

论耶稣的女性观*

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摘要:从诠释学的角度,通过对福音书中耶稣对待女性有关言行的考察,对耶稣的女性观进行了简要评析。耶稣以其博爱的胸怀,有“爱”及女性的一面,把女性当作其救赎事业中的平等成员,在当时犹太父权社会中具有“革命”性的意义。

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在基督教文化中,上帝与耶稣的男性形象象征了基督教的父权本质,这一本质体现于基叔教会中,便是圣职长期为男性所垄断。战后,随着西方女权运动的发展和女性主义神学的兴起,基督教的这种男性形象与男权式教会结构受到责难与批判,一些女权主义者开始对基督教神学进行重构,大大促进了基督教历史与神学研究的发展。实际上,当基督教刚刚诞生之时,它在某种程度上是一种男女平等的宗教,基督教的创始者耶稣从其宗教的博爱出发,冲破传统,“爱”及女性,对男女信徒一视同仁,表现出了其对待女性的平等观念。耶稣对于女性的“爱”,甚至引起了其男性门徒的嫉妒。据 The Gospel of Philip 记载: The companion of the Savior is Mary Magdalene. But Christ loved her more than all the disciples. The rest of the disciples were offended. They said to him, “Why do you love her more than all of us?” The Savior answered and said to them, “Why do I not love you as I love her?”^[1]正因为如此,有的学者称他为“第一个突破古希腊罗马世界男性中心之人”。^[2]本文便试图通过对“福音书”中耶稣有关言行的诠释,对耶稣的女性观作一简要评析。

从耶稣关于女性的一些言论来看,他把她们看作是社会中的平等一员,予以同情与关注,在信仰得救方面与男子机会均等。

在婚姻方面,耶稣继承了犹太教思想中有利于女性的一面,把男女视为平等的成员,强调夫妻“二人成为一体”,反对离婚,在婚后生活不利于女性的情况下,这实际上主要是反对男子随意休妻。最典型的例子就是《马太福音》中的一段记载: And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” He an-

swered, “have you not read that he who made them from the beginning made them male and female, and said, ‘for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’? So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.” (19. 3 - 7) 在此,耶稣赋予了婚姻以神圣的意义。因为上帝造人时是平等地“made them male and female”,男女经“上帝配合”,“不再是两个人,乃是一体的了”。“the two shall become one flesh”既是上帝的旨意,那么,离婚也就有悖于上帝的安排。所以,耶稣在此否定了犹太法律中诸多休妻的理由。而且,耶稣还说:“Every one who divorces his wife and marries another commits adultery”。(Luke 16. 18) 即凡休妻另娶的,就等于犯罪——奸淫罪。耶稣把离婚与犯奸淫联系在一起,一方面是基于宗教信仰中的救赎理论,奸淫是灵魂得救的一个重大障碍;另一方面也是针对当时社会上男子随意休妻与婚姻关系愈来愈松弛而言的。这种休妻另娶视为奸淫的独特见解,无疑是对犹太家庭中夫权的猛烈抨击。耶稣的这种对待婚姻的严肃态度,限制男子任意休妻,实际上是要求丈夫对妻子保持忠诚,这对于妻子婚姻地位的保障是有利的。

在《马可福音》中,耶稣也曾讲道:“Whoever divorces his wife and marries another, commits adultery against her, and if she divorces her husband and marries another, she commits adultery.” (10. 11 - 12) 这一方面表达了耶稣对休妻者的谴责和对被休妻子的同情,但另一方面也表示了对于妻子弃夫的对立。因为1世纪的犹太社会,受罗马文化的影响,上层妇女也出现了主动离婚的现象。但也有学者认为,耶

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稣时代的犹太妇女很少能离弃丈夫,这句话的后半部分是福音书作者在希腊——罗马文化背景条件下对耶稣言论的修改或赠补,主要是针对罗马帝国妻子主动离婚而言的。^[3]实际上,这两方面的要求,正表明了耶稣在婚姻问题上对于男女的同一标准,把夫妻作为平等的成员。

耶稣强调夫妻“成为一体”,反对夫妻间的不贞行为。他不仅把“奸淫”的概念运用到离婚行为之中,而且还把它扩大到了思想的范畴。他说:“You have heard that it was said, ‘You shall not commit adultery. But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart.’”(Matthew 5. 27 - 28) 这里,耶稣把西十诫中“不可奸淫”的要求,由肉体扩大到了心灵。实际上,耶稣在此把性犯罪的责任推到了男子身上,“奸淫”乃来自于男子的贪心,因其“淫念”而产生行动,其侵略性的行动又把妇女推入罪孽之中。这种观念,与《塔木德》中所反映的犹太拉比们的观点完全相反。拉比们把女性看作是罪孽之源,认为是她们的引诱才导致了男子的堕落。耶稣在此并不象拉比们的说教那样叫男子谨防女性的诱惑,而是要求男子克制自己的贪欲,以免使男女都陷入罪孽之中。可见,耶稣的这一思想,在当时具有反传统的倾向,更多地考虑了女性的处境。正是基于对通奸事件中男性处于主动而女性处于被动这一观念,耶稣对于犯奸淫罪的妇女给予了极大的宽容。在《约翰福音》第八章中便记载了这样一件事,当文士和法利赛人把一个行淫时被拿的妇女带到耶稣面前时,耶稣怀着宽容慈爱之心,对于这个通奸的妇女,并不主张处以传统的惩治方法——乱石打死,而是要那些捉奸者将心比心,放过那妇女。他所注重的并不是她的罪过,而是对她灵魂的拯救,所以他对那妇女说:“Neither do I condemn you; go, and do not sin again.”

耶稣对于寡妇、妓女及女罪人这些社会底层的女性,没有表现出任何偏见与歧视,而是深表同情,认为她们的灵魂也能进入天国。《马可福音》中有这样一段记载:And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him, and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to

the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living.”(12. 41 - 44) 在耶稣看来,这个寡妇的钱虽少,但份量却很重,因为她是诚心,把自己赖以生存的钱都拿来捐献了。根据这一逻辑,她当然比那些财主更容易进入天国。关于妓女,耶稣讲得更为明确,他对耶路撒冷的祭司和民间长老说:“Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax prostitutes believed him.” (Matthew 21. 31 - 32) 在这里,耶稣一改犹太教那种对妓女进行大加挞伐的态度,衡量人的标准并不是社会地位的高低,而是信奉上帝的程度,在上帝面前人人平等,尽管娼妓的社会地位卑贱,在宗教上却也能因信得救,并且还能“先进上帝的国”。对于犯罪的妇女,耶稣也是持宽容态度,认为她们只要热爱上帝,罪便能得到赦免。《路加福音》中说,耶稣在一个法利赛人家里吃饭,有一个女罪人来到他的背后,挨着他的脚哭,眼泪湿了他的脚,就用自己的头发擦干,又用嘴连连亲他的脚,给他的脚抹香膏。耶稣对那法利赛人说:“Therefore I tell you, her sins, which are many, are forgiven, for she loved much.” 又对那女人说:“Your sins are forgiven. ... Your faith has saved you; go in peace.”(7. 36 - 50)

耶稣在传教过程中所使用的大量以女性生活为例的比喻,以及他在末日审判预言中所描绘的女性形象,也间接地反映了其在传教中对于女性的关注,以及肯定女性在救赎中具有与男子同等的地位。

在《路加福音》第 15 章中,耶稣使用了两个类似的比喻来说明一个问题:第一个讲的是,一个拥有 100 只羊的男子丢失一只羊,找到后就请朋友邻舍来“一同欢喜”。接着耶稣便说:“Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety - nine righteous persons who need no repentance.” 随后耶稣又讲了第二个比喻:“Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had lost.’ Just so, I tell you, there is joy before the angels of God over one sinner who repents.”

(15.3-10) 耶稣为什么在讲道过程中这样排比式地使用比喻?为说明一个问题,他先以男子生活中的事例为材料,然后又以妇女所熟悉的事例来作比喻,这表明耶稣的听众中有许多是女性,并且为了让这些女性能够更好地接受和理解福音,他便运用了贴近女性生活的例子,使女性产生认同。而且,有100只羊的男子与有10块钱的妇女也可能代表富人与穷人两个不同的阶层。耶稣以丢失的羊和钱比喻为步入歧途的罪人,而把它们找回来,就好象上帝对罪人的爱与拯救。贫穷妇女与富有男子的行为,在这两个比喻中具有同等的价值与作用,象征着男女在救赎的事业中同样重要和令人尊敬。

在《马太福音》第25章中,耶稣也讲了两个类似的比喻来说明迎接天国的到来。其中一个是一个童女迎新郎的比喻,把10个童女比作他的信徒,把新郎的到来喻为天国的来临。这10个童女有5个是聪明的,有5个是愚拙的。愚拙的拿着灯,却不预备油;聪明的拿着灯,又预备油在器皿里。当半夜新郎突然到来的时候,那些愚拙的童女临时匆忙去买油,而聪明的童女则同新郎进去共享婚宴了,并关了大门。当她们来叫门时,新郎却说不认识她们,不给开门。讲了这个比喻后,耶稣接着说:“Watch therefore, for you know neither the day nor the hour.” (25.1-13) 在这个比喻中,耶稣以人们熟知的结婚仪式为例子,告诫信徒虔敬上帝,随时迎接天国的来临。值得注意的是,耶稣说新郎来到之后,那聪明的童女便与他同享婚宴,这表明天国中也有女性的位置,她们与男性一样在未来的天国中享有平等的权利。

耶稣关于男女救赎平等的思想也体现在诺斯替派福音书中。The Gospel of Thomas 中记载,门徒彼得要求耶稣把随他们一起传教的马利亚赶走,并说对妇女不值得以命相待。耶稣却回答说:“I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven.”^[4] 在这里,耶稣认为进入天国前的人是没有男女之分的,女性与男性一样成为一种“living spirit”进入天国。

由上可见,耶稣关于婚姻、通奸及寡妇、妓女等情况的说教,以及对于男女救赎上的平等观念,表明了他对于世俗生活中女性的平等、关爱与同情。这些言论,在当时条件下是比较激进的,相对于犹太教拉比来说甚至是“革命”的,与犹太文化中对于女性

的歧视形成了鲜明的对照。

耶稣对于女性的“爱”并不只停留于口头上,而是把它化为行动。在福音书中,耶稣的形象不仅是一个拯救灵魂的传道者,而且也是一个除人疾患的行医者。在他治愈的病人中,有相当一部分是女性。耶稣在治病救人的过程中,摒弃了犹太教中那些束缚他手脚的陈规诫律,最典型的就是安息日治病和医治患血漏的妇女。守安息日是摩西十诫中的重要一条,并一直为犹太人所遵循。1世纪时的犹太人认为,安息日治病,除非生命垂危的患者,必须等到太落山之后。^[5] 同时,在犹太传统中,女性被视为“不洁净的人”,尤其是血漏患者,《旧约圣经》中更是有明确的规定,就连接触她们的人也会变得不洁净。然而,耶稣在传道与行医的过程中,以一个改革者的姿态,把这些观念通通抛到了历史的垃圾堆中。

《马可福音》在福音书中被认为是最早成书也较可信的一部,而就在这一福音书中,耶稣最初行神迹治病竟是在安息日。这天,耶稣在犹太会堂治愈了一个污鬼附身的男子,然后又到西门家医好了西门岳母的热病。(1.21-31) 在这里,福音书作者把耶稣于安息日治愈一男一女并列记载,以此来表明耶稣在对待女性问题上的平等观念。西门的岳母被治愈后,也打破安息日的禁忌,来服事耶稣一行,这既是出于对耶稣的感激,又是受了耶稣安息日为她治病的鼓舞,于是也把自己从安息日的禁忌中“解放”了出来。《马可福音》中的这一记载,表明耶稣从他一开始传道与行医,就给予了女性以同等的关注与慈爱,把女性作为他救治对象中的平等一员。

耶稣在安息日为妇女治病的另一个典型例子,就是《路加福音》第13章中的记载: Now he was teaching in one of the synagogues on the Sabbath. And there was a woman who had had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called her and said to her, “Woman, you are freed from your infirmity.” And he laid his hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, “There are six days on which work ought to be done; come on those days and be healed, and not on the Sabbath day.” Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away

to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" (13. 10 - 16) 按照当时犹太人的观念, 长期患病是一个人犯有罪孽的外在表现, 这个病了 18 年的驼背妇女, 自然被人们视为罪人, 并因此而有人否认她的亚伯拉罕后裔身份。然而, 耶稣一看见她, 就停下讲道来为她医治。这一行动招致了管会堂者的指责, 认为他违反了守安息日的规定。耶稣的回答却具有双重的意义。他称驼背妇女为“亚伯拉罕的女儿”, 既是给她正名, 也是以此泛指犹太人。亚伯拉罕是与上帝立约的始祖, 其后裔便是上帝的选民, 这位驼背妇女当然是上帝的选民了。同时, 耶稣给她松绑, 也象征着对犹太人的救赎, 这种救赎工作是不能等待和歇工的。此外, 耶稣把管会堂者称为“hypocrites”, 而称驼背妇女为“a daughter of Abraham”, 从这种对比中, 也可窥见其女性观之一斑。

患血漏的妇女在犹太社会中是备受歧视的对象, 而耶稣却平等待之。《马可福音》第 5 章中记载: And there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse, she had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, “If I touch even his garments, I shall be made well.” and immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, “Who touched my garments?” and his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” and he looked around to see who had done it, But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the

whole truth. And he said to her, “daughter, your faith has made you well; go in peace, and be healed of your disease.” (5. 25 - 34) 这位患血漏的妇女, 认为自己是“不洁净的人”, 她的行为会遭到耶稣的训斥, 所以“恐惧战兢”, “俯伏在耶稣跟前”。耶稣却和蔼地告诉她, 她因信得救了, 可以平平安安回家去。这是她万万没想到的。耶稣要把这位妇女从人群中找出来, 目的不是要训斥她, 而是要给众人树立一个活生生的因信得救的榜样。

由此可见, 耶稣把女性看作是救赎的对象和亲密的伙伴, 把她们当作与男子平等的“人”, 而不是“不洁者”和“诱者”, 否定了犹太教中把妇女视为不洁净或不洁净之源的看法。正如德国学者温德尔所指出: “耶稣打破了笼罩在东方女性头上的种种禁忌。他接受她们作为完整之人的整个血肉之躯, 这一完整之人具有被认为虚弱、肮脏、不能做礼拜的身体。”^[6]

综上所述, 在公元 1 世纪的巴勒斯坦, 耶稣对于女性的态度, 相对于歧视女性的犹太教和把男女关系仅视为肉体关系的罗马古典文化来说, 是一场女性观的“革命”, 正是由于他的这种“革命”性言行, 为他赢得了众多的女信徒。女性不仅是他的救治对象, 也是他的朋友, 有的还成了他传教过程中亲密的合作伙伴。正因如此, 在耶稣受难的关键时刻, 只有热心的妇女紧跟着他, 也正是妇女成了他“复活”的最早见证者。然而, 遗憾的是, 耶稣的这种男女平等观念并没有为后来的基督教神学家们所继承, 使得基督教成了父权主义的宗教。

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On the Attitude of Jesus toward Women

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Abstract: The attitude of Jesus toward women in gospel has been explored from the hermeneutic Point of view. Jesus loves and redeems women equally just as he does to men, which was of “revolutionary” significance in the Jewish paternal patriarchal society.

Key words: Jesus, Gospel, Attitude toward women.