

ABSTRACT  
THE DEFENDER OF SWABIAN CHRISTOLOGY: THE CHRISTOLOGICAL  
DEVELOPMENT OF JACOB ANDREAE IN THE PURSUIT OF CONCORD

Brandon W. Koble, B.A., MDiv.

Marquette University, 2026

This dissertation offers a historical–theological analysis of the Christology of Jakob Andreae (1528–1590), arguing that his theological significance cannot be reduced to his role as a confessional organizer or architect of the Formula of Concord. Against such interpretations, the study contends that Andreae was a constructive theologian whose Christology was forged through engagement with the doctrinal crises of the sixteenth century and whose pursuit of ecclesial concord was inseparable from a demand for Christological adequacy.

Part I situates Andreae’s theology within the concrete controversies that shaped his career, including the Leipzig Interim, the Colloquy of Worms, the rise of Crypto-Calvinism in Wittenberg, and the Colloquy of Montbéliard. These disputes exposed fault lines within Lutheran theology concerning Christ’s presence, agency, and relation to the means of grace. The historical analysis demonstrates that Andreae’s pursuit of unity was not grounded in minimal formulation or strategic ambiguity, but in the conviction that ecclesial concord required a Christology capable of sustaining proclamation, worship, and sacramental realism. His formation in late-medieval logic further equipped him to test doctrinal claims without evacuating their ontological substance.

Part II offers a Christological analysis based on five sets of disputation theses written and supervised by Andreae between 1564 and 1583. It argues that Andreae developed a coherent Christology in which the hypostatic union entails a real communion (κοινωνία, Gemeinschaft) of natures grounded in the unity of Christ’s person. This communion functions as the internal logic of the Incarnation, enabling truthful predication, real divine action, and genuine presence. From this foundation, Andreae articulates the *genus maiestaticum* as the operative consequence of the personal union rather than a speculative metaphysical excess.

The dissertation further demonstrates that communicated majesty grounds Christ’s true presence in the created world, legitimates the adoration of the incarnate Christ, and renders possible Christ’s bodily self-giving in the Lord’s Supper. Sacramental presence emerges as the decisive test of Christological adequacy. By tracing this logic across Andreae’s disputations and historical context, the study clarifies the Christological trajectory underlying the Formula of Concord and restores Andreae as a central figure in the development of confessional Lutheran theology.