THY WILL BE DONE

Surrendering Our Will to God: The Cornerstone of Truth-Driven, Mission-Driven Leadership

A Theological, Philosophical, Ethical, and Political Leadership Training

Central Scripture

“Your kingdom come, your will be done, on earth as it is in heaven.”
— Matthew 6:10

Foundational Leadership Principle

The greatest test of a leader is not whether the leader can impose his or her will upon others, but whether the leader can surrender his or her own will to truth, justice, righteousness, and ultimately to God.

A leader who cannot surrender personal ambition cannot safely carry public authority.

A leader who cannot receive correction cannot reliably lead others.

A leader who makes personal desire the measure of truth eventually turns leadership into domination.

But a leader who can say:

“Not my will, but Yours be done,”

has begun to understand the deepest foundation of servant leadership.

I. THE CORNERSTONE: “THY WILL BE DONE”

Jesus teaches His disciples to pray:

“Your kingdom come, your will be done, on earth as it is in heaven.”
— Matthew 6:10

Notice the order.

Jesus does not teach us to pray:

“My kingdom come.”

He teaches:

“Your kingdom come.”

He does not teach:

“My will be done.”

He teaches:

“Your will be done.”

This is the first crisis of leadership:

Whose will governs the leader?

Is it:

- personal ambition?
- ego?
- money?
- popularity?
- party?
- tribe?
- ethnicity?
- ideology?
- fear?
- revenge?
- political survival?

Or is the leader ultimately governed by:

truth, righteousness, justice, mercy, humility, wisdom, and God?

II. LEADERSHIP BEGINS WITH SURRENDER

Before a person can responsibly exercise authority over others, that person must learn to surrender authority over himself.

This is why Jesus says:

“Whoever wants to become great among you must be your servant.”
— Matthew 20:26

Jesus completely reverses the world's model of leadership.

The world's model often says:

Power → privilege → control → recognition.

Jesus teaches:

Service → sacrifice → truth → responsibility.

The world asks:

“How many people obey you?”

Jesus asks:

“How many people are served because you lead?”

That is the difference between **power-centered leadership** and **mission-centered leadership**.

III. THE FIRST LEADERSHIP QUESTION: “WHAT IS GOD'S WILL?”

We must be careful here.

A leader cannot simply say:

“God told me to do this.”

and thereby make the decision unquestionable.

Biblical leadership requires **discernment**.

A claimed revelation must be tested against:

1. Scripture

Does the proposed action contradict God's revealed moral character?

“Your word is a lamp for my feet.”
— Psalm 119:105

2. Character

Does the decision produce truth, justice, mercy, humility, and righteousness?

Micah 6:8 asks:

“What does the Lord require of you?”

And answers:

“To act justly and to love mercy and to walk humbly with your God.”

3. Fruit

Jesus says:

“By their fruit you will recognize them.”
— Matthew 7:16

What does the leadership produce?

Truth?

Freedom?

Justice?

Human dignity?

Reconciliation?

Or fear, corruption, humiliation, violence, and personal glorification?

4. Accountability

Can the leader tolerate examination?

Can someone say:

“You may be wrong”?

Proverbs 11:14 teaches that safety comes through wise counsel.

5. Humility

Can the leader change course when shown to be wrong?

This is one of the strongest indicators that personal will has been surrendered.

IV. JESUS CHRIST: THE PERFECT MODEL OF MISSION-DRIVEN LEADERSHIP

Jesus gives us the ultimate leadership model.

His mission was not self-created.

He repeatedly speaks of being sent by the Father.

He says:

“I have come down from heaven not to do my will but to do the will of him who sent me.”
— John 6:38

There is the heart of mission-driven leadership:

Mission comes before ego.

Jesus knows who He is.

Jesus knows what He has been sent to accomplish.

Jesus does not need to constantly prove His importance.

His identity produces mission.

Mission produces obedience.

Obedience produces sacrifice.

Sacrifice produces redemption.

V. JESUS' LEADERSHIP MODEL

We can summarize Jesus' model in seven movements:

IDENTITY → MISSION → TRUTH → SERVICE → SACRIFICE → SURRENDER → FRUIT

Identity

“I am the Son.”

Mission

“I have been sent.”

Truth

“I am the way and the truth and the life.”
— John 14:6

Service

“The Son of Man did not come to be served, but to serve.”
— Mark 10:45

Sacrifice

The cross.

Surrender

“Not my will, but yours be done.”
— Luke 22:42

Fruit

Resurrection and the creation of a people formed around His mission.

This is **mission-driven leadership**.

VI. GETHSEMANE: THE GREATEST LEADERSHIP TEST

Perhaps the most important leadership scene in the Bible occurs in Gethsemane.

Jesus knows what is coming.

He knows the suffering.

He knows the betrayal.

He knows the cross.

He prays:

“Father, if you are willing, take this cup from me.”

Jesus expresses His genuine desire.

But then:

“Yet not my will, but yours be done.”

This gives us a profound leadership principle:

Surrender does not mean that a leader has no personal desires. It means personal desire does not become the highest authority.

A mature leader can say:

“This is what I want.”

while simultaneously saying:

“But I submit what I want to what is right.”

That is moral leadership.

VII. THE CROSS: WHEN GOD'S WILL COSTS THE LEADER

Many people want leadership when leadership brings:

- influence,
- recognition,
- authority,
- prestige,
- resources,
- followers.

Jesus demonstrates another model.

His mission takes Him toward:

rejection,

humiliation,

suffering,

sacrifice,

and finally **the cross**.

Therefore:

If leadership never costs you anything, you may be exercising privilege rather than mission.

Jesus teaches:

“Whoever wants to be my disciple must deny themselves and take up their cross and follow me.”
— Matthew 16:24

Mission-driven leadership asks:

“What does faithfulness require of me?”

rather than:

“What benefits me?”

VIII. MOSES: FROM PERSONAL WILL TO DIVINE MISSION

Moses provides an extraordinary leadership case study because his story contains both:

surrender and **failure**.

Moses initially sees injustice.

Exodus 2 tells us that Moses sees an Egyptian beating a Hebrew.

He intervenes violently and kills the Egyptian.

Moses may have had a legitimate concern:

Israel was being oppressed.

But the method was wrong.

This is one of the most important leadership lessons in Scripture:

A righteous concern does not automatically justify an unrighteous method.

A leader can identify a genuine injustice and still respond wrongly.

Moses had the right concern but acted according to his own timing and method.

IX. MOSES BEFORE SURRENDER

Moses' early action demonstrates:

Right burden + wrong method = destructive leadership.

He wanted to deal with injustice.

But he attempted to solve God's problem through his own power.

The result?

Moses fled.

He spent years in Midian.

Then God appeared to him in the burning bush.

God said:

“I have indeed seen the misery of my people in Egypt.”
— Exodus 3:7

God had seen the injustice.

But God's answer was not:

“Moses, continue doing what you were doing.”

Instead:

“So now, go. I am sending you to Pharaoh.”
— Exodus 3:10

Moses had to learn the difference between:

“I will fix this.”

and:

“God is sending me to participate in His work.”

That distinction transforms leadership.

X. MOSES ARGUES WITH GOD

Moses does not immediately say:

“Yes, Lord!”

He objects.

“Who am I that I should go to Pharaoh?”

Then:

“What if they do not believe me?”

Then:

“I have never been eloquent.”

Eventually Moses says:

“Please send someone else.”
— Exodus 4:13

This is fascinating.

Moses is not automatically willing.

He wrestles with God's calling.

And yet God patiently forms him.

Leadership maturity often begins when a person moves from:

“I can do this.”

to:

“I cannot do this without God.”

XI. MOSES' GREAT TRANSFORMATION

The Moses who once acted independently eventually becomes a leader who repeatedly seeks God's direction.

Exodus describes Moses meeting with God.

He receives God's commands.

He intercedes for Israel.

He carries God's mission.

This is the transition:

Self-appointed action

↓

Divine calling

↓

Divine instruction

↓

Obedience

↓

Intercession

↓

Mission

Moses becomes a model of leadership under divine authority.

But the story does not end there.

XII. MOSES ALSO FAILS TO SURRENDER COMPLETELY

Numbers 20 gives us one of the most sobering leadership failures in Scripture.

Israel is thirsty.

God tells Moses to speak to the rock.

But Moses becomes angry.

He says:

“Listen, you rebels…”

Then he strikes the rock.

The miracle still occurs.

Water comes out.

But God tells Moses that he has not honored Him as holy before the people.

Moses is subsequently not permitted to enter the Promised Land.

This is a devastating lesson.

The miracle happened.

But the leader was still wrong.

That is critically important.

A successful outcome does not automatically prove that the leader's method was God's will.

A leader can produce results while violating the character of God.

Therefore:

Never use visible success as the only test of divine approval.

XIII. THE MOSES PRINCIPLE

Moses teaches us:

You can be genuinely called by God and still make decisions that are not aligned with God's will.

Calling does not create infallibility.

Anointing does not eliminate accountability.

Past success does not authorize future disobedience.

Leadership authority does not make a leader God.

That principle applies to:

pastors,

presidents,

professors,

activists,

business leaders,

parents,

political leaders,

and **every Christian disciple.**

XIV. EDUARDO TUSAMBA MOISES AS A MODERN LEADERSHIP CASE STUDY

The modern case requires special care.

Public records identify **Eduardo Tusamba Moises** as a figure associated with educational, legal, human-rights, and political-reform advocacy in Angola. A U.S. federal court record documents that he headed the Institute Superior René Descartes of Angola and later brought litigation concerning alleged abuses against himself, the institution, students, and others. The court ultimately denied his motion for default judgment and dismissed that case without prejudice.

His organization's public writings describe his mission around:

- rule of law,
- legal education,
- justice,
- human dignity,
- political reform,
- truth-seeking,
- accountability,

- peaceful civic resistance.

For example, a 2025 publication attributed to him calls for protest without destruction and explicitly argues that resistance to injustice should protect innocent people and property.

Another publication frames judicial reform in Angola around independence, impartiality, accountability, transparency, and service to citizens.

These publicly stated objectives can be **evaluated against biblical principles**.

But we must not cross the line from:

“This stated objective resembles biblical justice.”

to:

“Therefore God has guaranteed that this leader's entire mission is God's mission.”

Only God knows the heart.

XV. WHERE THE TUSAMBA MOISES CASE CAN ILLUSTRATE GOD-ALIGNED LEADERSHIP

Based on publicly stated positions—not a claim of divine revelation—we can identify several areas that appear compatible with biblical leadership principles.

1. Pursuit of justice

His public writings repeatedly emphasize justice, human dignity, and accountability.

Biblical parallel:

“Learn to do right; seek justice. Defend the oppressed.”
— Isaiah 1:17

Leadership question:

Does the leader seek justice even when justice does not benefit him personally?

That is the test.

2. Defense of truth

His stated educational mission emphasizes truth-seeking, evidence, legal reasoning, and challenging claims through argument and proof.

Biblical parallel:

“You shall know the truth, and the truth will set you free.”
— John 8:32

But biblical truth requires more than exposing somebody else's falsehood.

It requires the leader to permit truth to expose **himself** as well.

That is where the real test begins.

XVI. THE HARDER TEST: CAN THE LEADER SUBMIT HIS OWN SIDE TO TRUTH?

Suppose a leader says:

“I stand for truth.”

The next question must be:

“Will you accept the truth when it condemns your own behavior?”

That is a much harder test.

A truth-driven leader must be willing to say:

“I was wrong.”

“My interpretation was incomplete.”

“My strategy failed.”

“I need correction.”

“My opponent may be right about this particular issue.”

That is humility.

Proverbs 12:1 says:

“Whoever loves discipline loves knowledge, but whoever hates correction is stupid.”

Therefore:

A leader who can only see truth when it supports his position has not yet surrendered his will to truth.

XVII. WHERE A MODERN LEADER COULD FAIL THE “THY WILL BE DONE” TEST

Here we must distinguish **documented fact** from **hypothetical leadership scenarios**.

I cannot responsibly declare that Eduardo Tusamba Moises has personally violated God's will in a particular undocumented incident.

But his public mission can be tested through scenarios.

Scenario A: Justice becomes revenge

A leader experiences genuine injustice.

He begins seeking accountability.

But eventually the desire changes:

“Justice must be done.”

becomes:

“My enemies must suffer.”

That is a warning sign.

Biblical justice seeks righteousness.

Revenge seeks personal satisfaction.

Romans 12:19 says:

“Do not take revenge.”

Leadership test:

Am I pursuing justice—or vengeance?

XVIII. SCENARIO B: TRUTH BECOMES PERSONAL GLORY

A leader begins by defending truth.

Eventually the movement becomes:

“I am the one who represents truth.”

This is dangerous.

No human leader is Truth Himself.

Jesus says:

“I am the way and the truth and the life.”
— John 14:6

Therefore a Christian leader must never move from:

“I serve truth”

to:

“I am the final authority on truth.”

That transition is the beginning of authoritarianism.

XIX. SCENARIO C: MISSION BECOMES IDENTITY

Suppose a leader's mission is justice.

Then someone criticizes his methods.

If he responds:

“Because you oppose my method, you oppose justice,”

he has confused **mission with self**.

A healthier response is:

“If my method is wrong, show me.”

This is the Moses lesson.

God's mission is greater than Moses.

God's mission is greater than any modern activist.

God's mission is greater than any political party.

God's mission is greater than any church.

XX. SCENARIO D: POLITICAL POWER BECOMES AN IDOL

A leader begins by saying:

“I want to serve the people.”

Eventually:

“I must win.”

Then:

“I must remain powerful.”

Then:

“Anyone who challenges me is my enemy.”

This is the degeneration of mission-driven leadership into power-driven leadership.

Jesus rejects this model.

When people want to make Him king by force, He withdraws (John 6:15).

That is extraordinary.

Jesus refuses power on the wrong terms.

XXI. SCENARIO E: THE LEADER MUST CHOOSE BETWEEN POPULARITY AND TRUTH

Imagine a leader discovers that the popular position is wrong.

He has two choices.

Choice 1:

“I cannot say this because I will lose supporters.”

Choice 2:

“I must tell the truth even if it costs me.”

The second is closer to biblical prophetic leadership.

Paul tells Timothy:

“Preach the word; be prepared in season and out of season.”
— 2 Timothy 4:2

Truth-driven leadership is willing to lose popularity rather than lose integrity.

XXII. SCENARIO F: PEACEFUL RESISTANCE

This is particularly relevant to political leadership.

Public writings attributed to Eduardo Tusamba Moises have explicitly called for resistance to injustice while warning protesters not to destroy businesses or harm innocent people.

That principle has a strong biblical parallel.

Jesus teaches:

“Blessed are the peacemakers.”
— Matthew 5:9

And Paul writes:

“If it is possible, as far as it depends on you, live at peace with everyone.”
— Romans 12:18

This creates an important leadership model:

Courage without cruelty.

Resistance without hatred.

Justice without revenge.

Truth without dehumanization.

That is a powerful Christian political ethic.

XXIII. THE POLITICAL LEADER UNDER GOD

Romans 13 teaches that governing authority has a legitimate role.

But Scripture does not teach that every action of government is automatically righteous.

The prophets repeatedly confronted kings.

Nathan confronted David.

Elijah confronted Ahab.

John the Baptist confronted Herod.

Moses confronted Pharaoh.

Daniel served Babylon while refusing to worship its idols.

Therefore biblical political leadership contains two truths:

Respect legitimate authority.

AND

Never make political authority absolute.

God alone is absolute.

XXIV. WHEN POLITICAL POWER CLAIMS GOD

This is where the theology becomes extremely important.

A politician says:

“God is on my side.”

The biblical response should not immediately be:

“Then everything that politician does must be righteous.”

Joshua 5 provides a remarkable correction.

Joshua asks whether the heavenly commander is for Israel or for Israel's enemies.

The answer essentially redirects the question.

The issue is not:

“Is God on my political side?”

The deeper question is:

“Am I aligned with God's purposes?”

That is the leadership question.

XXV. THE ALIGNMENT TEST

A leader should therefore regularly ask:

TRUTH

Is this true?

SCRIPTURE

Does it agree with God's revealed moral will?

JUSTICE

Does it protect human dignity and treat people fairly?

MERCY

Does it remember the vulnerable?

HUMILITY

Can I be corrected?

MOTIVE

Am I doing this for God and the common good—or for myself?

METHOD

Does the way I pursue a good goal contradict the goal itself?

FRUIT

What does this decision produce?

ACCOUNTABILITY

Who is allowed to challenge me?

SURRENDER

Can I say, “Not my will, but Yours”?

XXVI. A PRACTICAL “THY WILL BE DONE” LEADERSHIP MODEL

THE SURRENDERED LEADER MODEL

1. RECEIVE

Listen before acting.

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2. DISCERN

Test the proposed action against Scripture, truth, wisdom, evidence, and counsel.

↓

3. SURRENDER

Ask:

“Is this God's will—or merely my will?”

↓

4. SERVE

Ask:

“Who benefits from this decision?”

↓

5. ACT

Take courageous action.

↓

6. ACCEPT ACCOUNTABILITY

Permit correction.

↓

7. EXAMINE THE FRUIT

Ask what the action is producing.

↓

8. REPENT

If wrong, change direction.

↓

9. PERSEVERE

Remain faithful without becoming arrogant.

↓

10. GLORIFY GOD

The leader receives neither ultimate glory nor ultimate authority.

XXVII. THREE LEADERSHIP STATES

We can visualize leadership as three levels.

LEVEL 1 — MY WILL

“I want this.”

Leadership is centered on:

ego + ambition + control

**LEVEL 2 — MY WILL FOR GOD

“God, bless what I have already decided.”

This is more dangerous because religious language has now been added to personal ambition.

The leader may say:

“God told me.”

while never seriously asking whether God actually did.

**LEVEL 3 — GOD'S WILL THROUGH ME

“Lord, what do You require of me?”

Now the leader becomes a steward.

Authority becomes responsibility.

Leadership becomes service.

Mission becomes obedience.

And success becomes faithfulness.

XXVIII. THE JESUS TEST

Whenever you are evaluating a leader, ask:

Would Jesus recognize this leadership as servant leadership?

Jesus:

served the weak.

welcomed the marginalized.

told the truth.

confronted hypocrisy.

forgave enemies.

rejected vengeance.

washed feet.

accepted sacrifice.

submitted to the Father.

refused to worship political power.

and ultimately gave His life for others.

That is the Christian leadership model.

XXIX. THE MOSES TEST

Ask:

Has the leader learned from his own failures?

Moses teaches us that:

calling does not eliminate weakness.

authority does not eliminate accountability.

success does not prove righteousness.

past faithfulness does not excuse present disobedience.

And perhaps most importantly:

A leader must continually surrender again.

Yesterday's obedience does not automatically guarantee today's obedience.

XXX. THE EDUARDO TUSAMBA MOISES TEST

If we use Eduardo Tusamba Moises as a contemporary case study, the appropriate question is not:

“Is Eduardo Tusamba Moises God's chosen political leader?”

We do not have sufficient grounds to make such a divine declaration.

The better question is:

“To what extent do his stated leadership principles and actions correspond to biblical standards of truth, justice, humility, service, peace, and accountability?”

Publicly available material presents his mission as centered on legal education, justice, rule of law, human dignity, political reform, and truth-seeking.

Those stated objectives can be compared with:

Isaiah 1:17 — seek justice.

Micah 6:8 — act justly, love mercy, walk humbly.

Proverbs 31:8–9 — speak for those who cannot speak for themselves.

John 8:32 — truth and freedom.

Matthew 5:9 — peacemaking.

Mark 10:45 — servant leadership.

But the same biblical standard must also be applied to the leader himself:

Does he welcome correction?

Does he distinguish justice from revenge?

Does he treat opponents as human beings?

Does he remain truthful when truth damages his own cause?

Does he surrender personal ambition to the mission?

Does he permit accountability?

Those questions cannot be answered simply by a leader's mission statement.

They must be answered through sustained conduct.

XXXI. THE MOST IMPORTANT DISTINCTION

A leader can be:

Correct about the problem

but

wrong about the method.

Moses demonstrated this.

A leader can be:

correct about justice

but

wrong because of pride.

A leader can be:

correct about truth

but

wrong because of hatred.

A leader can be:

correct about reform

but

wrong because of authoritarian methods.

Therefore:

God's will concerns both the destination and the road by which we travel toward it.

You cannot claim:

“My goal is justice, therefore any method I use is justified.”

The biblical God cares about both:

what we pursue

and

how we pursue it.

XXXII. THE “THY WILL BE DONE” QUESTION FOR EVERY LEADER

Before making a major decision, the leader should enter prayer and ask:

Lord, what if I am wrong?

That question protects the soul.

Then:

Lord, expose my ambition.

Expose my fear.

Expose my desire for recognition.

Expose my desire for revenge.

Expose my political interests.

Expose my prejudices.

Expose my blind spots.

Then:

“Not my will, but Yours be done.”

This is not weakness.

It is the beginning of wisdom.

XXXIII. THE LEADERSHIP PRAYER

A leader who truly wants to serve God should be able to pray:

Father,

Take my ambition and purify it.

Take my anger and discipline it.

Take my fear and transform it into courage.

Take my desire for power and transform it into service.

Take my desire for recognition and transform it into humility.

Take my political convictions and place them under truth.

Take my plans and place them under Your purposes.

Give me courage to confront injustice.

Give me mercy toward those who oppose me.

Give me wisdom to distinguish truth from propaganda.

Give me humility to accept correction.

Give me courage to admit when I am wrong.

Give me strength to pursue justice without becoming unjust.

Give me courage to pursue truth without becoming cruel.

Give me determination without hatred.

Give me authority without arrogance.

Give me influence without idolatry.

And above everything else:

“Not my will, but Yours be done.”

XXXIV. FINAL SERMON: WHOSE WILL IS BEING DONE?

Every leader eventually faces the same question.

Not:

“Can you lead?”

But:

“Who is leading you?”

Is it ego?

Fear?

Money?

Popularity?

Political ideology?

Revenge?

Tribal loyalty?

Personal ambition?

Or God?

Moses had to learn this.

Peter had to learn this.

Paul had to learn this.

And Jesus demonstrated it perfectly.

At Gethsemane, the Son of God prayed:

“Not my will, but yours be done.”

That sentence is the death of narcissistic leadership.

It is the birth of servant leadership.

It transforms:

power into service,

authority into stewardship,

ambition into mission,

conflict into an opportunity for truth,

suffering into sacrifice,

and leadership into obedience.

XXXV. THE FINAL LEADERSHIP DECLARATION

A leader surrendered to God can say:

I will not ask God to bless everything I want.

I will ask God to change what I want.

I will not use God's name to sanctify my ambition.

I will place my ambition under God's truth.

I will not confuse political victory with divine approval.

I will not confuse opposition with persecution.

I will not confuse justice with revenge.

I will not confuse courage with aggression.

I will not confuse conviction with infallibility.

I will not demand that others obey me simply because I claim divine authority.

I will submit myself to truth before demanding that others submit to me.

I will serve before I demand to be served.

I will accept correction.

I will repent when I am wrong.

I will defend the vulnerable.

I will seek justice.

I will love mercy.

I will walk humbly with God.

And when my will conflicts with God's revealed truth, I will not ask God to change His will.

I will surrender mine.

THE FINAL FORMULA

GOD'S WILL > MY WILL

TRUTH > PROPAGANDA

SERVICE > POWER

JUSTICE > REVENGE

HUMILITY > EGO

MISSION > AMBITION

CHARACTER > IMAGE

ACCOUNTABILITY > ABSOLUTE AUTHORITY

FAITHFULNESS > POLITICAL SUCCESS

And therefore:

THY WILL BE DONE.

Not merely in heaven.

In the leader.

Not merely in the church.

In government.

Not merely in prayer.

In policy.

Not merely in words.

In conduct.

Not merely when obedience is convenient.

But especially when obedience is costly.

Because the true test of leadership is not:

“Can I make my will happen?”

The true test is:

“Can I surrender my will sufficiently that God's truth, justice, mercy, and righteousness can govern how I lead?”

That is the cornerstone of **truth-driven, mission-driven, servant leadership under God.**

“Your kingdom come. Your will be done, on earth as it is in heaven.” — Matthew 6:10

Amen.