Chapter five, devoted to "The Islamic Factor: Revival and Radicalism," will be of most interest to students of religion and politics. The authors lay out the reasons that "Wahhabism," the term used locally in Dagestan to refer to any more generalized salafi approach to Islam, was eventually able to win the allegiance of, in their estimates, about 10 percent of the republic's population (98). The authors urge us not to see Wahhabism as merely "hijacking a great religion" in the region, but rather to "appreciate the social and political bases" for its appeal, which include the acute ideological void left by the demise of socialism, the corrupt and incompetent performance of local religious and political elites, and the historical tradition of a having a "repressed, religious opposition" in the region (91–95).

The authors also point out the key role played by the evolution of the nationalist movement in neighboring Chechnya into an alliance with international jihadist forces in provoking violent clashes in Dagestan between the salafis on the one hand and local villagers backed by Russia's internal security (OMON) troops on the other hand in the late summer of 1999. Ultimately, they conclude, these efforts at creating a broader Islamic state in the North Caucasus backfired, leading the vast majority of Dagestan's citizens to reaffirm their loyalty to the Russian Federation, to traditional sufi and non-salafist forms of Islam, and to a secular form of government in Dagestan (128–129). The authors conclude their analysis by arguing that Russia's current recentralization policies in the region threaten the ethnic peace and religious moderation that largely characterize Dagestani politics when the region is left alone. Ultimately, the volume provides a useful introduction to the politics of this important and complicated republic; it is of less appeal to specialized students of Islam and politics.

***In the Days of Caesar: Pentecostalism and Political Theology*. By Amos Yong. Grand Rapids: William B. Eerdmans, 2010. XX + 377 pp. $30.00 paper**

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Christendom has changed in dramatic ways in the past few decades. Among the most notable of these has been the rise around the globe of

Pentecostalism. The expansion of Pentecostalism in the global south has been rapid, and it is the now the dominant strand of Protestantism in many nations. In the global north, it has emerged as a potent religious force, attracting adherents away from established denominations, and finding strong support among immigrant communities. Given Pentecostalism's ascendency, scholars need to take seriously the ways in which this religious development is impacting culture, society, and politics across the globe.

Pentecostalism is often characterized by commentators as being a conservative or apolitical tradition that fosters individualism and a desire for personal prosperity rather than having a broader social agenda. Pentecostal theologian Amos Yong has written *In the Days of Caesar* in part to counter these unsophisticated characterizations about Pentecostalism's encounters in the "political realm," "where the dimensions of religion, culture, society, economics and government converge and interface" (xix). This book surveys the diverse ways in which Pentecostals engage in the public domain, and seeks to locate this engagement within a coherent Pentecostal theological framework. Dense yet lucid, this is a timely intervention in the emerging field of Pentecostal political theology. (Yong prefers to spell Pentecostalism with a lower case "p" to signify the broadness of this movement.) Prospective readers should note that it is primarily a work of theology rather than political science, sociology or comparative religion; as such it will be best appreciated and critiqued by theologians. Nonetheless, it will be of interest to social science scholars seeking to understand Pentecostalism from the "inside."

The book is divided into two parts. Part I is largely descriptive, setting the scene by focusing first on the "politics" of Pentecostalism and second on the themes and history of political theology. Part II develops a Pentecostal theological framework centered around the Pentecostal belief in a "fivefold gospel," which understands Jesus to be a "savior, sanctifier, Spirit-baptizer, healer, and coming king" (95). This is translated into an agenda for a broader engagement in the social and political realms. Yong is to be commended for the breadth and depth of his scholarship and the clarity with which he expresses himself. The detailed footnotes also serve as an excellent literature review of empirical and theoretical works on the political and theological dimensions of Pentecostalism.

As a summary of Pentecostal politics, Part I is extremely helpful, readable, and concise. Drawing on numerous examples — many

from the global south — Yong investigates the stereotype of Pentecostalism as apolitical. He concedes that those who "practice a more charismatic or pentecostalized form of spirituality appear to be, in general, more politically disengaged" (7). But further examination reveals that other kinds of Pentecostal engagements can be found, whether that is the Pentecostal groups or candidates taking part in elections throughout the global south or Pentecostal attempts to construct an alternative "civitas" and "polis." This kind of nuanced argument characterizes Yong's approach throughout the book and brings to the fore the great diversity of positions found in contemporary Pentecostalism. Also illuminating is the discussion of Pentecostal economics. Yong concedes that Pentecostalism, with its emphasis on prosperity, fits well with neo-liberal sensibilities. Usefully, he examines how "such an economic orientation and posture [are] nurtured in pentecostalism" (23).

For the reasons outline above, Part II represents more of a challenge to the reader less familiar with theology or unsympathetic to Pentecostal truth claims. Yong's essential thesis in this part of the book is that Pentecostal political theology is characterized by "many tongues [and] many political practices" (109). Attempting then to articulate a coherent Pentecostal political theology might prove to be a fraught exercise, but Yong appears to successfully achieve this stated aim, using the "fivefold gospel" motif as a means to organize and develop his argument. If there is a quibble with this part of the book it is the lack of direct comparison with the liberation theology movement. This is a powerful, fully articulated, and established political theology that has been influential in many areas in which Pentecostalism is now making its presence felt. Yong, however, mentions it only in passing. Some discussion of the relationship between the two would be useful: common roots, points of divergence, and perhaps even some comments about what the rise of Pentecostalism might mean for established theologies.

In the Days of Caesar is an insider's account of Pentecostalism and ought to be read on those terms. Nonetheless, readers outside the Pentecostal tradition can draw much from Yong's excellent and reasoned scholarship. This book carefully illustrates the diverse ways in which Pentecostalism is moving in the public sphere and the various motivations for this engagement. Given Pentecostalism's importance to global Christianity, works such as this should not be ignored.