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Talking About The Blues

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INTRODUCTION

Grace and peace, from God our Father, and from the Lord Jesus Christ (Rom. 1:17).

It is with exceeding joy that Talking About The Blues from “The Little Book Series” is presented. The text introduces the reader to a **Seven-Step Process**, developed by Dr. Deryl G. Hunt, which requires the people of God to make a right turn, pivotal in the walk of believers. This process comprises GOMA and the ABCDs of character development. GOMA, a non-descript character, is an acronym for **Goal, Objective, Method and Attitude**, an inclusive community building approach to unifying God’s people. GOMA transcends all racial, ethnic, and gender boundaries. Simply stated, when these pillars of life are in operation within us, the outcome is enriching and empowering to the individual, as well as glorifying to God. The ABCDs focus on **Attitude, Behavior, Communication and Discipline**. When GOMA and the ABCDs of character development connect in the lives of people, deliverance happens and a state of humility is established to bring the people where things of the Spirit of Christ can be received. This signifies the complete operation of the **Seven-Step Process**. In this posture, the individual can continue to receive from the Lord reflected by a disciplined and a sustained walk in the Lord.

GOMA is a fluid concept that can be readily adapted across all sectors of society. However, within a faith-based context, GOMA can be viewed as God’s Ordained Minister Appearing who will lead God’s people (via mentoring) to the fullness of the statue of Christ. When the right goals, objectives, methods and attitude are employed, God’s Ordained Minister Appearing shepherds God’s people to higher levels of blessings positioning them to receive of God’s “fresh anointing.” GOMA is born out of the “**New Day Ministry**,” a dispensation where God pours out His Spirit; His Wisdom; His Power; His Creativity, all toward reaching mankind.

MONOLOGUE

The day came when I recalled how Heady did leave me. I didn't give much thought to the matter beforehand because I was sure I didn't love her enough to worry about her leaving.

But man, when I learned Heady had taken up with Frank, my buddy that got me thinking. The only thing that I could think about was Heady's pretty smile. That woman means a lot to me, but I am too proud to beg!

Oh, I know Ole' Heady; she's with Frank now, but it's only because she wants to make me jealous. You see, Frank has never had nothin'. He doesn't know "A" from a bullfrog. Heady knows she's making me jealous; but, I'm a man, you see, and a man does not go crawling back to a woman.

Bob understands what I'm saying. Bob lost Sue to Tom. Sue didn't love Tom, but she wanted to make Bob jealous. Ole' Bob got jealous alright. He grabbed him a knife and he went to work on Sue. Sue is no longer pretty, and Bob is in jail, but he knows what it's like for a woman to make a man jealous.

Give me another drink! All I need now is one of those good blues songs to help me through. You know the kind that talks about, "My baby done left me and I'm so all alone. Wish I had money to go and find my baby and bring her body back home."

Men don't understand the blues like they used to. We used to sing the blues. When we hurt, man, we used to sing the blues! Ever been down to your last dime, the rent was due and the baby needed shoes? When you got like that, that was the blues singing time.

I recall back in the 50's, down South, how we had to work in the fields picking cotton all day long for two or three dollars. When the weekend came, the older folks would get together in what we called a "juke joint". A juke joint was a place to sing and dance, to eat some fish, and t drink some "shine".

"Shine"? Oh you city boys don't about "shine". It's really moonshine, a homemade whisky, but boy, it taste so baddd! After five days in the

hot sun, picking cotton, Friday and Saturday nights were ours. We used to say that the white man had Monday through Friday, but Friday and Saturday nights belonged to the colored folks.

Yes that's what they called us then. We were colored people. Why man, we even had colored water in those days. We had something back in those days. It's not like it is today: ha ha ha ha! I'll tell you what we had; we had the blues.

Never mind though, a shot of shine and Bobby Blue Bland cured all. Boy, to eat a hot mullet sandwich and to have your woman by your side, man that was living. Yes, I do talk a lot. I like to talk. I used to be a professor at one of the colleges in the city until they fired me. I had a run-in with the law over Heady. You know, Heady did me wrong. I'm not saying that I never did her dirt, but she sure did me some wrong.

Boy, I miss that woman. "The thrill is gone away." That's B. B. King. He is the King of the Blues. When he takes up Lucile (that's his guitar) and begins to play, you know he has lived the blues. The tears begin to role down B. B.'s face and sweat forms on his brow, but his mouth cries the blues like none other.

Other people deal with their problems the best they can, but the man who has the blues, he is an example for all. You see, the man with the blues cries from the heart. He really wants to satisfy the loneliness of his heart. It's like something is missing. Of course, for me, Heady is missing, but I'm speaking about something deeper.

You know how people get religion, and their religion satisfies a void in their lives. Well, it seems to me that the man with the blues is crying out for help. He seems to be saying that something is missing.

What is this thing, the blues? Where did it come from? Who gets the blues? The blues are deep cries for help from men and women, faced with depression brought on by a lack of material substance. The blues songs came from the back woods of places like Georgia, Alabama, and Mississippi. The people were singing in an art form all of their own. They sang about their troubles, their heartaches, and the loss of their manhood.

Everybody got the blues. The old man on the walking cane got the blues because he couldn't get around like he wanted to. The young people got

the blues because they couldn't have their way. The husband got it because he couldn't find work, and the wife got it because the husband was no help with the bills. Blues, blues, blues! Man, I am getting tired of singing the blues.

I have been rapping for ten minutes about my problem, but who's hearing me? Where can a person find help? After all, we live in the richest nation in the world. There is more money made here than any of us can spend. Yet, I must suffer lack.

Sometimes I think about killing myself because it seems like problems come one after the other. Then, I change my mind because I know that's wrong. That's wrong? I just said that it's wrong for me to kill myself, but how do I know it's wrong? Matters not how I know, but, boy, I know!

Use to teach a course at the college on Values and Society. The stuff I taught was straight from the book. One dude wrote that poor people can't have what rich people have, so they take a value and stretch it to meet their needs.

For instance, you see "the man" riding in his big Cadillac, heading for his big house so that he can get out that evening for a big corporate party. You want some of that action too. The only thing is, all doors are closed. So, you get you a few dollars, and you pretend like you're "the man".

It doesn't matter that the "hog" you buy is eight years old. What matters is that you have a piece of the American dream. Then, you must make sure the radio works. How can you catch the blues if the dog-gone radio doesn't work? Oh yes, you make good and sure that radio works.

It's time to go for a ride. Only thing is you don't have gas money. You see, it took all of your one hundred dollars to pay down on the car, and the tank was nearly on "E" when you pulled away. Nothing like a new ride, no money in your pocket and your hog's sitting on the side of the road. Talkin' about the blues, man! Talkin' about the blues!

TALKING ABOUT THE BLUES

“Talking about the Blues” are troubles seen through the eyes of a man depressed over losing his lover, among other things. He deals with this subject as best he can, trying everything from drinking his sorrows away to living in the past and reminiscing about the good old days. The problem is this is not a solution.

Man will have troubles from the day he is born until the day he leaves the earth. Society has orchestrated a way of life that automatically brings the blues. What are the blues? Is it a color destined to suffer? Is it a gender born for oppression? No, I know it's a group made to serve another.

It's all of the above. The blues is a state of depression due to oppression. Man is in a state of depression because he lacks the core values necessary to overcome the ills of society. He kills, he steals and he destroys every chance he gets. He, in a sense, has become his own god, void of understanding and incapable of resolving the issues of his own existence.

The man, in this instance, has opened up his life and points out the many lows he's endured over the years. He seemed to regularly visit the Valley of Death where poverty and despair are his constant companions. Is this all he knows? Was this his fate? What did he do to deserve such a lot?

*“Man that is born of a woman is of few days, and full of trouble”
Job 14:1 KJV.*

Why must man suffer? Can his destiny be changed? Perhaps it can or maybe it can't. If a man would truly examine his ways and acknowledge his faults, this would be the beginning to a new way of life. For the cycle of destruction to be broken, the heart of a man must have a desire to do right. Here is where the journey toward change begins.

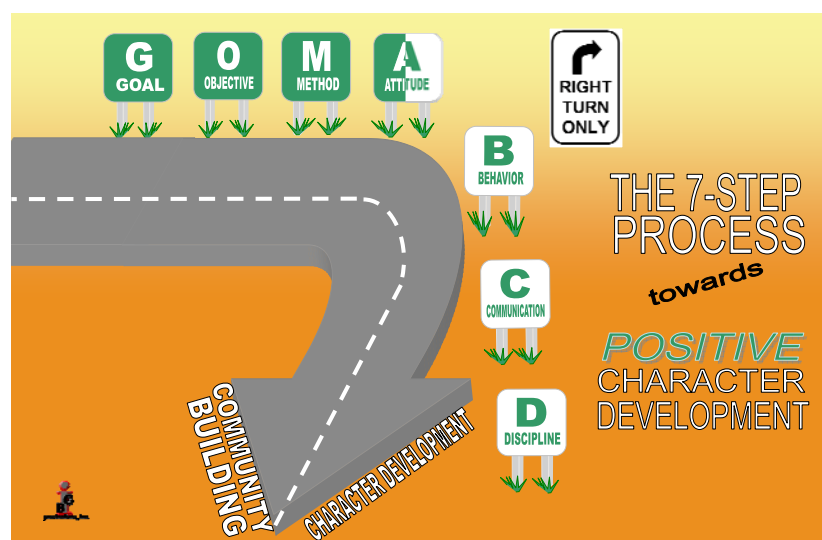
Heady's lover, is a typical example of damaged goods. All he knows is destruction and despair and this he vividly describes as he shares the

painful details of his life and the lives of those who make up his circle of friends.

Do you remember Bob in the parable and what he did to Sue? Do you think Bob was in love with Sue? Did his actions show love toward Sue. Love is defined by the American Heritage Dictionary as: *a deep, tender, ineffable feeling of affection and solicitude toward a person, such as that arising from kinship, recognition of attractive qualities, or a sense of underlying oneness.*

How does Bob's actions line up with the definition provided? It doesn't appear to be consistent with the definition of love at all. Sadly, this is the type love man shows for one another on a routine basis. Ah' but there is hope for man. There is a lifestyle man can embrace that will free him from destruction and despair.

G-O-M-A-B-C-D. What does this acronym stand for? GOMA stands for Goal-Objective-Method-Attitude and ABCD stands for Attitude-Behavior-Communication-Discipline (the A serves a dual purpose). Together, they make up a 7 step process that designed to bring about change in a persons life. Why is the acronym introduced as two concepts in one? Because one deals with the inner being of an individual while the other deals with the outside of the individual. See the diagram below:



GOMA is the part of the acronym that pertains to the heart of the person. The heart of a man is what drives him. If a matter has not been realized in the heart, no action can occur. All actions originate as a thought; so as a person thinks in the heart, actions follow. If a person displays violence and destruction, then the heart is consumed with the same. GOMA, is the theoretical portion of the processes. GOMA must be internalized before the changes can take place.

Now that GOMA has been defined, what is the ABCD's? The ABCD's is the action part of the process. Once GOMA has been internalized by the heart, then the body will follow through with the action part and reveals what is happening on the inside. If the attitude of a person is right, then the behavior will align itself with the attitude. The **Communication** will reflect the accordance between **Attitude** and **Behavior**, **Discipline** is the element that sustains attitude behavior and communication. Without the **Discipline**, none of the above will be able to persist.

Is there any hope for the narrator of the parable? Look a little closer at the inner workings of the storyteller. Through out the parable, the narrator sees everything through the eyes of one who is void of hope. Will things ever get better for this one? What about his generation? Will things change for them? No one had any Goals whatsoever. A **Goal** represents the beginning of change. If one could envision something good and hold on to that vision, the wheels of change will be set into motion. The goal should be to build community. If everyone has the opportunity to be partakers of what is available in a community, then there would be no reason to sing the blues.

How will the characters in the parable move from dis-community to community? A paradigm shift is essential to make the transition. The **Objective** is the "how to" portion of the transitional process. One very important issue has been identified which causes one to demonstrate selfish behavior or wicked state of the heart. Because the heart drives action, it has to be reprogrammed with right thoughts in order to effect change.

If the thoughts are right, then the deeds will be right. How can one know if he's receiving right thoughts? What are right thoughts? If a one has been programmed to do wrong for so long, then how will he know what is right and what is wrong? It seems that here lies a

dilemma. Every person is made with an internal gauge sometime referred to as a moral compass. The true name is the conscious.

The light in each person that directs one toward doing what is right is the conscious. It is the God given gift that causes one to know what is right and what is wrong. Often times one may chose not to do what is right because internal conflicts. This situation occurs when the emotions drive the person to fulfill selfish gratifications that prevents the righteousness of a matter to prevail. Just as one has been taught to do wrong, one can also be taught to do right. The first step in doing right is to retrain the heart to receive right thoughts.

Not all thoughts should be pondered. Thoughts which do not line up with the characteristics of love should not be entertained. Once the person begins to understand the principles of love, then the thoughts which originated out of love are the only thoughts which should be allowed to remain; all others need to be discarded.

So where are we now? We've discussed our **Goal** of moving from dis-community to community. The **Objective** is to unify in an effort collectively become a community. What is the strategy for unifying? What **Method** will be use to make this a successful project? Throughout the parable, it appears that nobody had respect toward anyone or anything. Did Heady have respect for her lover by trying to make him jealous by seeing Frank? What about Sue? Was she considerate of Bob's feeling when she decided to go out with Tom, knowing this would enrage Bob and possibly end their relationship? How about "The Man" who excludes those who are not like him from having the opportunity to excel? Is that respect?

Society may not have problems agreeing with the examples mentioned above but we have another definition for respect. To respect is to show regard or consideration for another. This value has been long overlooked since man has been governing himself. Society looks over this value because it gets in the way of an individual's prosperity.

With that said, come the essentials of what the parable is missing, the ABCD's of character development. What does it mean to have Goals, Objectives and the Method without having a blueprint to provide detailed instructions on how one shall overcome the blues. How will the jilted lover move on without the right **Attitude**? How about the people

of colored? Will their attitudes reflect the right Behavior **to** be able to forgive those who have persecuted them? And what about Sue, was her communication toward Bob amicable in light of what he did to her? Neither of the characters had what it takes to give the parable a happy ending. If, only one of the characters understood that it takes **Discipline** to overcome the blues, then maybe the parable would have had a different ending.

What are the basic essentials for character development? Well, start at the beginning with, **A** for attitude. What was the attitude of all the characters in the parable? Did either one believe that their situation could improve? Was there anyone who believed the situation they were in would get better?

The answer to both questions is no. Neither character had what it takes to make a difference in their own lives because they had not been taught how to overcome. They had been taught to agree with the negative state of affairs they were in and call it the norm. When one is at rock bottom, the logical thing to do is to rise to the top. However the characters did the opposite. They remained at the bottom, agreeing with the stereotype which society had ascribed them as a class of people. They believed it was their destiny to have the blues.

Their Attitude was one of destruction. Take note of Bob's actions toward Sue. Bob had a controlling spirit operating in him that caused him to dominate the will of others. He was not going to allow anyone to peruse Sue other than him. It's the same spirit of conquest that operates in society. You see, the blues comes because men are selfish toward one another. If the attitude of the characters was one of sharing, they could help each other, each was crying out for help.

They were all in need of an **Attitude** adjustment that reflects sharing, caring and loving. Sounds a bit mushy, but what are we saying when we strike out against another. "*Hey, you hurt me deeply and I did not like that*" and once said what is the response? "*hey I apologize I didn't mean to hurt you that way I was unaware of my actions and I will try to do better the next time*". A kind word goes a long way Observe how it affects the disposition of others when an individual acknowledges his/her fault in a matter. When the attitude is wrong, everything else is disjointed.

Why is **Behavior** so important? People are naturally creatures of habit.

They tend to follow established norms without question. Examine society's view of people of color and the position they should hold in society. The way of life became so familiar to the characters and represented the norm. Nobody dared to step out of the established boundaries. The narrator shared about a time in his life when he was a professor, during which time he taught about values and society. The book, detailed the roles of the "haves and "the have not". Those who "have not" understood they will not have the same lives of those who have.

It could relate to the Black Crab Syndrome. What is the black crab syndrome? This syndrome is a state of mind where individuals drag each other down or seek to discourage others from prospering due to there own personal insecurities.

They tend to speak negative words in an attempt to keep others in the same state of mind as they are or to ensure that another will not be able to prosper or have authority over them. This is not the right behavior needed to achieve community. The characters should have presented themselves as encouragers to each other and strive together to improve the human condition. But because there was no positive role, there was no prosperity.

What can be said about the communication between the characters? None of them promoted advancement, but rather discouragement. Communication is so important because when a person speaks, a multitude of events can take place. If a person speaks positively, outcomes are likely to be positive, as well.

Have you ever been in the presence of a person who never has anything good to say? Did you notice there was usually nothing good in there life, either? People who speak negatively have negative outcomes in their lives. For this reason, speaking positively about themselves and positively about situations in which they find themselves will provide positive dividends. The focus should always be on the solution and not the problem. Problems will always exist, but how one approaches solutions to problems, minimizes the impact of the problem's positive outcomes

Problems, like thoughts, either originate or are internalized at the level of the heart. This is where they become fixed immovable objects where

the individual sees no viable solution to what they are facing. What typically happens is, they give up and accept the mountain of problem as extensions of their lives. This was the condition of the characters in the parable.

What if just one of those souls in the parable had it in them to at least hope for better things to come? Hope is the spark necessary for change, if you can conceive it in your heart; you are well on your way to change. As the individual visualizes this newfound hope within his/her heart, the crucial change begins to take effect. The person is on his/her way to communicating the right ways of life.

Is this all that is required for a person to change? Will what we've discussed earlier be enough to maintain a person from going back to the old ways of thinking, not quite. To make it sustainable, **Discipline**, is needed for the person to maintain the previous six steps discussed earlier. According to Random House, discipline is defined as;

To bring to a state of order and obedience by training and control.

The initial approach was the conditioning of the heart. The thoughts that permeate the heart of an individual must possess the right character. If they are not of the right thoughts, they must be denied entry. A person knows if the thoughts received are the right character or not by way of the conscious. This is a gift from God to know what is right and what is wrong. By following the rightness of a matter, man will never have a problem with staying in a position where he can be an overcomer.

The individual must be methodical in following the instructions given for the changes to be sustainable. The goals, the objective, the method, the attitude, the behavior, the communication are held in place by discipline.

THE PARABLE

"Time to get up! We don't want to be late for Sunday school." Again, the mother spoke, "Time to get up!" The Jones' family was a very religious family. One of the things they looked forward to was church

on Sunday because they were a singing group. They had a reputation in the little town for being "the best gospel singers in town." They could be found singing every Sunday at someone's service. Their favorite type of music was the Negro Spiritual. Larry Jones, his wife, Juanita, and their five girls, made up "The Singing Jones Family."

Speaking with Larry about his singing was an open invitation to a history lesson. He had grown up in a small Georgia town during the time of the Second World War. He knew what it was to be poor because his parents, like others, during the years of the Great Depression could only provide little to eat. The contents of his songs were reflections of the life he had lived.

Larry attended a regional college where he majored in music. After graduating from college, he returned to the local colored high school as a music teacher. After integration, Larry was promoted to assistant principal, but still had a love for his music.

During Larry's early adult years, he was the leader of a band which played the blues. Once his children grew up to know right from wrong, Larry thought it was important to spend more time with his family, so he gave up the blues band.

In an effort to keep in touch with his music, Larry decided to teach his girls a few Negro Spirituals. They would sing around the house, but had no thought of singing publicly. While his wife would pinch hit every once in a while, Larry would play the guitar and served as the lead singer for most songs.

In a conversation between Larry and one of his friends regarding Negro Spiritual and the blues, Larry told his friend that the only difference between the Negro Spirituals and the blues was the setting in which each type of music was played. He added that the Negro Spirituals were sung basically in churches while the blues could be heard in night clubs and other social gathering places for Blacks.

The friend tried to convince Larry that there was a spiritual difference. He said that God gave the Negro Spirituals, but Satan gave the blues. Larry could not be persuaded of that argument. According to him, the same men and women who sang the blues, sang the Negro Spirituals. He further solidified his position, stating that many writers, who wrote

blues songs, also wrote gospel songs. The friend remarked that if this was the truth, then there is no difference in the music. He had been taught from a young age, and therefore believed, that religious songs came from God while the blues came from the devil.

The man seemed puzzled by this perspective. Larry asked him, "Where have you been, man, for the past fifty years? Asleep?" The man told Larry that he had been blind to what he was saying. It wasn't that he hadn't heard 'bout such things, rather, he chose not to believe those things he had heard that were contrary to what he had been taught.

Larry explained that the creation of music has nothing to do with whether a person is religious or not. After all, Larry had been writing both blues songs and Negro Spirituals, or more generally, gospel music, for the past ten years. He noted that he writes these songs because he simply enjoys writing. Sometimes, when he felt like singing the blues, he would write a blues song. However, Larry explained that he did not perform his blues in public, but he had been thinking about putting together an oldies band.

The man asked Larry about his family's performances at churches. Larry answered that he expected to continue to sing with his daughters for a while longer, but it was getting harder to hold the group together. He said his children had their own lives to live now that they are adults.

DISCUSSION OF THE PARABLE

The parable raises a very serious question regarding music. Where does music come from? Music, a melodious sweet sound in the ear; a sound that soothes, incites, inspires, and leads man in different ways. Is it from God? Is it inspired by His Spirit or inspired based on a mood, emotion, or thought from the soul? Does God give all people gifts to sing? If so, what is the difference between a person's natural talents and the gifts?

According to an article by Brooks in *The America Black Musical Heritage*, Larry is correct in his statements regarding the origin of Negro Spirituals and the blues. Brooks believes that work songs, spirituals as well as field hollers, with African roots, all played a role in fashioning the blues form. The blues stemmed from multiple sources

and they are consequently a work of syncretism. Brooks wrote the following:

Many spirituals are all but identical, harmonically and melodically, with the blues. The spirituals Nobody's Fault But Mine is very similar to the eight-bar blues, and Precious Lord Hold My Hand bears a close resemblance to the sixteen-bar blues form. St. James' Infirmary is closely related to the spiritual Hold On, Keep Your Hand on the Plow. Without a doubt, the blues has an affinity to the spiritual. The blues was also influenced by English popular ballads and Protestant hymns, whose conventional harmonic progression were to become part of the blues structure (52).

Negro spirituals are noted as "the singular spiritual expression of the nation and the greatest gift of the Negro people." The Negro spirituals were songs of inspiration and many were songs coded with messages to instruct the slaves of meeting places, announcements of plots of freedom and/or the gathering place for secret church services (African Americans: Voices of Triumph, Leadership volume). Sometimes the blues lead to feelings of hopelessness, depression, craze and even death. Now, is that inspired of God? "The blues are the song of despair," the great gospel singer Mahalia Jackson once remarked, "Gospel songs are the songs of hope (African Americans: Voices of Triumph, Leadership volume)."

The syncretistic work of combining different elements to produce another is a work well known to man. Because of their common root, Larry's contention that man can move from the blues to spirituals with as much ease as shifting from park to drive in a car is further proven by another popular but sorrowful Negro spiritual entitled, "Nobody Knows de Trouble I See." The song is referred to as a mournful anthem of the slaves that nevertheless confirms the slaves abiding faith in God. It is songs like this with conflicting messages that the blues originated from. We asked the question pertaining to the origin of music. Using the Bible as our source of reference, we must say that ungodly men introduced music to the world as they practiced their false worship. Cain, the father of religion, also produced music through his offspring.

When Cain killed his brother Abel, he established that he was not of the Spirit of God. John wrote, "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another" (1 John 3:10-11). Cain did not love God nor did he love Abel, the child of God. John tells us that Cain "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (v. 12).

Cain was practicing false worship before he offered up to God an offering in the flesh. He was not accepted by God and as a consequence, his offering was also not accepted (Gen 4:5). Cain never repented of his wicked religious ways, though God warned him of the pending evil which would follow (v. 6-7).

After Cain murdered his brother, he lied to God about the murder (v.9). God punished him by driving him away from His presence (v. 14). In his state of rebellion, Cain began the process of civilizing man. He built the first city and named it in honor of his son Enoch (v.17).

Having a city, men were able to settle down. In due course of time, Cain's offspring domesticated cattle (v. 20). In verse 21, we see where Jubal "was the father of all such as handle the harp and organ." This is the first mention of music on the face of the earth. It was not God who brought forth the music; rather, it was Cain who "was of that wicked one."

As Lucifer was perfect in creation, his music was perfectly formed in him. Ezekiel tells us about this highly exalted "anointed cherub that covereth" (Eze. 28:14). Ezekiel said, "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (v. 13).

When Lucifer fell, his musical ability was not lost, nor was his wisdom. What he lost was the anointing of God to bring forth music and wisdom to the glory of God. In his state of rebellion, the fallen angel took up war against God and against everything holy.

Who introduced music to man? Tracing the genealogy of music on the earth is critical to understanding Larry's stance on the closeness of Negro Spirituals and the Blues. If the one who introduced music to

man fell from God's grace, who was Lucifer, then the music that was formed in him by God was also out of God's grace. This was the music that was passed on to men who had fallen to the natural realm. Remember, music created from a fallen state is no longer birthed of God's Spirit which therefore makes it natural or of the flesh.

It was Satan who gave Jubal the ability to make music, not God. When man sinned, he fell from the realm of the Spirit to Satan's realm. What is Satan's realm? The natural realm is Satan's domain. All natural things are brought forth by the devil.

God does not bring natural things into being; He only works by the Spirit. When God deals with natural things, He covers them with His Spirit. An example of this is found in Jesus. When Jesus was about to enter into His work for God, the Holy Ghost descended from heaven "and it abode upon him" (John. 1:32). Jesus' flesh was covered with the Spirit. As such, He always walked in the Spirit.

The talent of a person, whether it is to sing or to dance, does not come from God. Talents or gifts to sing, to dance, or to perform other natural functions come naturally. The natural mind is not of God. It cannot receive from God, or know the things of God (1 Cor. 2:14).

If the natural mind cannot receive from God or know anything of God, how can any talent of a person be of God? If it were, he would not be able to know it. God has to "rebirth" a person in the Spirit before He can use that person to work for Him. All natural gifts have to be totally submitted unto God before He can use them. Few people are willing to allow the Lord God to tell them what to sing, when to sing, and how to sing. They would rather sing in the flesh because they can do as they please.

Gifts of God are given always by the Spirit of Christ. Some of these gifts are found in 1 Corinthians 12:8-10. They are called gifts of the Spirit. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit" (v.8). Other gifts are mentioned in verses 9 and 10. Each gift is given by God for the purpose of edifying the body of Christ.

The goal of the Negro spiritual or blues music is to express the challenges of life. As part of the goal came several objectives: (1)

entertain others, while becoming economically free, (2) to inspire others in a faith, and (3) to communicate secret missions openly in front of slave masters.

God originally formed music as a medium the angels used to worship and glorify Him. It was a gift to Lucifer just as He gives us gifts of the spirit. Therefore, music birthed of the Spirit of God will glorify God by speaking messages of life, hope, inspiration and faith. The true goal of music has been tainted, which is indicative of man's fallen condition which began with Lucifer whose name was changed to Satan in his fallen state, then to the days of Cain and extending to today's time.

In Talking About the Blues, the blues is a reference to the "blues devil" meaning "down spirits", its also used as a "euphemism for delirium tremens (an alcohol syndrome) and the police". The music stems from the emotion which tries to alleviate hopelessness, despair, sadness, depression and heartaches. The style of the music is African American folk music, called the blues. The blues became a discipline or recognized form of music commonly referred to as a genre. The Negro Spirituals are a form of religious folk music recognized by many as a uniquely American gift to the world.

The connection between the blues and religious music are interwoven in African American musical history, as they are expressions of a cry for help.

BLUES IN THE 21ST CENTURY

Although, the parable refers to the blues and Negro spirituals, it is applicable to all genres of music. For example, a local school teacher worked a summer institute with students whose ages ranged from 12-18 that promoted character education through the arts. The curriculum utilized a book series that encouraged positive Attitude, Behavior, Communication and Discipline, which is also known as the ABCD's of Character Education. A young man who esteemed rap music entered the summer institute class. This young man had been expelled from school and had a chip on his shoulder the size of Mount Everest. He had a commotion-causing attitude. His negative attitude stemmed from feelings of inadequacy and sadness and his goal was to make everyone he came into contact with miserable as well. For the purpose of this

story we will call the boy David. David would say mean and negative things to the students and about the institute.

From observing his behavior one could tell that David's heart was filled with anger and resentment toward anyone who resembled order. His favorite artists were men who defied order through their music and their lifestyles. These artists meant something to him because they echoed the cry that was in his heart. Yet, the peace he yearned for was not evident in his behavior because of the nature of the spirit of the music he adored. Like the Blues and Negro spirituals, the raps he mimicked from other artists had a cry for help but only responded, with more anguish.

David's desire, like many youth, was to be the next big rap artist. He wanted to communicate his "blues" through rap at the summer institute (camp). The institute was a day camp where students were learning positive character traits while expressing these behaviors through the arts. What makes this experience unique was the student's ability to relate their own life experiences to GOMA the main character in a series of stories told in the ABCD booklet series. The afternoon sessions of camp provided the youth an outlet to creatively express themselves, as they learned valuable character-based lessons that would ultimately lead to that "peace" that David had been crying out for through his behavior.

Once David was introduced to GOMA, he experienced inner conflict. He struggled with the feeling of being compelled to relinquish the rebellious facade that he portrayed for others and instead utilize the solutions GOMA presented to many of the challenges he faced in his life. He had reached a pivotal moment where he had to choose which way to go. Should he go up ascending higher in love or should he continue to spiral down into the destructive path he had experienced all of his life.

During the first few days of camp, David would complain about how bored he was. He would also look for ways to create arguments and initiate conflicts. Daily, he'd declare he wasn't coming back to camp because it was "lame". Yet, he returned each day the institute was in session. Halfway through the camp, I approached David with a challenge that included his yearning to rap. He was asked to write a rap and to include some lyrics that we could perform during the grand

finale. The stipulation given to David for the content of the rap was it had to convey a positive message that he had internalized from the positive character building lessons he had experienced throughout his time at the institute. Gladly, he agreed.

At first, David struggled with the writing, in part due to his lack of reading and writing abilities. So, I suggested he sit with some other staff members to help him with the rap. At first, there was some resistance in David, not wanting others to discover his inability to read and write age appropriate material. At one point, feeling hopeless, David insisted he didn't want to do it anymore. I continued to encourage him to not give up, but to persevere and to use the mentors that I introduced to him as aids in helping him to realize his dream. David agreed and sat down with us. Then it happened, David surrendered all that he knew and believed and allowed GOMA (God's Anointed Mentor Appears) to operate through him. Together, David the other staff members and I created a community moment that left a lasting impression on all of us. He accepted The Ellison Model values of caring, sharing, loving, trust, honor, and respect. We were joined together as one to produce a song that brought peace not only to David's spirit, but to all that had ears to hear and a heart to receive. You could see the joy exude from David as the rap song began to take form.

You see, David began to agree with the spirit of truth and in doing so, he found favor in the challenges that faced him. When dealing with conflict between him and other students he chose the GOMA way of resolving the conflict. Not only was David writing about "what would GOMA do", but he was living it. His attitude, behavior and communication were now positive. David and I performed that rap at the program held on our last day together. The confidence that radiated from him as his peers gave him a standing ovation was mesmerizing. He found peace and gained an understanding of how his efforts could be spent doing positive things, as opposed to creating conflict. When we were done performing he said, "Now you can rest Ms. Davis, and I'll see you next year." A tear formed in my eye as I walked with David down that illuminated hallway. For it was then that I saw David as a changed individual and knew that David and I both reached a point of enlightenment. David had once chosen the spirit of error to shape his views of people and the world, and thus, reacted based on those false perceptions. He accepted the message in the music of the world as

status quo. He never knew “peace” existed. He never knew that “joy cometh in the morning.” Success to him was defined by a shiny new car with silver rims, a fancy big house and lots of bling, money, and fame. Why not? That’s what his artist of choice was preaching. Yet GOMA showed him the spirit of truth, the alternative that so many seek in today’s chaotic society. The truth shall set you free. GOMA answered his cry. He was now at peace.

THE ICB APPROACH TO DELIVERANCE FROM THE BLUES DEVIL

As we saw earlier in our text, conflicts or the blues abounds in human endeavors everywhere. Let us examine this concept by looking at Saul, the first king of Israel. Saul had the blues after he learned God rejected him, because Saul first rejected God. Albeit, he did not seem to recognize that the conflict was in him. In resolving conflict one must take ownership of the internal conflict.

ICB means Inclusive Community Building, which is part of The Ellison Executive Mentoring Inclusive Community Building Model used to provide training to people that have tasks or projects to complete. Henceforth, we will refer to this method as the ICB approach. Because many communities are culturally diverse, The Ellison Model, includes other key variables in the methodology, such as relationship management, mentoring, community building, community development, cultural appreciation, diversity training, conflict management, conflict intervention/prevention and resolution, as well as character development.

The ICB approach to conflict resolution looks to multi-disciplinary techniques that seek to diagnose the root cause of conflict first. The thinking is that conflicts exist primarily due to separation between the creature and the creator. This separation, along with errant internal values, or lack thereof, cultural differences, influenced by economic interest, lead to many of the world’s conflicts. This type of building is characterized as dis-community building. Dis-community is the opposite, or counter-action of community building, where there’s unification around a common goal.

Simply put, the ICB approach is A Unitary Process that requires the individual to acknowledge his or her role in the conflict, and then moves the individual (unit) from division, to unity, and on to community. One must take individual responsibility for his/her role in the conflict and acknowledge his/her part in any dispute. This involves in large measure, honesty in dealing with the situation and may not achieve the desired outcome initially. This process calls for self introspect, as oppose to removing oneself and assigning blame to someone or something externally. Conflicted individuals may need help to reach resolution.

To get back to the first King of Israel, let us go to 1 Samuel: 16-24. We find Saul vexed by an evil spirit. David was anointed by God to play the harp, which temporarily provided Saul with deliverance from the blues that he was experiencing. As such, David was God's Ordained Minister Appearing or GOMA unto Saul. Each time David played for Saul represented an opportunity for Saul to repent. GOMA and the ABCD's represent a Seven Step Process; wherein GOMA is representative of the image of God and the ABCD's of God's likeness. There is dual purpose for the "A." One is representing "Appearing", in GOMA and Attitude in the acronym the ABCD's, which stands for Attitude, Behavior, Communication, and Discipline.

There are two attitudes of the heart, one of pride, the other humility. Attitude is shaped by the thoughts of the heart. Thoughts are ministering spirits; as such they must be tried. Those that would result in harm must be cast out. At the juncture of the A, one has to make a RIGHT TURN, to facilitate a change that will evidence God's character—behaving, communicating and disciplined in the Spirit. This, in turn, is indicative of an attitude of repentance—an acknowledgement of "I was headed down the wrong road" and taking responsibility for ones part in the Primary Conflict.

Behavior conveys what is in the heart. The scriptures say, out of the abundance of the heart the mouth speaks (Matt. 12:34). The outward behavior points to the contents of the heart and often times, is indicative of some unresolved conflict. Saul was not able to recognize his part in the conflict with God. His thinking centered on getting rid of the one that meant him good. He transferred the conflict to David. David had respect for Saul, as a child of God and as the King of Israel, and he was not conflicted.

Communication is how we let others know that we trust, honor and respect them. The Psalmist speaks to acknowledging ones faults before God to receive forgiveness (Ps. 32:5 & 51:3). This is reflective of an attitude of humility, brokenness, and contriteness. God is merciful. The Psalmist says, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1).

Discipline, the most important of these steps, because it shows the values instilled by God's Ordained Minister's Appearance in the lives of those who receive him. It causes the behavior to align with the precept, and thus, the individual exhibits the right example. For the individual, it is the sustaining element of the ABCD's when trouble springs up. It demonstrates knowledge of the ways of the Lord and how to seek the Lord for wisdom and solutions that bring glory to the Father. It's about "As for me and my household, we will serve the Lord" (Joshua 24:15).

If we look at David's example, when Saul on several occasions sought to kill him, his thinking was not to take revenge, but he remembered that Saul was a child of God, anointed by God, and thus, David had respect and honor of that Spirit. He also trusted God to work out the matter between He, (God) and Saul. As a result, David is the one that most resembles God's character, saying to Saul "I will not put my hand against my lord; for He is the Lord's anointed" (1 Sam. 24:10). Saul appears as one that is conflicted in his behavior because his attention was focused on getting rid of David, the one that was a blessing to him. Saul's primary conflict was with God. In humility, he could have sought the Lord to ascertain this. In Job 5:8, Job proclaimed in the midst of his trouble, "I will seek unto God, and unto God would I commit my cause."

Job was of a mind to take his problems to God for the solution, and not to presume he knew how to resolve them. Isaiah 53 shows that there is one who has made it possible for all to have peace with God. However, for complete deliverance, it requires receiving the one sent unto you, and hearing that word that one brings to you. One has to be in complete union with the father, to effectuate a peace bond between the soul and the spirit, "Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3); therefore, establishing a communication link to foster the relationship that is desired by the Almighty.

The un-regenerated soul operates in error, and sings the blues everyday. The soul says "Every Day I Have the Blues"; it calls God the devil and the devil God in this state. It is contrary to God, and in ignorance serves Satan, because it does not hear the voice of God. As such, it only obeys the god of this world. Saul, by his disobedience, showed whose child he was. He did not receive the ministry of GOMA. For the longest, he confused evil with good until God showed him mercy. Saul had to learn that the one he sought to kill was the one linked to the goodness of God. Unfortunately, this is the story of no few of God's people, who unless or until God shows them mercy, never know the difference. They have received of that errant spirit and seek to reward good with evil by exercising human wisdom, which is earthly, sensual, and devilish (James 3:15).

THE SPIRIT OF ERROR AND THE SPIRIT OF TRUTH

All spirits boil down to two classes: those that are of God and those that are of the devil. The Bible makes a difference between these two spirits. We are told that they are at war against one another.

"This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). In this instance, spirit refers to the Spirit of truth and the flesh refers to the spirit of error. "For the flesh (spirit of error) lusteth against the Spirit (of truth), and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

Fleshly things are always opposed to spiritual things. Paul wrote, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (2 Cor. 1:12).

Therefore, fleshly wisdom is seen as being contrary to that of God. Fleshly wisdom is human wisdom; it is the wisdom of the world. It was because of this worldly wisdom that man did not know God and still now, does not know God (1 Cor. 2:14).

The ungodly man works by the spirit of error; a deceptive spirit used by Satan to lead man into his religion. In that, man is tricked into

believing that he is worshipping God. At the heart of the operation of the spirit of error is antichrist. Antichrist must not be seen only as a person. To view it in that light is to fail to see the workings of Satan's wicked ways. Antichrist is the spirit of Satan, which claims to be Christ, and has been at work since the time of Lucifer's fall.

However, God is a God of love and mercy. He offers a way of life through Jesus Christ that is inclusive, with no respect of person, as does GOMA. GOMA is an evolutionary work; it has taken on the ABCD's of character development and offers a full way of life that is adaptive to all sectors of society. Even in the absence of God's Ordained Ministering Appearing, God has provided a way of escape for His people, via the conscience. The conscience will direct one, if one but heed.

John wrote, "Little children, it is the last time and as ye have heard that antichrist shall come, even now are there many antichrists; wherefore we know that it is the last time" (1 John. 2:18). Satan was working mightily toward the end of John's life. He had deceived many men and women; so much so many had given themselves completely over to him. These were the ones John called antichrists.

The dragon, the beast, and the false prophet are all antichrists (Rev. 13). There is always a leader over spirits. The wicked leader is called antichrist, but there are many antichrists. These spirits are in opposition to the Spirit of Christ. They present themselves to men and women as "angels of light" (2 Cor. 11:13-15).

John connects the antichrist spirit with the spirit of error and the Spirit of God with the Spirit of truth in 1 John 4:2-3, 6. A person is led by one spirit or the other; consequently, all works done by man are either of one spirit or the other. The spirit of error is an unloving spirit. Though it fakes a love for its own, at the heart of that spirit is death. The Spirit of truth is grounded in the God kind of love. The world does not love those who walk in the love of God, nor do they understand them or know them.

The spirit of error agrees with the world. People holding to this spirit may even preach against worldly things, but their outlook toward life is the same as the world's. Just as the devil controls the world with the spirit of error, he also controls the natural church. Hear Paul's words to

the Colossians, "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days" (Col. 2:16). Paul was giving counsel to the church as to how to address religious men and women who were operating under the spirit of error. Paul said that things men make doctrines of, like the Sabbath, "are of a shadow of things to come; but the body is of Christ" (v. 17). Because these men were led by the spirit of error, they could not understand the spiritual nature of the church; that of Christ. Paul further outlined the character of those who seek to turn the church away from focusing on spiritual things to focusing on natural things. He notes, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (v. 18).

The proud religious men and women are led by the spirit of error. Their fleshly minds are puffed up and they present themselves as humble servants of God, because they mimic Satan's ways (2 Cor. 11:13-15). The Spirit of God does not work in natural vessels without God first covering a man or woman with His Spirit. The proud man is a fleshly man who opposes the things of God. Therefore, the Lord does not use him in His service, as a general rule. If He does use him, He does so as He did the Assyrians. The Assyrians were a rod of God's anger. He used them to come against wicked nations and in the end God punished the Assyrians (Isa. 10:27).

God uses holy men to do holy works. Each holy man is the man of the heart; the inward man. The outward man is like Gideon, covered with the Spirit of the Lord (Jude 6:34). Samson was also clothed in the Spirit before he could do God's service (Jude 13:25; 14:6, 19). In the New Testament, Jesus was covered with the Spirit before he went to his ministry (John. 1:32) and so were the apostles (Act 2:3). Paul called for all believers to be clothed with the Spirit; that is, they had to put on Christ.

One cannot put on natural armor to do spiritual warfare. The whole armor of God is the Spirit of the Lord. Christ is that Spirit. He is put on by baptism, meaning the teaching of a person's mind about who Christ is in the Spirit. Not all of God's children have put on Christ, as evidenced by their lack of peace and enchantment agreement with the blues. This was also true in Paul's day. He wrote to the Galatians, "For ye are all the children of God by faith in Christ Jesus. For as many of

you as have been baptized into Christ (imbued with a knowledge of Christ) have put on Christ" (Gal. 3:26-27).

Many men and women who have never received the Spirit of Christ write music. These are not of God (Rom. 8:9), yet many of their records or tapes are as popular in the church as they are in the world. The only way this can be is that the world and the church are of the same spirit. Two spirits cannot walk together except they agree (Amos 3:3). Agreement comes when the two embrace the same thing as good. As the world cannot embrace any good thing of the Spirit, the world's good is of the tree of the knowledge of good and evil. When the church agreed with the world, she joined herself with a harlot (1 Cor. 6:16). The two, the church and the world, became one flesh. In this state of agreement, the church and the world can share music and all other things. Each can appreciate what the other does. This agreement allows for men and women to live unholy lives during the week, and enables them to dust themselves off for a religiously good time on Sunday.

I write that which I know. I grew up in a religion where there was no attempt to make a difference between holy and unholy things. The same music we sang in the cotton field could be heard in church. We used to sing a song about dark clouds arising. This song went something like this:

"Well, it's dark clouds arising, let's go home. Can't you see the lightning flashing and hear the thunder rolling. It's dark clouds arising, let's go home."

We sang the song as a statement of our desire to get out of the back-breaking work of picking cotton. Where did the song come from? I do not know; however, I know we used to make up many songs.

Just as Brooks has said, someone would begin to holler out words and others would join in to sing whatever was made up at the time (Brooks, 1984: 52). Some of these songs made their way into the church setting. The same people sang the same songs, but gave them a different meaning. For example, the song about dark clouds was made to be a song about troubles we faced. Going home had to do with going to heaven. Lightning and thunder were seen as God's judgment. It did not take a covering of the Spirit for us to do the work we did. As a

point of truth, we did not even believe in the Spirit's presence in the believers. We laughed about people who claimed to have the Holy Ghost and we mocked them.

Consider the song *We Shall Overcome*. It is a song accepted equally by the church and by the world. Jews sing this song as well as Catholics and Protestants. The atheist feels right at home with the song. Those who embrace Islam have no problem with the song. Where did the music come from and why can it be accepted by so many different people without regard to race, color, creed, or national origin? We have seen that two cannot walk together except they agree. There had to be agreement among all peoples of the world in order for the acceptance of this song to become so universal.

Now I am not speaking against any man; however, I must write as the Spirit directs. God's people have been caught up in the worldly music. Satan is able to influence the outcome of things by getting men to agree with him. Any time the church agrees with the world, as far as what's good, the church has come down to the level of the world.

It is time for the church to examine her roots. At the start of the church, holy men led the people of God in the ways of the Spirit. God supplied all of the church's needs "according to his riches in glory by Christ Jesus" (Phil. 4:19). This included the music of the church. We see the church having moved away from God's will by allowing the expression of the blues in the cotton fields to make inroads into the church.

According to Brooks, "the holler is perhaps the most important single element in the blues" (Brooks, 1984). The holler is also big in gospel music. Is it to be seen as the church taking from the blues or the blues from the church?" Either way, the two are in agreement. Take note once again of Brooks' comment: "Blues have been said to be statements of loneliness, despair, unhappy love affairs, pessimism, and the like. As a form of expression, however, the blues are more than a statement of personal misery. The blues song may be said to be an expression of criticism or complaint that serves as a relief from the troubles being experienced by the singer" (Brooks, 1984). In today's society, the cries for help come through rap, rhythm and blues, country, and even gospel.

Brooks is correct in his conclusion. The problem, however, is that the blues came forth from the soul. When these feelings are expressed, it

matters not whether they are in the cotton fields or in the church. The cry for help is met with the soul's answer to her problem. We have seen in chapter one that only the Spirit can set the soul free. Our churches must come to a place in God where they recognize that there is a sincere cry for deliverance expressed through the blues, the Negro spirituals, as well as many gospel songs. These are cries that must be heeded. The Spirit of truth is needed in order to recognize the true nature of the cries of the blues. The Lord God has called His people unto Himself, saying, "Come out from among them (the world) and be ye separate (with a heart towards God), saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

Heed the call, O people of God. I know that many of you have been led by the spirit of error. What's new? So was I! Until God opened my eyes, I could not see spiritual things, but that did not mean that I was not a child of God. I have always been a child of God, but I was one in rebellion, until I repented. This is further known as the work of reconciliation, an inclusive ministry, which requires every child of God (transcending racial, gender, ethnicity, sexual orientation and religious boundaries) to make that right turn to receive of the Christ Spirit.

Today, the Lord God is calling others out of Babylon. Babylon cannot stand. She will fall. The Lord God does not want His children in Babylon when she falls. Did He not say? "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

The call is unto you, oh natural church. The Lord's Christ Himself is standing at the door knocking, saying, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Come quickly! Come!

CONCLUSION

This book has revealed knowledge about the blues that only the Spirit of Christ could discern. The blues is a cry for help from people faced with misery and despair. The blues is an evil spirit associated with sin and seeks to disturb one's peace. At best, the world offers a temporal

solution that only masks the problem. Only the Spirit can bring about deliverance. The author gave several examples of parables, illustrating people in the Bible; who had done wickedly before God, and how He, consequently, allowed His judgment to come against them in the form of evil spirits.

Talking About The Blues, from “The Little Book Series” also demonstrated the ignorance of the church in distinguishing the blues from Negro spirituals. The author showed how they both have the same origin. A work has to be anointed of God to bring about deliverance from evil spirits. People have been deceived for years thinking that Negro spirituals were of God. This is known as a spirit of error, which derives from the devil. God’s spirit is a Spirit of Truth that is able to rightly divide the word of truth. Negro spirituals are sung in the church over and over again and are powerless in dealing with spiritual wickedness. One has to put on Christ to be delivered. The author showed there is a way out for one suffering from the blues, the Seven-Step Process. As one allows God’s Ordained Minister Appearing (GOMA) to shepherd him spiritually, GOMA is able to lead that one to higher grounds in the Spirit where the blessings of God reside.



ABOUT THE AUTHOR

Dr. Deryl G. Hunt is a Pastor, CEO of ICB Productions, international consultant, educator, noted author, and lecturer. He is legendary in the fields of cultural diversity and inclusive community building and is a forerunner with his new and innovative approach in addressing issues of these genres. His ground breaking works are thought provoking and transformational in providing answers to current, as well as age old dilemmas fraught by society. Dr. Hunt engages and captures the attention of even the most jaded minds. His diverse background spans the spectrum of his work to include management training to executives, middle level managers, and line workers in the U.S., Europe, Panama, Haiti, the Bahamas, and most recently the Turks and Caicos Islands (TCI).

As an author, Dr. Hunt has written many books on the topics of inclusive community building, mentoring, and conflict resolution. Some of his most distinguished publications include the following:

- *Miami: The Place Where Cultures Meet and Opa locka, The Good City*, 1995.
- *Understanding Culturally Different People: A Training Manual*, 1995.
- *From Diversity to Unity Handbook on Developing Inclusive Community*, 1998.
- *Building the Inclusive Community: An Alternative Student Services Delivery System*, 2002.
- *The Ellison Executive Mentoring and Inclusive Community Building Model*, 2002.
- *Community Moments and Teachable Seconds*, 2002.
- *The Ellison Model Management Plan*, 2002.
- *Administration of Justice (unpublished)*.
- *Building Sustainable Marriages and Healing the Pain of Divorce*, Co-author: Dr. Michele Rice, 2004.

As an educator, Dr. Hunt's higher education consisted of a B.A. Degree in Sociology from Fort Valley University, a M.A. in Sociology from Atlanta University, and a Ph.D. in Public and International Affairs from the University of Pittsburgh. He has held many prominent administrative and faculty positions from consultant to the National Office of Housing and Urban Development, Assistant City Manager, Opa locka, Florida to major universities throughout the nation: University of Pittsburgh, Southern Illinois University, Florida International University, Florida Memorial University and Miami Dade College. Dr. Hunt received the William R. Jones Most Valuable Mentor

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Other books in the “Tree of Knowledge Little Book Series” include:

Which Jesus
The Great Commission
Denominational Religion
The Book

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In Talking About the Blues the Lord seeks to disconnect His people from the rudiments of the world *and* the past. God's people must recognize that if they continue to hold on to ungodly cultural traditions above His spiritual law of liberty, they will continually yield themselves to the troubles of the flesh. Why would someone prefer death to life? The answer lies with the devil, the god of this world. Discovery is a spiritual journey to recovery. Disconnect yourself from all ungodliness and get connected to the Connector. Your power and will are defined by the Lord through Christ, the Wisdom of God. This book is just excellent. I recommend it to all humanity. Wisdom is from above; the principle thing.

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