which is arranged in a specific literary style; by this exemplum Paul depicts ταπεινοφροσύνη as the materia of his argument. In Phil 2:6-11 Paul thus shapes a condensed literary text by which he moves from the genus humile to the genus medium in order to reach the affect of ethos.\textsuperscript{26}

In his letter to the Philippians, Paul’s self-understanding for the most part coincides with his literary style of writing. Since Paul especially in this letter makes humility to become the key term of his apostolic ministry, Christology, and ecclesial ethics, it is particularly this letter in which Paul can exemplify or even identify himself as a homo humilis.

### 3. Results and perspectives

In Philippians, Paul uses the self-chosen literary image of a homo humilis in order to mold himself in close conformity with Christ. On the one hand, Paul’s self-molding as a homo humilis functions as a literary strategy in that it enables the apostle to enforce obedience and a mimetic approach to ethics (imitatio) among his readers. It is evident to Paul how promising and demanding the practice of humility is (Phil 2:6-11): he points out impressively how the installation of Christ as a cosmic ruler ensues from his practice of humility and obedience. At the same time, humility can only be practiced by people of high rank – like kings.\textsuperscript{27} Humility – as presented by Paul – presupposes a king-like status, as John Chrysostom will later argue as well.\textsuperscript{28} When Paul in his letter-writing to the Philippians makes humility to be the key principle of conformity with Christ, he does no less than prepare his audience in epistolary terms for the experience of a Christ-believing kingship.

On the other hand, the homo humilis image finally reveals itself to be more than a crucial literary concept of Paul, the letter-writer, who performs as a “homo novus”: The homo humilis concept is – if we apply Adolf Deissmann’s terminology\textsuperscript{29} and expand it further – a “self-made” image by which Paul wants no less than to strengthen the community among and with his reading audience: Paul wishes to prepare himself and his readers for conformity with Christ.

The self-fashioning as a homo humilis is initially conceptualized as part of a rhetorical strategy, but it soon transforms into Paul’s narrative image, and from here it finally becomes – as a kind of an alter ego – a pattern of literary

\textsuperscript{26} Cf. H. Lausberg, Elemente, 154.

\textsuperscript{27} Cf. Solomon: 3 Kgs 3:5-9LXX.

\textsuperscript{28} Hom Phil 7. John Chrysostom, Homilies, 120-121.