclusion</b>	
<b>Chapter 22 · The Life History Interview: Exploring the Dynamic Identities of an Enigma</b>	<b>391</b>
<i>Itohan Mercy Idumwonyi</i>	
Prologue	391
Introduction	392
From Nativity to Formative Years	393
Religion, Spirituality, and Life Influences	394
NEW's Educational Voyage	396
"Reward" for the Thirst of Knowledge?	398
The 'Miracle' of the Wipeout: Exploring Life's Twists and Turns	399
The Weight of Poverty	402
A Secret: 'Play' as a Signifier in Scholarship/Teaching	405
Exploring NEW's Family life	407
Wariboko's Most Inspirational Figure	409
The Philosophy of Wariboko	410
Concluding Thoughts: The Unending Twists, Turns, and the Future	411
<b>Notes on Authors</b>	<b>415</b>
<b>Nimi Wariboko's Publications</b>	<b>419</b>

Economics, Finance, and Economic Ethics	419
Books	419
Journal Articles	419
Peer-Reviewed Book Chapters	419
Social Ethics	420
Books	420
Journal Articles	420
Pentecostal Philosophy and Theology	420
Books	420
Journal Articles	420
Peer-Reviewed Book Chapters	421
African Pentecostalism	421
Books	421
Journal Articles	421
Peer-Reviewed Book Chapters	421
World Christianity (African Theology and Christianity)	422
Books	422
Journal Articles	422
Peer-Reviewed Book Chapters	422
African Studies (Social Ethics, Politics, Business and Economics, Others)	423
Books	423
Journal Articles	423
Peer-Reviewed Book Chapters	424
African American Studies (Social Ethics)	425
Popular	425
Book Reviews	425
<b>Index</b>	<b>429</b>

# Series Editor's Preface

The *Carolina Academic Press African World Series*, inaugurated in 2010, offers significant new works in the field of African and Black World studies. The series provides scholarly and educational texts that can serve both as reference works and as readers in college classes.

Studies in the series are anchored in the existing humanistic and social scientific traditions. Their goal, however, is the identification and elaboration of the strategic place of Africa and its Diaspora in a shifting global world. More specifically, the studies will address gaps and larger needs in the developing scholarship on Africa and the Black World.

The series intends to fill gaps in areas such as African politics, history, law, religion, culture, sociology, literature, philosophy, visual arts, art history, geography, language, health, and social welfare. Given the complex nature of Africa and its Diaspora, and the constantly shifting perspectives prompted by globalization, the series also meets a vital need for scholarship connecting knowledge with events and practices. Reflecting the fact that life in Africa continues to change, especially in the political arena, the series explores issues emanating from racial and ethnic identities, particularly those connected with the ongoing mobilization of ethnic minorities for inclusion and representation.

Toyin Falola  
University of Texas at Austin





# Preface

Like the psalmist in the Bible, my heart, too, is composing a good matter as I speak of the things that I have made touching on Professor Nimi Wariboko.<sup>1</sup> Indeed, my tongue feels like the pen of a ready writer as I speak of this phenomenal transdisciplinary scholar and lively thinker of global renown whom I refer to as a man of many parts: a professor, philosopher, political theorist, Pentecostal pastor, and, overall, a possibilitarian. When I describe him as a possibilitarian, I mean this man embodies the very essence of the Pentecostal principle: the philosophical thought that captures the capability of humanity to overturn staleness and staticity to launch fresh and exciting possibilities that ultimately guarantees human flourishing. “Human flourishing” is a phrase you frequently encounter in all his writings, and it is no surprise that this singular goal haunts his mental consciousness. Human flourishing is where his calling lies; his ethical, human, and intellectual callings all revolve around the goal of lifting the human race beyond its limitations. Professor Wariboko exudes the attitude of radical openness and possibilities in all of his intellectual exertions such that they percolate his scholarship, social activism, personal principles, and interpersonal relationships.

I have known Professor Wariboko for many years, and one thing about him has been consistent: the ability to see possibilities through seemingly intractable situations. If you are a Nigerian, and you are constantly confounded by the many challenges of our continent, you will implicitly understand why Professor Wariboko’s creative thinking and possibilitarian outlook on life is an invaluable resource. As someone who is constantly being challenged to produce solutions, both abstract and practical, to the challenges of Africa, I know that there are times I have despaired and have even been pessimistic. But Professor Wariboko? Not at all. No matter how dark the night seems to be, or how gloomy the situation is, the light in his heart — and in his head — never goes out. I am not describing unfounded optimism neither am I suggesting that he treats mere positivity as an end in itself. His possibilitarianism is one that is driven by genuine passion and enthusiasm that all human situations can respond to the Pentecostal principle of a rupturing that produces fresher, stronger, and better beginnings. His philosophy is one that is founded on the conviction that the dry bones can come back to life if they come in contact with the breath of life.

He has spent the bulk of his life and career forging that pneumatic force of life that will raise dry bones through hard work and original philosophical thought. His intellectual activism is spread out in the multiple books, journals, and multiple other materials he has written over the years. He has propounded great and innovative

---

1. This statement originally appears in Toyin Falola, *In Praise of Greatness: The Poetics of African Adulation* (Durham, NC: Carolina Academic Press, 2019), 230–234.

strategic ideas in many lectures which he has given to different audiences that range from his peers to politicians to policy-makers. He is such a prolific scholar. He has twelve published monographs, four co-edited volumes, and more book-length manuscripts under review with different university presses. He also has multiple published papers and chapters in edited volumes and an endless stretch of lectures all of which he has either delivered or will be delivered in different parts of the world.

Known globally as a transdisciplinary scholar and thinker, Professor Wariboko is one of the greatest human resources to have ever come out of Africa. His scholarship has been highly influential in and out of the academy, stretching from the areas of Christian social ethics, economic ethics, African social traditions, Pentecostal studies, and philosophical theology. He describes himself as someone who loves to unfold, refold, enfold, and energize past and present ideas and hopes concerning the possibilities of future human flourishing. I think of him as a genius, an intellectual wizard with the gift of what the Yoruba call “*oju inu*.” It literally translates as “the inner eye” but it also means possessing the ability to see beyond the surface, to be able to imagine, to connect things that seem disparate, to penetrate through the material layers of a phenomenon and see what others do not immediately see. With this gift, he has done quite a lot: from working out path-breaking ways to imbuing us with a profound understanding of African economic history and corporate management, to proposing ideas on political development in Africa.

In his book *The Principle of Excellence: A Framework for Social Ethics* (2009), he created a framework that will support a social and ethical liberation through making a case for excellence. He plumbed through works of scholars from different intellectual traditions and disciplines to offer new meanings for excellence as a social behavior that can guarantee human flourishing. He makes a case for excellence as a moral imperative that offers a clearing site where human creativity can be rehearsed and performed for our societies to actualize their potentials. This book is a provocative consideration of excellence beyond the ideals of virtue, superiority, or some act of eminence or distinction. Excellence, he argues, should not be merely considered as attainment of singular or individual goals but as an organizing principle that undergirds social progress and the habit of development. He suggests ideas on how modern societies can be bolstered by the tailwind of creativity and excellence that involves the participation of all members of society. The book speaks to both developed and modern societies and the ones in embryonic stages of development as well.

Another one of his highly provocative works that shows that Professor Wariboko is never afraid to depart from the path of conventional thinking is *God and Money: A Theology of Money in a Globalizing World* (1955). The book is a challenge to global powers to do more than make mouthy commitments to the rise of developing economies through an inclusive or leveled global monetary system. This book investigates the anthropology of money through a theological analytical framework. Money is not just a means of exchange, but it is relational as well. This theo-ethical power of money, he argues, has totalizing and imperializing repercussions for weaker world economies that do not have enough shield from the dominance of other world powers. Wariboko thus calls for a global currency that is not tied to a nation-state as a

means of value exchange or as a reserve currency. This book is an important challenge to readers, thinkers, and policy-makers to consider foundational ethics underlying the powerful structures that benefits them but leave emerging economies gasping for breath behind them.

One of his books' takes on the global financial capital is *Economics in Spirit and Truth: A Moral Philosophy of Finance* (2014). This book does not just confront the systemic structures, it empowers people at a more individual level to challenge the logic of the system that treats them like things to be used. Wariboko deftly breaks down the complexities of global finance without infantilizing the reader using the example of Jesus who taught theology using simple parables. Having shown the reader how the system needs us to act so we can continuously conform to the logic of its machinery, he introduces the ethics of antifragility that can free us from shackles of late capitalism. This book advocates means by which the "care of the soul" can strengthen us to take charge of ourselves so that we do not become endlessly subsumed into an economy of use by structures built by global powers and principalities.

Readers would have noticed that Wariboko's works on economic principles and financial capitalism are imbricated with theology. This is because he is not only an economic ethicist but also a theologian schooled in some of the finest traditions of the discipline and the practice. He not only attended the big-league schools, but his thirst for knowledge drove him to do amazing things, such as completing his doctoral program at Princeton in a mere two years. He also completed his Master of Divinity program at Oral Roberts University in Oklahoma while he was the senior pastor in New York juggling spiritual and administrative responsibilities to boot.

Wariboko combines his erudition with the liveliness and pragmatics of African Pentecostalism. Some of his books on Pentecostal studies, such as *The Pentecostal Principle: Ethical Methodology in New Spirit* (2012) and *Nigerian Pentecostalism* (2014), constitute some of the most radical thinking on the Pentecostal movement as a social, cultural, political, and ideological force that can change our society. I mentioned his possibilitarian attitude earlier as a Pentecostal principle. Indeed, the Pentecostal principle was the ethical methodology he developed in *The Pentecostal Principle* to show us a transformative operative principle of worship. He defines the Pentecostal Principle as "the capacity to begin" because "no finite or conditioned reality can claim to have reached its destiny."<sup>2</sup> The Pentecostal Principle is a challenge for us to think and stretch our minds; to rupture the finite and open ourselves to the endless possibilities out there.

Professor Wariboko has not only transcended disciplines in his research, he has traversed various fields in his career. He started as a journalist and deputy editor in Nigerian financial and business magazines. He moved to corporate banking where he became a manager and head of corporate banking, and from there he moved to New York where he became an investment manager on Wall Street. He resigned from his lucrative job as a Wall Street banker to answer the call of God on his life. He

---

2. Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids: Erdmans, 2012), 1 and 2.

served as pastor of the Redeemed Christian Church of God in Brooklyn, New York, for thirteen years. When he founded the parish in 1998, he had thirteen members in attendance at the first service, but they steadily expanded into five churches. He was also the Senior Pastor of the Providence Branch of the church for another two years where he supervised churches in Rhode Island and Vermont. He has consulted for financial organizations and acted as a strategy consultant for various national organizations. As an academic, he has also been equally successful. He rose steadily from lecturer to assistant professor to associate, finally to a professor, and now holds a professorial chair. His career has witnessed a meteoric rise and this is not totally surprising. He is so prolific a scholar that the academic system has had no choice but to promote him quickly because he fulfilled expectations for every position he occupied quickly. Even more amazing is how he has managed to combine his academic career with pastoral calling while, at the same time, he consults for financial organizations while at no time lagging in any of these responsibilities. What a great man! The chapters that follow elaborate on the academic side of his life while the conclusion returns to other aspects of his biography.