

church in its unity.¹ It is the one body of Christ, and the Gentiles must be a constituent part of the body if the body is to be complete,—a part of the fulness, of the *pleroma*, of Christ, if that *pleroma* is to be reached. They are not therefore to suppose that, because they were once far off, they are not now nigh, as nigh as those who claimed, and might appear, to have been always nigh in a sense peculiar to themselves.

It will thus be observed that the two epistles of which we speak are in the strictest sense complementary to one another; and we thus better understand how it was that St Paul directed that the two should be read together (Col. iv. 16). Without the other each was incomplete. But together they make up the complex thought, "I am the vine, ye are the branches;" "Abide in me, and I in you." Nor is it without interest to notice that this is not a solitary instance of such a relation between two different books of the New Testament written by the same pen. A similar relation exists between the gospel of St Luke and the Acts of the Apostles, and between the gospel of St John and the Apocalypse. In the first of each of the three pairs we have Christ the head, in the second His body which is the church. It will thus be seen, too, that, in the absence of direct historical evidence we may be spared the inquiry as to which of the two epistles was written first. All inquirers allow that the interval between them was extremely short. The chief point of interest is that in this short interval the epistle to the Colossians is first in order of thought, though not necessarily in order of time. The inference of Harless from iv. 16 (*Eph. Brief*, Einl., p. 51) that, supposing the Ephesian epistle to be "that from Laodicea," it must have been written before the epistle to the Colossians, an order of writing which he rejects, may be weakly founded, but it may also be correct. There is nothing to hinder the supposition that with two aspects of the truth in his mind, one of which is logically prior to the other, the apostle might first transfer to paper the last of the two. The circumstances calling for it might at the moment seem to be the most urgent. The priority of the Colossian epistle in every respect worth speaking of will still remain, although we allow the correctness of the inference drawn by Harless from the verse referred to, and the argument for the identity of the epistle to the Ephesians with that "from Laodicea" will be unaffected by the admission.

Authenticity.

IV. *Authenticity of the Epistle.*—It is only in comparatively recent times that doubts have been entertained upon this point. Usteri, in his *Paul. Lehrb.*, 1824, appears to have been the first to express them, although he did not hesitate to use the epistle for the purpose of his book. The same doubts were afterwards more fully expressed by Schleiermacher, in his *Einleitung ins N.T.*, from whose oral lectures, according to Bleek (*Introd. Clark's Translation*, ii. p. 39), Usteri had received his views. De Wette followed in successive editions of his *Einleitung*, from 1843 onwards, not, however, deciding against the epistle, but only questioning its authenticity on the ground of its want of specific purpose, its dependence on the epistle to the Colossians, its poverty of thought, and its divergence both in teaching and style from the genuine epistles of St Paul. He was followed by Baur in his *Paulus*, 1845, and by Schwegler in his *Nachap. Zeitalt.*, 1845, these two critics connecting the language of the epistle with the Gnostic and Montanist heresies of the 2d century, and for the first time unhesitatingly rejecting it. Ewald agrees with Baur and Schwegler in denying the Pauline authorship of the epistle,

¹ A distinct intimation of the arrogance with which the Jewish looked down upon the Gentile Christians and of the contemptuous language which they used concerning them, is afforded by Eph. ii. 11 (comp. Meyer *in loc.*)

but takes the date of its composition further back, ascribing it to "an unnamed disciple and friend of the apostle" desirous to speak in his spirit and name truths which St Paul himself had been too much occupied with other things to utter (*Geschichte d. V. L.*, 1859, vii. p. 246-7). Lastly, Hilgenfeld may be mentioned, who in his *Einleitung*, p. 669, &c., 1875, gathering together the objections of his predecessors, and adding one or two minor ones of his own, assigns the epistle to the Gnostic times of the 2d century, and supposes it to have been written by a Christian of Asia belonging to the Pauline school, who was desirous at once to regain for the apostle the alienated affections of the Asiatic Christians, and to compose the differences between the Jewish and Gentile sections of the church.

Such being the state of the argument against the authenticity of the epistle, it will be seen that the more important objections have been already, by anticipation, met in the previous positive statements of the article.

(1.) In particular, it ought to be necessary to say little more upon what has been generally felt to be the most powerful of these, the want of specific aim betrayed by the epistle, and its dependence upon the epistle to the Colossians. A specific aim, however erroneously conceived, is distinctly attributed to it by its later opponents; and we have only to compare it a little more closely with the epistle to the Colossians in order to see that, so far from merely containing the teaching of that epistle in an extended form, it exhibits thorough independence. Its very resemblance to the Colossian epistle makes this the more striking, because it shows us not something entirely new, but that new use of old truths which is often more difficult to produce than what is wholly new. It is not thus that the imitator or forger discovers himself. To be able to wield a great doctrine in this way, to present it to one's self and others in different lights, to apply it to varying circumstances, indicates a full and original possession of it. An imitator would necessarily have repeated what had been said before. He would have shown no originality or power in his treatment of the doctrine, and we should have received at his hands nothing but broken and imperfect fragments of what he had not himself assimilated. No traces of such weakness meet us here. We are in the presence of a master who has felt the fulness of the truth proclaimed by him, and who can see with his own eyes the different applications of which it is susceptible. Careful attention, again, to the passages quoted in support of the assertion that the Ephesian is not merely a reproduction of the Colossian epistle, but one indicating comparative poverty both in ideas and words (such as Eph. iii. 15 compared with Col. ii. 19; Eph. i. 17, 18 compared with Col. i. 9) will show that the richness of thought and language is often on the side of the former of the two. But the true answer to the objection is to be found not in any attempt to exalt either epistle at the expense of the other so much as in marking the independent handling by both of the closely related truths with which they deal. Both will then appear in the light in which even Baur was disposed to regard them, "twin brothers coming together into the world" (*Paulus*, p. 455); and the question will no longer be one of copying, but of authorship later than the apostolic age.

(2.) This, accordingly, is the objection that next meets us. It is urged that the epistle to the Ephesians bears evident marks of having sprung up in the midst of the Gnostic heresies of the second century. The peculiar phraseology of many parts of the epistle is supposed to confirm this. Thus we are prepared by the words of iv. 14 to suppose that the writer has false teachings in his eye; and when we find him speaking as he does of "the mystery" of God's will (i. 9, comp. iii. 4, 9, v. 32, vi. 19), of the "*pleroma*," that favourite term of the Gnostic systems (i. 23, iii. 19, iv. 13; comp. iv. 10, v. 18), of the "*aeon*" of this world (ii. 2), the "*aeons*" (ii. 7, iii. 9, 11), the "*son of the aeons*" (iii. 21), of "the prince of the power of the air" (ii. 2), of "the principalities and the authorities in the heavenly places" (iii. 10, comp. i. 21, vi. 12), of the "knowledge" (iii. 19) and the "full knowledge" (i. 17, iv. 13) to which Christians are to come, and of the "manifest wisdom of God" (iii. 21), the conclusion is considered irresistible, that we have in all this an opposition to Gnosticism, and a date later than the first century. We shall not attempt to deny the probability that there is a reference to Gnostic errors in expressions such as these. To say that they were originally employed by the apostle in order to unfold after his own manner the truth that he had to proclaim, and that they were then, in speculative abuse, made the foundation of, or essential elements in, Gnostic systems is unnatural. They are too peculiar, too different from the language of St Paul in his earlier epistles, to permit such an explanation. Reference to what is known to us as Gnostic error there must be in

them; and could it be shown that such terms came first into existence with the Gnostics of the second century we should at once give up the argument. The whole question is thus one of date. Had such ideas or words existed in the apostolic age or had they not? Answer must be made in the affirmative. Some of the expressions referred to, "mystery," "aeon," "knowledge," "full knowledge," "wisdom," occur with remarkable frequency in St Paul's undisputed epistles to the Romans, Corinthians, and Galatians. "The prince of the power of the air" combined with "the world-rulers of this darkness" (Eph. vi. 12) presents only an unmistakable parallel to "the prince of this world" in the gospel of St John (xii. 31, xiv. 30, xvi. 11), a gospel which, in the present state of criticism upon the point, it would be absurd to bring down to the middle of the second century. Speculations, again, regarding the different orders of the celestial hierarchy, in regard to its thrones and dominions and principalities and powers, in regard also to the worshipping of angels, can be traced to the very confines of the apostolic age; and from the masterly dissertation on the word *pleroma* attached by Canon Lightfoot to his epistle to the Colossians, it will be seen what a high probability there is that that word belonged to the apostolic age itself (comp. Burton's *Lectures on the Gnostic Heresies*, Lect. v.).

It thus appears that these Gnostic ideas were in circulation before the apostolic age was out. That it was later before they were combined and elaborated into the systems now known as the Gnostic systems, and that the elaboration of these systems may itself have been promoted by the use in the sacred writings of the terms mentioned, is no doubt true; but that is no proof that the ideas themselves did not possess at the earlier date a powerful hold over the minds of men. If so, then the province of Asia was one of the great centres of their influence. Its cities were the meeting place of all eastern as well as western thought; and in them, far more than in Rome or Corinth or Thessalonica or Galatia, Gnosticism found at once a home and a starting-point for further progress. What, then, was an apostle to do when he went to places where such thoughts prevailed, and where they were injuriously affecting the life of the church? Exactly what St Paul did in the epistles to Laodicea and Colossae. The new terms used by him came from the new teaching made necessary by the places and the time. As he thought of the wants of those to whom he wrote, he saw that the truth committed to him could meet their more speculative errors, could satisfy their more speculative wants, as fully as it had met and satisfied necessities of a still earlier and simpler kind. He learned to see more clearly, to estimate more highly, the grandeur of his trust. He hastened, therefore, with it to the rescue; and, like any one on whom a new vision of divine truth has dawned, he did it with an exuberance of language, with a power of expression, with a swing of exultation, such as he had only on rare occasions exhibited before. Nor only so. The very form of his teaching was modified, and took traces of the speculations it was designed to counteract. The spectacle is a most interesting one, and ought to be most encouraging and quickening to Christian faith. The truth does not differ in the epistles to which we allude from what it was in earlier epistles by the same author. But there is growth, development. There is a *theology* in the proper sense of the term even in the New Testament itself—a spur to theologians of every age to adapt in like manner the eternal truth to the wants of their own times, and to construct a theology which shall be living, because, while founded on the great facts of the gospel, it is cast in the mould which their times demand.

(3.) Hilgenfeld's view as to the harmonizing tendency of the epistle, as to its effect in uniting opposing parties into one catholic church, has also been substantially met. The epistle is throughout addressed to one class of persons, not to two classes; and there is no allusion whatever to any factious spirit exhibited by the former. That the church of Christ is one was surely a truth which sprang, not out of the controversies of hostile parties, but out of the teaching of Christ Himself in the gospels (comp. esp. John x.), and which is nowhere more strenuously insisted on than in the acknowledged epistles of St Paul (Rom. xii., 1 Cor. x. xi. xii.). The peculiarity here is not in the thought itself, but in the mode in which the thought is presented; and the explanation of this is to be found in the considerations already adduced.

(4.) Other objections to the authenticity of our epistles, such as its ἀπαισ ἀργύμενα and its un-Pauline statements, may be passed over in a few words. The former are certainly not more numerous than may be expected when we remember the peculiar state of circumstances to which the apostle addresses himself. The most important examples of the latter are—ii. 20, "apostles and prophets" as the foundation, the citation in v. 14, which it is said cannot be identified, and the mode in which justification is alluded to in ii. 8, while Hilgenfeld, not satisfied with these examples from Baur, finds a proof that we have a Pauline disciple rather than St Paul himself before us in iii. 8, "the least of all saints," instead of "the least of the apostles" as in 1 Cor. xv. 9. It is hardly possible to follow such minute objections here. For the first compare 1 Cor. xii. 28; for the second we may compare Isa. lx. 1, 2, and may remember the freedom with

which the Old Testament is often quoted in the New; for the third it may be noticed that in a statement which Baur finds unfavourable to Pauline authorship, Hilgenfeld finds a clear proof of Pauline discipleship (p. 677); and for the fourth that, in the verse in Corinthians immediately preceding that referred to, the apostle designates himself "an abortion," a much more humbling expression than "the least of all saints." Those who allow force to what has been said on the first three objections will not be stumbled by such minor difficulties. Those who refuse it will feel that what they consider their unanswered objections are sufficient to justify their position. We may omit further notice of them, and may simply urge upon the point before us that, the field being thus cleared of the objections, we are thrown back upon what is really the main ground upon which the New Testament books are to be accepted, the tradition of the church. It is quite a possible thing that in a particular case, whether relating to the Old or New Testament, that tradition may be incorrect. All fair criticism, therefore, is to be welcomed; but, when no good objection to an accepted opinion of the church has been established, there is everything to lead us to acquiesce in it with confidence. The early church was not so thoughtless upon these points as she is often said to have been. She guarded her treasures with great care, and was very watchful lest anything should be placed amongst them in whose genuineness she had not every confidence. What the tradition of the church is in the present instance is not doubted; and it is unnecessary to enter here into detail. The ordinary introductions to the New Testament and the prolegomena of the different commentators on the epistle contain all the facts.

V. *Occasion, Place, and Date of the Epistle.*—It will not be necessary to say much upon these points. The occasion was evidently afforded by the despatch of Tychicus and Onesimus to Colossae (Col. iv. 7-9; comp. Eph. vi. 21). By them St Paul would send letters to the Colossian church and to Philemon, one of its members. He embraced the opportunity of writing also to the Gentile converts of Laodicea, and of the neighbouring church at Colossae; and that epistle, not being written to a church, but being primarily intended for a section of the Christian communities of the two cities, had no name of a place inserted in it as the object of its destination. In this respect it resembles, and may be regarded as a counterpart of, the epistle to the Hebrews.

As to the place where it was penned, the question lies between Rome and Caesarea, for St Paul was a prisoner at the time (iii. 1, iv. 20), and his imprisonment in one or other of these two cities must be referred to. The question has been decided by some in favour of Caesarea on such grounds as the following:—that Caesarea was nearer Asia than Rome was, and that thus the spiritual condition of the Asiatic churches would be more easily known to the apostle at the former than the latter city; that for the same reason Onesimus, who we know from the epistle to Philemon was met by the apostle in the place of his imprisonment, would be more likely to flee from his master to Caesarea than to Rome; that the words of the epistle to Philemon "departed for a season" (v. 15) imply a shorter absence than is involved in the thought of Rome, and therefore point to Caesarea, because it is not likely that St Paul would have so many of his friends beside him at Rome as he had when he wrote the three letters of which the epistle to the Ephesians is one—Tychicus, Aristarchus, Mark, Jesus Justus, Epaphras, Luke (see the epistles); because if the apostle wrote from Rome, Tychicus and Onesimus would pass through Ephesus or Laodicea on their way to Colossae, and we ought therefore to find Onesimus commended to the church there, whereas, if the apostle wrote from Caesarea, his two friends would be at Colossae first, and Tychicus, leaving Onesimus behind, would proceed thence alone; because the words "that ye also may know" (vi. 21) lead to the inference that others had been told of the apostle's state, who can only be the Colossians, visited on the way between Caesarea and Ephesus; because it would seem that the apostle intended at the close of his imprisonment to visit Phrygia (Philemon i. 22), whereas we learn from Phil. ii. 24 that at the close of the Roman

imprisonment he intended to visit Macedonia. In so far as these considerations relate to the thought of a place where information as to the state of distant churches could most easily be had, where friends would be most likely to congregate, or in which fugitives would most readily seek refuge, it is obvious that they are better fulfilled by Rome than by Caesarea. The idea again of visiting Macedonia might be fulfilled by its being taken on the way to Asia. No stress can be laid on the omission of the name of Onesimus, and the meaning of vi. 21 does not seem to be that ye "also," in addition to the Colossians, of whom nothing had been said, "may know," but that ye, of whose state, I have spoken freely as one thoroughly acquainted with it, may "also" know my state. The decisive argument, however, for Rome rather than Caesarea, as the place whence the epistle was written, arises from the fact that all the epistles known as those of the imprisonment must have been written from the same place, and that this epistolary activity is more naturally connected with Rome than with Caesarea. In the former city the apostle had much greater freedom than in the latter, both to receive intelligence and to write to friends (Acts xxviii. 30, 31). Upon the whole, the commonly entertained belief that our epistle was written at Rome may be received without hesitation. If so, it was written towards the close of the apostle's captivity in that city, 63 A.D.

Literature.—In dealing with an epistle such as this it is unnecessary to devote much space to the literature of the subject. Any one desirous to study the epistle will gradually become acquainted with it as he pursues his task. But references may be made to the various Introductions to the New Testament by such writers as De Wette, Bleek, Davidson, Hilgenfeld, Gloag, and to the leading commentaries, those of Rückert, Harless, De Wette, Stier, Meyer, Eadie, Ellicott, Schenkel in Lange's *B. Werk*, Ewald in an appendix to his *Sieben Sendschreiben d. N. T.*, Bleek. The student will not fail to consult Baur in his *Paulus*, and the *Nachpost. Zeitalter* of Schweigler. Nowhere will a larger amount of valuable matter bearing on the epistle be found than in Canon Lightfoot's *Commentary on the Colossians*, with its introduction and appendices. (W. M.)

EPHESUS, a very ancient city on the west coast of Asia Minor. It was situated on some hills which rose out of a fertile plain near the mouth of the river Cayster, while the temple and precincts of Artemis or Diana, to the fame of which the town owed much of its celebrity, were in the plain itself, at the distance of about a mile. The situation of the city was such as at all times to command a great commerce. Of the three great river basins of western Asia Minor, those of the Hermus, Cayster, and Maeander, it commanded the second, and had ready access by easy passes to the other two, besides being the natural port and landing-place for Sardes, the capital of the Lydian kings.

The earliest inhabitants assigned to Ephesus are the mythical Amazons, who are said to have founded the city, and to have been the first priestesses of the Asiatic Artemis. With the Amazons we hear of Leleges and Pelasgi as in possession. In the 11th century B.C., according to tradition, Androclus, son of the Athenian king Codrus, landed on the spot with his Ionians, and from this conquest dates the history of the Greek Ephesus. But here the Ionians by no means succeeded in absorbing the races in possession or superseding the established worship. Their city was firmly established on Coressus and Prion, between which hills lies the city harbour; but the old inhabitants still clustered in the plain around the sanctuary of Artemis. When, however, we call the deity of Ephesus Artemis, we must guard against misconception. Really she was a primitive Asiatic goddess of nature of the same class as Mylitta and Cybele, the mother of vegetation and the nurse of wild beasts, an embodiment of the fertility and productive power of the earth. She was represented

in art as a stiff erect mummy, her bosom covered with many breasts, in which latter circumstance Guhl sees allusion to the abundance of springs which arise in the Ephesian plain. The organization of her worship, too, of which more below, was totally unlike anything Hellenic. It was only by reason of their preconceived ideas that the Ionians found in this outlandish and primitive being a form of Artemis their conductor. The entire history of Ephesus consists of a long series of struggles between Greek and Asiatic manners and religions, between the ideas of the agora and the harbour and those of the precincts of the goddess. This struggle can be traced throughout in the devices of the Ephesian coin, the type of the goddess which appears in it becoming at times Asiatic, at times Hellenic, according to the predominant influence of the period.

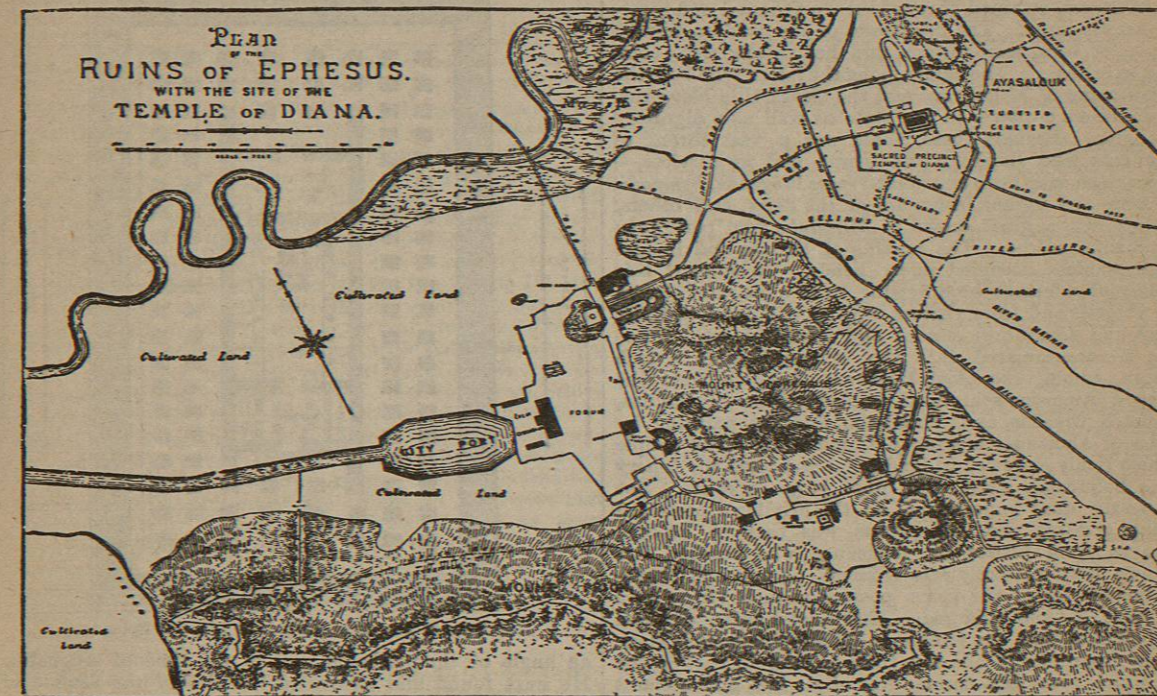
For centuries after the foundation of Androclus, the Asiatic influences waxed and the Greek waned. Twice in the period 700–500 B.C. the city owed its preservation to the interference of the goddess,—once when the swarms of the Cimmerians overran Asia Minor, and once when Croesus besieged the town, and only retired after it had solemnly dedicated itself to Artemis, the sign of such dedication being the stretching of a rope from city to sanctuary. Croesus was eager in every way to propitiate the goddess, and as at this time her first great temple was building on the plans of the architect Chersiphron, he presented most of the columns required for the building as well as some cows of gold. It is probable that policy mingled with his piety, his object being to make Ephesus Asiatic in character, a harmonious part of the empire he was forming in hither Asia, and then to use the city as a port and by such means counterbalance the growing power of Miletus and other cities of the coast. The mother-city of Ephesus, Athens, seems to have counter-worked his projects by despatching one of her noblest citizens, Aristarchus, to restore law on the basis of the Solonian constitution. The labours of Aristarchus seem to have borne fruit. It was an Ephesian follower of his, Hermodorus, who aided the Decemviri at Rome in their compilation of a system of law. And in the same generation Heraclitus, probably a descendant of Codrus, quitted his hereditary magistracy in order to devote himself to philosophy, in which his name became almost as great as that of any Greek. Poetry had long flourished at Ephesus. From very early times the Homeric poems had found a home and many admirers there; and to Ephesus belong the earliest elegiac poems of Greece, the war songs of Callinus, who flourished in the 7th century B.C., and was the model of Tyrtaeus. And yet that on the whole Croesus was successful in his schemes seems certain. When the Ionian revolt against Persia broke out in the year 500 B.C., under the lead of Miletus, Ephesus remained submissive to Persian rule; and when Xerxes returned from the march against Greece, he honoured the temple of Artemis, and even left his children behind at Ephesus for safety's sake. After the great Persian defeat, Ephesus for a time paid tribute to Athens, with the other cities of the coast, and Lysander first and afterwards Agesilaus made it their headquarters.

In the year 356 B.C., on the same night on which Alexander the Great was born, an incendiary named Herostratus, wishing only to make his name famous, if even by a monstrous crime, set fire to that temple of Artemis which Chersiphron had planned, and which had been later enlarged or even rebuilt by Pæonius in the 5th century. With the greatest eagerness the Ephesians set about its reconstruction on a still more splendid scale. The ladies of the city sold their jewellery, and neighbouring cities sent contributions, many of the massive columns being the gift

of kings. Though Alexander the Great, after his victories, offered to pay the whole cost of reconstruction, on condition that he might inscribe his name as dedicator on the pediment, his offer was refused. The temple was rapidly completed, and was considered in after times the most perfect model of Ionic architecture, and one of the seven wonders of the world. The recent excavations of Mr Wood have enabled us to form a fairly exact notion of its details, as will be seen below. The architect employed was Dinocrates, and Scopas was one of the sculptors employed in the decoration.

Alexander established a democratic government at Ephesus. Soon after his death the city fell into the hands of Lysimachus, who determined to impress upon the city a more Hellenic character, and to destroy the ancient barbarizing influences. To this end he compelled, it is said by means of an artificial inundation, the people who dwelt in the plain by the temple to migrate to the Greek quarter on the hill now identified as Coressus, which he surrounded

by a solid wall. He recruited the numbers of the inhabitants by transferring thither the people of Lebedus and Colophon, and finally, in order to make the breach with the past complete, renamed the city after his wife Arsinoë. But the former influences soon reasserted themselves, and with the old name returned Asiatic superstition and Asiatic luxury. The people were again notorious for wealth, for their effeminate manner of life, and for their devotion to sorcery and witchcraft. After the defeat of Antiochus the Great, king of Syria, by the Romans, Ephesus was handed over by the conquerors to Eumenes, king of Pergamus, whose successor, Attalus Philadelphus, worked the city irretrievable harm. Thinking that the shallowness of the harbour was due to the width of its mouth, he built a mole part-way across the latter; the result, however, was contrary to his wishes, the silting up of the harbour with sand proceeding now at a greater pace than before. The third Attalus of Pergamus bequeathed Ephesus with the rest of his possessions to the Roman people, when it became the



Plan of Ephesus (copied by permission from Wood's *Discoveries at Ephesus*, Longmans, 1876).

capital of the province of Asia, and the residence of the proconsul. Henceforth Ephesus remained subject to the Romans until the barbarian invasions, save for a short period, when, at the instigation of Mithradates, the cities of Asia Minor revolted and massacred their Roman residents. The Ephesians even dragged out and slew those Romans who had fled to the precincts of Artemis for protection, notwithstanding which they soon returned from their new to their former masters, and even had the effrontery to state, in an inscription preserved to this day, that their defection to Mithradates was a mere yielding to superior force. Sulla, after his victory over Mithradates, brushed away their pretence, and after inflicting on them a very heavy fine, told them that the punishment fell far short of their deserts. In the civil wars of the 1st century B.C. the Ephesians were so unfortunate as twice to support the unsuccessful party, giving shelter to, or being made use

of by, first Brutus and Cassius and afterwards Antony, for which partisanship or weakness they paid very heavily in fines.

All this time the city was gradually growing in wealth and in devotion to the service of Artemis, a devotion which had become quite fanatical at the time of St Paul's visit. The story of his doings there need not be repeated; the supplement of them is, however, very suggestive,—the burning, namely, of books of sorcery to a great value. Addition to the practise of occult arts was always general in the city. The Christian church which St Paul planted was nurtured by St John, and is great in Christian tradition as the nurse of saints and martyrs. It was, however, long before the spread of Christianity threatened the *cultus* of Artemis. The city was proud to be termed *neocorus*, or servant of the goddess. Roman emperors vied with wealthy natives in lavish gifts to her, one Vibius Salutaris among