

the power of the government to establish
sees and territorial rights of bishops.

governmental support for means to
propagate message

dependence of the church on the state
in all matters jurisdictional and civil.

At the same time the church began to act like the
state. Military dress forms were used for the models
of clergy garments...some of it continuing until
today.

The basic ideals in the church state complex, then,
are these:

--The Emperor, nominally, heads the church although
he is not theologically active (but may be)...he
assumes the post of a bishop of bishops. The term is
known as "caesaropapism".

--All who are born citizens into the empire are Chris-
tians. The state and church are now the two arms of
God for ordering and governing society.

--Civil office and ecclesiastical office are hopeless-
ly intertwined. The bishop may be the judge of the
common court and the soldiers of the army may be his
personal bodyguard.

--Romans 13 was used as the biblical basis for all of
this and it will be the view that prevails until
well after the Reformation.

IV.2 General note

Church Life in the Imperial Age

The church in the imperial age is marked
by all the complications brought with the legaliza-
tion of its existence and the attendant difficulties
that come with popularity, power, prestige, and with
little ethical challenge. It is radically different
from that of earlier ages in its concept of power,
its abuse of oneness, its forgetting of the essential
mission, and its struggle with the ever-present
threat of worldliness. The latter is a major issue
but a bit intangible. The purifying source of perse-
cution is no longer available and nothing external is
serving that purpose.