



THE HERETICAL TRUTH

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The Heretical Truth

Exposing the False Narratives of Christianity
and Reclaiming the Message of Justice

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First edition

What you are about to read reflects the research, perspectives, and hard-earned conclusions of the author. These viewpoints have been formed through years of rigorous study, examination of historical records, analysis of reputable sources, and ongoing engagement with human rights and current events. While every reasonable effort has been made to ensure factual accuracy, the author makes no guarantees regarding completeness or absolute precision. The conclusions, and opinions expressed in this work are entirely the author's own and do not represent the views of any organizations, employers, institutions, or publishers associated with the author. This book is intended for educational and informational purposes only. Any errors or omissions are unintentional, and the author assumes no liability for any losses, damages, or consequences arising from the use or reliance upon the material presented. This book was written with the intention of opening minds, hearts, and conversation. All readers are encouraged to continue their own research, question everything, and form their own informed opinions.

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Introduction

For nearly two thousand years, Christianity has been sold as a story of love conquering hate, peace triumphing over violence, and the powerless finding their voice. But if you look honestly at the historical record, at the Crusades and Inquisitions, the witch hunts and holy wars, the blessing of slavery and the baptizing of genocide, a different story emerges. This is the story of how a radical Jewish teacher's message of justice and liberation was captured, domesticated, and weaponized by the very forces he opposed: empire, wealth, and hierarchical power. This book is about that capture. And it's about the centuries long campaign to silence anyone who noticed what had been lost in the process.

You don't need to be a Christian to care about this story. Whether you're a believer struggling with your faith, a former believer trying to understand what went wrong, or someone who's never stepped foot in a church, you live in a world shaped by Christianity's political influence. When politicians invoke "Christian values" to justify discrimination, when religious arguments are used to restrict healthcare and education, when Christian nationalism threatens democratic governance, understanding how Christianity became a tool of power rather than a force for justice becomes essential for everyone.

The word "heresy" originally came from the Greek *hairesis*, which simply meant "choice" or "school of thought." In the early centuries of Christianity, calling someone a heretic was like calling them independent

minded. It wasn't until religious authorities consolidated power that heresy became dangerous, not because heretical ideas were wrong, but because they were inconvenient to those in charge.

History is written by winners, and religious history is no exception. The Christianity that survived wasn't the most faithful to Jesus's teachings, it was the version that proved most useful to Roman emperors, medieval kings, colonial powers, and modern politicians. Alternative voices were systematically suppressed, their books burned, their leaders imprisoned or killed, their communities destroyed. What we call "orthodox" Christianity today isn't the pure, unchanged faith handed down from the apostles. It's the product of centuries of political calculation, imperial accommodation, and institutional self preservation. The "heretics" were often

the ones trying to preserve something closer to Jesus's original message of radical love and social transformation.

This is not an attack on Jesus of Nazareth. If anything, the historically accepted Jesus; a poor Jewish teacher who preached economic justice, challenged religious hypocrisy, and was executed by the Roman Empire for sedition; stands in stark contrast to the empire serving Christianity that claimed his name. This is not an attempt to destroy faith. Many of the most powerful voices for justice throughout history have been deeply religious people who understood that authentic spirituality demands resistance to oppression, not accommodation of it.

This is not a claim that all Christians are bad people or that all churches are corrupt institutions. Some

of the most courageous fighters for human rights, social justice, and political freedom have drawn their inspiration from Christian teachings about love, equality, and human dignity. What this book challenges is the false narrative that Christianity has always been a force for good in the world, that questioning religious authority is dangerous, and that the version of Christianity promoted by those in power represents authentic faith rather than political calculation.

This is a companion to *The Unpatriotic Truth*, applying the same critical historical analysis to religious institutions that the previous book applied to political ones. Just as American political mythology obscures the real history of power and resistance, Christian mythology obscures the real history of how a message of liberation became a tool of domination. This is a work of

historical investigation, not theological argument. We'll examine what historically happened; how Christian doctrine developed, how religious institutions allied themselves with political power, how alternative voices were suppressed; rather than debating what Christians should believe.

This is an attempt to recover suppressed voices and forgotten alternatives. For every famous church father whose writings survived, there were dozens of teachers, mystics, and reformers whose ideas were deemed too dangerous to preserve. For every orthodox doctrine that became settled theology, there were alternative interpretations that might have led Christianity in very different directions. This is a call to distinguish between the religion of Jesus and the religion about Jesus, between a faith that challenges power and a

faith that serves power, between spirituality that liberates and spirituality that controls.

The story we'll trace follows a predictable pattern that repeats throughout history. A religious movement begins with a message that challenges existing power structures; calling for economic justice, social equality, or political transformation. Those in power initially resist or persecute the movement. But if the movement grows too large to suppress, power finds ways to co-opt it instead. The radical edge gets softened, the challenging teachings get reinterpreted, the institutional leadership gets drawn into alliance with political authorities. What began as a threat to the status quo becomes a defender of it. The religion that once comforted the afflicted begins afflicting the comfortable instead.

This happened to Christianity in the fourth century when it became the Roman Empire's official religion. It happened again during the colonial period when Christian missions became advance teams for European conquest. It's happening today as Christian nationalism tries to capture American democracy for authoritarian ends. Understanding this pattern helps explain not just Christian history, but how any idealistic movement can be corrupted when it gains institutional power and political influence.

For believers who sense something is wrong with how Christianity has been used to justify oppression, who want to understand how the faith they love became associated with the values they oppose.

For former believers who left Christianity because they couldn't reconcile its teachings with its history, who want

to understand what happened to the religion they once embraced.

For skeptics and non-believers who live in societies shaped by Christian political influence, who need to understand how religious arguments function in public debates about everything from healthcare to human rights.

For anyone who cares about truth, justice, and the difference between spirituality and religious manipulation.

Throughout, you'll find primary sources that let suppressed voices speak for themselves, historical context that explains why certain ideas became "heretical," and connections between past patterns and present day religious politics. Religious authorities have always claimed a monopoly on truth, declaring their

interpretations final and their institutions infallible. But truth isn't the property of any institution, it belongs to anyone courageous enough to seek it, question it, and live by it. The early Christian communities understood this. They were diverse, experimental, and open to different ways of understanding the divine. They argued passionately about theology because they believed the questions mattered. They preserved multiple gospels because they recognized that truth was too large for any single perspective to contain.

It was only when Christianity became politically useful that diversity became dangerous, when questioning became heresy, when the messy reality of spiritual seeking was replaced by the neat categories of orthodox belief. The "heretical truth" isn't a different set of doctrines to replace orthodox ones. It's the recognition

that truth emerges through questioning rather than accepting, through dialogue rather than monologue, through the courage to follow evidence wherever it leads rather than defending predetermined conclusions.

A Personal Note

I write this as someone who has experienced both the beauty and the damage of institutional Christianity. I've seen faith inspire extraordinary acts of courage, compassion, and justice. I've also seen it used to justify cruelty, exclusion, and oppression. I've encountered Christians whose commitment to love and justice puts secular progressives to shame, and I've encountered Christian institutions whose political agenda contradicts everything Jesus taught about serving the poor and challenging the powerful. This book emerges from the conviction that authentic Christianity deserves better

than the distortions that have been imposed on it, and that justice movements need the moral clarity that comes from distinguishing between religion that liberates and religion that controls.

You may find yourself angry at religious institutions that betrayed their founding principles. You may find yourself inspired by suppressed voices that maintained those principles despite persecution. You may find yourself questioning assumptions you've held for years. All of these responses are appropriate. The truth about religious history is neither comfortable nor simple. But it is liberating, because only by understanding how we got here can we find our way to something better. The word "heresy" meant choice. This book is an invitation to choose; between myth and history, between comfortable lies and difficult truths,

between religion that serves power and a spirit that serves justice. The choice, as it has always been, is yours.

Chapter 1

How Diversity Became Heresy

Most people imagine early Christianity as a unified movement that spread rapidly from Jerusalem to Rome, carrying a consistent message that all believers shared. This picture, painted by centuries of church historians, is almost entirely false. The reality is far messier, more interesting, and more human. For the first three centuries after Jesus's death, there was no single Christianity, there were dozens of Christianities, each with its own understanding of who Jesus was, what he taught, and what it meant to follow him.

These weren't minor variations on a common theme. They were fundamentally different religions that claimed the same founder. Some believed Jesus was

fully divine but not truly human. Others insisted he was fully human but not truly divine. Some worshipped him as God; others followed him as a teacher. Some expected his imminent return to establish an earthly kingdom; others believed salvation meant escaping the physical world entirely. The Christianity that eventually won this competition and became "orthodox" wasn't the most authentic or the most faithful to Jesus's original message. It was simply the version that proved most politically useful to the Roman Empire. Understanding this history reveals how much of what we call Christian doctrine was actually the result of political calculation rather than divine revelation.

Christianity began as a Jewish sect. Jesus was Jewish, his disciples were Jewish, and for the first decades after his death, virtually all of his followers were

Jewish. They worshipped in synagogues, observed Jewish law, and understood Jesus as the long awaited Jewish messiah who would restore the kingdom of Israel. This original Jewish Christianity looked nothing like the religion that would later bear Jesus's name.

These early followers, sometimes called the Ebionites (from the Hebrew word for "poor"), maintained strict adherence to Jewish law. They practiced circumcision, observed the Sabbath, and followed dietary restrictions. They saw Jesus as a great teacher and prophet, even as the messiah, but not as God himself.

Most importantly, they understood Jesus's message in thoroughly political terms. The messiah was supposed to overthrow Roman occupation and restore Jewish independence. When Jesus spoke about the "kingdom of God," they heard a political program;

liberation for the oppressed, justice for the poor, freedom for the colonized. The Ebionites preserved teachings that emphasized Jesus's social message. They treasured his words about the poor inheriting the earth, the last being first, and the impossibility of serving both God and wealth. Their "Gospel of the Hebrews," mentioned by early church writers but now lost, apparently contained sayings of Jesus that were too radical for later Christian comfort.

But as Christianity spread beyond Galilee into the broader Roman world, this Jewish understanding became inconvenient. Gentile converts didn't want to follow Jewish law. Roman authorities were suspicious of Jewish nationalism. And a religion that promised political revolution was dangerous to imperial stability. The solution was theological: redefine Jesus's message

from political liberation to spiritual salvation. The kingdom of God became a heavenly destination rather than an earthly transformation. Jesus's critique of wealth and power was spiritualized into lessons about personal morality. His opposition to Roman occupation was forgotten entirely. By the fourth century, Jewish Christianity had been marginalized and eventually suppressed. The last Ebionite communities disappeared sometime in the fifth century, taking with them the memory of a Christianity that remained faithful to its Jewish roots and its founder's political message.

While Jewish Christians preserved Jesus's political teachings, another group developed a radically different understanding of his message. The Gnostics (from the Greek word for "knowledge") believed that

salvation came not through faith or good works, but through secret knowledge about the true nature of reality.

Gnostic Christianity was profoundly subversive, but in a different way than Jewish Christianity. Instead of challenging political authority directly, it challenged the entire framework of authority itself; religious, political, and social. Gnostics taught that the material world was a prison created by an evil or ignorant deity, and that humans possessed a divine spark that could be liberated through gnosis, or direct spiritual knowledge. This had radical implications. If the material world was evil, then earthly authorities had no legitimate claim to obedience. If salvation came through individual spiritual insight rather than institutional mediation, then churches and priests were unnecessary. If all humans possessed the

divine spark, then traditional hierarchies of gender, class, and ethnicity were meaningless.

Gnostic communities reflected these beliefs in their practices. Many included women as teachers, prophets, and leaders. The Gospel of Mary, found among Gnostic texts in 1896, portrays Mary Magdalene as Jesus's most trusted disciple, the one who understood his teachings better than Peter or the other male apostles. The Gospel of Philip refers to Mary as Jesus's "companion" and suggests she received special revelation that the other disciples perhaps resented.

Gnostic texts also challenged conventional morality in ways that scandalized orthodox Christians. Some Gnostic groups practiced radical asceticism, renouncing marriage, sex, and material possessions entirely. Others embraced antinomian practices,

deliberately violating conventional moral codes to demonstrate their freedom from worldly constraints. A few groups apparently practiced ritual promiscuity, believing that salvation required experiencing every aspect of human existence.

The diversity among Gnostic groups was enormous. Valentinian Gnostics developed elaborate mythological systems explaining how the material world emanated from the divine realm. Marcionite Christians rejected the Hebrew Bible entirely, claiming that the God of the Old Testament was an evil creator deity distinct from Jesus's loving Father. Manichaean Christians incorporated elements from Persian Zoroastrianism, teaching a cosmic battle between forces of light and darkness. What united these diverse groups was their emphasis on direct spiritual experience over institutional

authority, on individual insight over collective doctrine, and on salvation through knowledge rather than faith. They preserved a vision of Christianity as mystical exploration rather than doctrinal conformity. But Gnosticism's strength was also its weakness. Its emphasis on individual revelation made it difficult to maintain unified communities or consistent teachings. Its rejection of the material world made it appear otherworldly and irrelevant to practical concerns. Most importantly, its anti-authoritarian implications made it deeply threatening to both religious and political leaders. By the fifth century, most Gnostic communities had been suppressed or had dissolved internally. Their texts were buried in the Egyptian desert, where they remained hidden until the Nag Hammadi discovery in 1945

brought them back to light after sixteen centuries of silence.

Beyond the major theological divisions between Jewish, Gentile, and Gnostic Christianity, the early church developed distinct regional characteristics that reflected local cultures, languages, and political situations. Syrian Christianity, centered in Antioch and Edessa, maintained closer ties to Jewish traditions than other Gentile churches. Syrian Christians preserved Aramaic, the language Jesus spoke, in their liturgies. They developed a strong tradition of asceticism, with Syrian monks pioneering practices like pillar sitting and extreme fasting. The Syriac tradition also preserved alternative gospels and teachings that were lost in other regions.

Egyptian Christianity, centered in Alexandria, became the intellectual capital of the Christian world. Alexandrian theologians like Origen developed sophisticated methods for interpreting scripture allegorically, finding spiritual meanings beneath literal texts. The Alexandrian school produced the theological framework that would eventually become orthodox Trinitarian doctrine. Egypt also harbored diverse alternative traditions, including many of the Gnostic schools and the monastic movement that began with the Desert Fathers.

Ethiopian Christianity developed in relative isolation, maintaining practices and beliefs that disappeared elsewhere. Ethiopian Christians continued to observe Jewish law, including dietary restrictions and circumcision. They preserved books that other churches

rejected, including 1 Enoch and Jubilees. Ethiopian Christianity also developed a unique understanding of Jesus's divinity that emphasized his humanity more strongly than other traditions.

Roman Christianity began as one voice among many but gradually claimed increasing authority. Roman bishops argued that their city's political importance gave it religious preeminence as well. They developed administrative structures modeled on Roman government and began asserting jurisdiction over other Christian communities.

Each of these regional traditions developed its own theological emphases, liturgical practices, and organizational structures. They understood Jesus differently, read scripture differently, and practiced their faith differently. What we now call "orthodox"

Christianity was actually the particular vision that emerged from the alliance between Roman political power and Alexandrian theological sophistication.

One aspect of early Christian diversity that's often overlooked is the role of economic and social factors in shaping different communities' beliefs and practices. The earliest Christian communities in Jerusalem practiced a form of religious communism, sharing all possessions in common and distributing resources according to need. The Acts of the Apostles describes believers selling their property and laying the proceeds at the apostles' feet for redistribution. This wasn't just charity, it was a radical economic experiment based on Jesus's teachings about wealth and poverty. But as Christianity spread beyond its original Galilean borders (ancient Palestine), different communities

developed different responses to economic questions. Urban churches in major commercial centers like Corinth and Ephesus attracted merchants and artisans who couldn't abandon their businesses to live in religious communes. These communities developed teachings about using wealth responsibly while maintaining private property. Rural communities, especially in areas suffering from economic exploitation, often embraced more radical economic teachings. The Montanist movement in second century Asia Minor combined prophetic Christianity with sharp criticism of wealth inequality. Montanist prophecies condemned the rich and promised divine judgment on economic oppressors.

Some Gnostic communities rejected wealth entirely, teaching that material possessions were snares that trapped the soul in the evil material world. Other

Gnostic groups, drawing on different theological premises, taught that enlightened believers were free from conventional moral constraints, including economic ones. The theological winner in these economic debates was a middle position that preserved private property while encouraging charity. This compromise was attractive to wealthy converts who wanted to embrace Christianity without giving up their economic advantages. It also aligned well with Roman legal traditions that protected property rights. But the victory of this moderate position came at a cost. The radical economic vision of the earliest Christian communities; their commitment to equality, their critique of wealth accumulation, their practice of resource sharing; was marginalized and eventually forgotten. Christianity

became compatible with existing economic arrangements rather than challenging them.

Perhaps nowhere is the diversity of early Christianity more evident than in the role of women in different communities. The evidence, though fragmentary, suggests that women held significant leadership positions in many early Christian groups, positions they would later be systematically excluded from as male dominated hierarchies consolidated power. The New Testament preserves hints of this earlier reality. Paul's letters mention women who were clearly leaders: Phoebe, whom he calls a "deacon" (or "minister") of the church at Cenchreae; Junia, whom he describes as "prominent among the apostles"; Priscilla, who taught the eloquent preacher Apollos. The Gospel of Luke mentions women who traveled with Jesus and supported

his ministry financially, suggesting they were more than passive followers. Archaeological evidence confirms that women held significant roles in some early Christian communities. Inscriptions from the first three centuries refer to women as presbyters (elders), bishops, and deacons. Frescoes in Roman catacombs show women performing liturgical functions, including what appears to be the celebration of the Eucharist.

Gnostic communities seem to have been particularly open to female leadership. The Gospel of Mary portrays Mary Magdalene as the disciple who best understood Jesus's teachings. The Acts of Paul and Thecla tells the story of a woman who preached and baptized converts. The Gospel of Philip suggests that Jesus had special relationships with several women disciples. Some Gnostic groups had theological reasons

for including women in leadership. If the divine spark was present in all humans regardless of gender, then women were as capable as men of receiving and transmitting spiritual knowledge. Some Gnostic texts even used feminine imagery for divine figures, referring to the Holy Spirit as Sophia (Wisdom) and describing God in maternal terms.

As Christianity became more institutionalized and hierarchical, women's leadership became problematic. The development of a male priesthood modeled on Jewish temple practices excluded women from liturgical functions. The adoption of Roman administrative structures privileged male authority patterns. The influence of Greek philosophical traditions that viewed women as intellectually inferior provided theological justification for exclusion. The process of

excluding women from Christian leadership involved both practical measures and ideological campaigns. Women were gradually removed from official positions. Texts that portrayed women in leadership roles were marginalized or suppressed. New teachings about women's proper roles were developed and promoted.

The pastoral epistles (1 and 2 Timothy, Titus), likely written in the second century rather than by Paul himself, contain some of the strongest statements restricting women's roles: "Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent." By the fourth century, the exclusion of women from Christian leadership was nearly complete. The memory of their earlier roles was preserved only in marginal texts and

alternative traditions that orthodox Christianity had labeled heretical.

What emerges from this survey of early Christian diversity is a picture of Christianity as a competitive theological marketplace rather than a unified movement. Different groups offered different products: salvation through law-keeping, salvation through knowledge, salvation through faith, salvation through sacraments. These weren't academic debates conducted in ivory towers. They were practical disagreements about how to live, how to organize communities, how to relate to political authority, and how to understand the meaning of existence. The stakes were high because the answers determined not just individual destiny but community survival.

Some Christian groups thrived in urban environments while others flourished in rural settings. Some attracted wealthy converts while others appealed to slaves and poor people. Some emphasized individual spiritual experience while others stressed community solidarity. Some accommodated existing social arrangements while others demanded radical transformation. The diversity was so extensive that it's misleading to speak of "early Christianity" as if it were a single phenomenon. It would be more accurate to speak of "early Christianities", a family of related but distinct religious movements that shared a common founder but disagreed about almost everything else.

This diversity wasn't a sign of confusion or corruption. It was the natural result of creative people in different circumstances trying to understand the

implications of Jesus's life and teachings. The rich variety of early Christian thought and practice represents one of the most remarkable periods of religious creativity in human history. But this creative diversity was also threatening to those who wanted to control Christian communities for their own purposes. Religious diversity made it difficult to maintain institutional authority. Theological disagreement made it hard to present a unified front against political pressure. The existence of alternative interpretations raised uncomfortable questions about which version of Christianity was actually correct.

The solution was to declare one version orthodox and all others heretical. This process didn't happen overnight, and it wasn't accomplished through rational argument alone. It required political maneuvering,

economic pressure, and eventually imperial enforcement. Understanding this history helps explain why so many of Christianity's most creative and challenging voices were eventually silenced. It wasn't because their ideas were obviously wrong, it was because their ideas were inconvenient to institutional power.

The "heretical" movements preserved aspects of Christian teaching that orthodox Christianity abandoned: the political implications of Jesus's message, the radical economic vision of the early communities, the inclusion of women in leadership, the emphasis on direct spiritual experience over institutional mediation. These weren't corruptions of Christianity, they were alternative ways of being Christian that history's winners chose to suppress. Recognizing this diversity doesn't mean all early Christian ideas were equally valid or equally faithful to

Jesus's original message. But it does mean that the version of Christianity that survived was shaped by political and institutional considerations, not primarily theological ones. The many Christianities of the first three centuries represent roads not taken, possibilities not explored, voices not heard. Recovering their stories helps us understand not just what Christianity became, but what it might have been, and what it still might become.

Reflection Question:

If you had lived in the second century, which type of Christian community might have attracted you; one that emphasized strict adherence to Jewish law, one that sought mystical knowledge and spiritual transformation, or one that focused on building institutional unity? What

does your preference reveal about your current spiritual values?

