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## Abstract

## The Concept of the Cooperation of God and Man as Martin Luther King's Spiritual Legacy

## Jun Kikuchi

Reverend Martin Luther King's nonviolent, direct-action movement in the 1950s and '60s in America was based on faith in a personal God, which manifested itself in his belief in the concept of the cooperation of God and man: the idea that man can and should strive to overcome evil in this world in close collaboration with God, who has been working toward this end from the beginning of history. For King, the first reason this is possible is because the image of God in man was not completely lost in the Fall, so man yet retains some inherent ability to work in tandem with God. The second reason man is able to do this is because God created him with free will, which actually necessitates that man freely choose to partner with God in overcoming evil in history.

This concept of the cooperation of God and man is similar to the so-called theory of synergism, but with a distinction. Synergism is primarily concerned with how an unsaved man is led to salvation, but King's concept focused upon how a saved man lives as a son of God. Still, in both ideas there is the understanding that the image of God in man was only partially destroyed in the Fall, so he may yet cooperate in God's plan for history. This is somewhat different from traditional Protestant thought, which insists upon the complete loss of the image of God in man at the Fall, requiring God's perfect grace for salvation and adoption as His sons. In this view, the idea of man being able to cooperate with God in overcoming evil approaches Semi-Pelagianism.

However, King's notion of the cooperation of God and man is vitally important in that it entails a call to action, something often lost in traditional Protestantism. Consequently, King's concept is deeply meaningful to Protestant churches in Japan, which are struggling to recover the focus on action that has been lost in recent years.