

**PREDESTINATION THEORY: HUMAN LIFE IS PREDESTINATED, PREDICTABLE AND IMMUTABLE**

Álaze Gabriel do Breviario<sup>1</sup>

Must University (USA). University of São Paulo (SP). Federal University of Lavras (MG).

Email: alaze\_p7sd8sin5@yahoo.com.br

**ABSTRACT:**

Individual and collective human events, analyzed in light of the most sophisticated biblical and scientific knowledge and everyday observation, show that human life is predestined, predictable and immutable. Hence, the following questions arise: a) In what way?; b) By whom?; c) To what extent?; d) Is there anything else to consider? Many other questions were raised and answered in the article. The following methodologies were used here: bibliographic and documentary survey, to review critical literature on the topic; and simple case study, based on facts that occurred over the last thirteen years, bringing biblical, scientific and empirical evidence that supports the five main hypotheses of the research; 31 secondary hypotheses were also presented answering who would have predestined human life. It is concluded that: a) at the current stage of elaboration of my Theory of Predestination, it is in a pre-paradigmatic phase; b) its theoretical foundation is coherent and consistent with critical literature and with the observed reality, the methodologies have been well selected, the main and secondary hypotheses have already been formulated, the concepts and terminologies have already been well elaborated; c) although this theory is not scientific as a whole, it can already be considered partially scientific as it is quite advanced.

**Keywords:** predestination; predictability; immutability; Watch-tower; sexual crimes.

<sup>1</sup>Master's student in Administration, Advanced Corporate Finance research line (Must University-2025). Studying MBA in Corporate Treasury (USP-2025). Studying MBA in Tax Management (USP-2025). Studying for a postgraduate degree in Educational Use of the Internet (UFLA-2025). Specialist in Finance and Controlling (USP-2023). Specialist in Financial Management (UNINTER-2022). Specialist in Teaching and Research for Higher Education (UNIMES-2015). Specialist in Finance and Controlling (UBC-2014). Bachelor of Accounting Sciences (UNIMES-2019). Incomplete Bachelor's degree in Statistics (UFSCar-2013-2017). Business Management Technologist (UBC-2012).

## **TEORIA DA PREDESTINAÇÃO: A VIDA HUMANA É PREDESTINADA, PREVISÍVEL E IMUTÁVEL**

### **RESUMO:**

Acontecimentos humanos individuais e coletivos, analisados à luz dos conhecimentos bíblicos e científicos mais sofisticados e observacionais cotidianos mostram que a vida humana é predestinada, previsível e imutável. Daí, levantam-se as seguintes questões: a) De que forma?; b) Por quem?; c) Até que ponto?; d) Existe algo mais a considerar?. Muitas outras questões foram levantadas e respondidas no artigo. Foram utilizadas aqui as seguintes metodologias: levantamento bibliográfico e documental, para revisar a literatura crítica da temática; e estudo de caso simples, baseando-se em fatos ocorridos ao longo dos últimos treze anos, trazendo-se evidências bíblicas, científicas e empíricas que sustentam as cinco hipóteses principais da pesquisa; foram também apresentadas 31 hipóteses secundárias respondendo quem teria predestinado a vida humana. Conclui-se que: a) no estágio atual de elaboração da minha Teoria da Predestinação, ela se encontra em fase pré-paradigmática; b) sua fundamentação teórica é coerente e consistente com a literatura crítica e com a realidade observada, as metodologias foram bem selecionadas, as hipóteses principais e secundárias já foram formuladas, os conceitos e terminologias já foram bem elaborados; c) apesar de essa teoria não ser científica como um todo, ela já pode ser considerada parcialmente científica visto estar bastante avançada.

**Palavras-chave:** predestinação; previsibilidade; imutabilidade; Torre de Vigia; crimes sexuais.

## **TEORÍA DE LA PREDESTINACIÓN: LA VIDA HUMANA ES PREDESTINADA, PREDECIBLE E INMUTABLE**

### **RESUMÉN:**

Los acontecimientos humanos individuales y colectivos, analizados a la luz del conocimiento bíblico y científico más sofisticado y de la observación cotidiana, muestran que la vida humana está predestinada, predecible e inmutable. De ahí que surgen las siguientes preguntas: a) ¿De qué manera?; b) ¿Por quién?; c) ¿En qué medida?; d) ¿Hay algo más a considerar? En el artículo se plantearon y respondieron muchas otras preguntas. Se utilizaron las siguientes metodologías: levantamiento

bibliográfico y documental, para revisar literatura crítica sobre el tema; y estudio de caso sencillo, basado en hechos ocurridos durante los últimos trece años, aportando evidencia bíblica, científica y empírica que sustenta las cinco hipótesis principales de la investigación; También se presentaron 31 hipótesis secundarias respondiendo quién habría predestinado la vida humana. Se concluye que: a) en la actual etapa de elaboración de mi Teoría de la Predestinación, se encuentra en una fase pre-paradigmática; b) su fundamento teórico es coherente y consistente con la literatura crítica y con la realidad observada, las metodologías han sido bien seleccionadas, las hipótesis principales y secundarias ya han sido formuladas, los conceptos y terminologías ya están bien elaborados; c) aunque esta teoría no es científica en su conjunto, ya puede considerarse parcialmente científica al estar bastante avanzada.

**Palabras clave:** predestinación; previsibilidad; inmutabilidad; Torre de vigilancia; delitos sexuales.

## 1. INTRODUCTION

The two classic objectives of Science are to predict events and explain phenomena, based on scientific laws, the result of proven testing of scientific hypotheses (CHIBENI; MOREIRA-ALMEIDA, 2007). And such objectives only came into existence due to human curiosity and need to know the reality about life, truth, God, man, the cosmos (world). Corroborating these statements, Eizirik (2007, p. 15) emphasizes:

The temptation to make predictions for the future, whether distant or immediate, has accompanied humanity since time immemorial. There coexist, within our minds, attempts to use the data available in the present, examine what we already know from the past and establish predictions that we intend to be objective, with the desires we harbor about what we would like such a future to be like. It is a possible way of dealing with unpredictability and the real impossibility of establishing objective predictions.

For this reason, all areas of human knowledge have their own predictive capacity, which, according to Berrios (2007, p. 11), consists of the “power to specify in the present the behavioral formats and interactions that will occur in the future”. All scientific theories constructed to date have their own predictive capacity, and it is based on this that they are modeled,

computationally, physical, chemical, mathematical, statistical, financial, meteorological, genetic projections, etc. And why not predict the future of individual and collective human events based on psychoanalytic methods and techniques, with the support of statistical analyses?

Based on my (personal) observations of many biblical, scientific and empirical experiences, carried out over 13 years (since I was 20 years old, in 2010), my mind was led, inductively, to the five main hypotheses guiding the present Theory of Predestination, the first version of which was produced in 2023, when I was 33 years old, in a scientific article consisting of 20 pages, having been presented to *Horizonte, Journal of Studies in Theology and Sciences of Religion*, from PUC-Minas, classified by CAPES as Qualis A1, currently awaiting pair designation for analysis. This is its second version, more refined and grounded, theoretically and methodologically.

Predestined means that before each human being is born their entire life – date, time and place of birth; kinship relationships; achievements in life (love, academic, professional, financial, civic, religious, etc.); failures in life (accidents, illnesses, unemployment, etc.); date, time and place of death; In short, everything, down to the smallest details – has already been pre-determined, pre-written, pre-destined.

In the Hebrew-Aramaic and Greek Christian Holy Scriptures, there are hundreds of biblical accounts of prophecies (which I call predestinations) about the lives of biblical characters: the life of Jesus Christ, to cite one example, hundreds of years before his birth had already been revealed to the prophets, who reported in writing the main events that would occur during their earthly trajectory; and, in fact, everything that was written about him actually occurred; and there were many details revealed: he would be born in Bethlehem Ephrathah (Micah 5:2; Matthew 2:1); would be born into the tribe of Judah (Genesis 49:10; Luke 3:23-33); would be born of a virgin (Isaiah 7:14; Matthew 1:18-25); would be descended from King David (Isaiah 9:7; Matthew 1:1, 6-17); Jehovah would declare him His Son (Psalm 2:7; Matthew 3:17); people in general would not believe in Him (Isaiah 53:1; John 12:37, 38); he would enter Jerusalem riding on a donkey (Zechariah 9:9; Matthew 21:1-9); would be betrayed for 30 pieces of silver (Zechariah 11:12; Matthew 26:14-16); would remain silent before his accusers (Isaiah 53:7; Matthew 27:11-14); not one of his bones would be broken (Psalm 34:20; John 19:33, 36); he would be buried with the rich (Isaiah 53:9; Matthew 27:57-60); lots would be cast for his clothing (Psalm 22:18; Matthew 27:35); they would mock him when on the torture stake (Psalm 22:7, 8; Matthew 27:39-43); he would be resurrected before suffering decay (Psalm 16:10; Acts 2:24, 27); he would be exalted to the right hand of God (Psalm 110:1; Acts 7:56); there would be a massacre of babies in his hometown (Jeremiah 31:15; Matthew 2:16-18); as a boy, he would spend time in Egypt (Hosea 11:1; Matthew 2:14,15); it

would be preceded by a forerunner (Malachi 3:1; Matthew 11:10); a messenger would prepare his way (Isaiah

40:3-5; Luke 3:3-6); would bring light to the region of Galilee (Isaiah 9:1, 2; Matthew 4:13-16); would proclaim freedom to captives (Isaiah 61:1,2; Luke 4:18,19); would heal the sick (Malachi 4:2; Luke 13:32); would heal the blind, deaf, mute and paralyzed (Isaiah 35:5,6; Matthew 21:14; Mark 7:37; Luke 7:21); he would not commit sin nor would deception be found in his mouth (Isaiah 53:9; I Peter 2:22); would receive praise from children (Psalm 8:2; Matthew 21:16); the money received for his betrayal would be used to purchase a potter's field (Zechariah 11:12,13; Matthew 27:5-10); he would be accused by false witnesses (Psalm 35:11; Mark 14:57,58); he would be spat on and beaten (Isaiah 50:6; Matthew 26:67); would bear our sins upon his body (Isaiah 53:5; I Peter 2:24); he would be impaled among criminals (Isaiah 53:12; Mark 15:27,28); he would be pierced by the hands and feet (Psalm 22:16; Zechariah 12:10; Luke 23:33); he would feel a terrible thirst at the time of death (Psalm 22:15; John 19:28); would receive vinegar to drink (Psalm 69:21; Matthew 27:34; John 19:28-30) - ( JW, 2024; w08 1/10 pp. 4-6).

World events were also predestined and biblically revealed: the rise and fall of the 7 world powers (Revelation 17:9-11; JW, 2024; w67 8/15 pg. 503-507 ); the invasion of Babylon by Cyrus ( Isaiah 44:24,27,28; Isaiah 45:1 ); the fall of Nineveh (Jonah chapters 1 to 4; Jeremiah 46:2); the Flood (Genesis chapters 6 to 8); the destruction of Sodom and Gomorrah (Genesis 18:20,21; Genesis 19); the seventy weeks (Daniel 9:24,25; JW, 2024; dp ch. 11 pp. 180-197); prophecies about the signs of the last days (Matthew 24; Luke 21; Mark 13; II Timothy 3:1-5; Revelation chapters 6 to 13, including the blowing of the seven trumpets, the woes, the four galloping horsemen); the fall and destruction of Babylon the Great (Revelation chapters 14 to 17); the Millennium, or millennial Christocratic government (Revelation chapters 20 and 21) (JW, 2024; re ch. 41 pp. 295-300), the select group of 144,000 heavenly co-rulers with Christ in the Millennial Reign (JW, 2024; w06 1/6 pp. 21-25). That said, articulating the biblical accounts with archaeological, historical and biological findings, there is sufficient evidence to affirm that human life, individual and collective, was meticulously predestined.

Predictability occurs not only on the part of spiritual creatures, but also on the part of humans; As previously stated, not only Jehovah God, His Son Jesus Christ, good angels and demons have predictive ability, but humans also have it, although to a lesser extent. It is because of this human predictive capacity that we, scientists, are able to construct excellent scientific hypotheses, which explain the reasons for various phenomena, we are able to test them through appropriate methods and techniques, and, with this, produce scientific laws and theories capable of predict events, obviously not as spiritual creatures do (in

all the details), but with a very high level of precision (CHIBENI; MOREIRA-ALMEIDA, 2007; BERRIOS, 2007).

Immutability of human life means the impossibility of changing events because they have been predestined and we humans do not have the power to make such changes; it is, in this case, relative, to a certain extent; it can change according to Jehovah's will. I managed to establish 31 hypotheses (presented later in this work) in an attempt to explain who would have predestined human life; Of these, I discarded the first 30, as they made little or no sense in light of biblical, scientific and empirical evidence, leaving only the last hypothesis as relevant to be tested.

There are five main hypotheses of this research, which are:

1st) human life is predestined: Jehovah has already predetermined the dates of his events, in advance, the number of those chosen to reign in the heavens, the number of stars, the number of stars, planets, etc.; Jehovah's mathematics, astronomy, physics, chemistry, biology are precisely, predetermined; in this sense, every time we establish a number, a quantity, a physical quantity, we are predetermining, for example when we predetermine the number of paragraphs in an article or book we are predetermining, and so on;

2nd) human life is predictable: before the events, the Bible already told them; Science has already made many predictions that have come true; and many events predicted by clairvoyance are fulfilled – the predictive capacity of clairvoyants, although very low, will be discussed in this work –, according to the degree of predictability of the clairvoyants; We humans are able to predict events, according to our degree of predictability, which involves our intellectual, cognitive and spiritual capabilities;

3rd) human life is immutable: it is relative, to a certain extent; it can change according to Jehovah's will; it is relative to Jehovah (who is loving, forgiving, can change the course of individual or collective human destiny) or absolute to Satan (who is neither loving nor forgiving, does what he says he is going to do, only not doing it when Jehovah intervenes);

4th) Satan was the one who predestined, since Eden, and can predestine, the suffering of human life, including changes of scenery, control of all physical (individual) and collective people (organizations)

of this system of things like a puppet, through from your mentioned network; while Jehovah predestined, before the beginning of time, and can continue to predestinate, the dates, quantities,

variables, the physical magnitudes of all things; and it makes sense that Jesus Christ participated in the predestinatory process of his own life, since he voluntarily decided to live it here on Earth as a human (Galatians 1:4), but it does not make sense that He helped Jehovah and Satan in predestination of human life; in this case, Jehovah would be the main predestining agent of human life, and Satan and Jesus would be secondary predestining agents – concepts that will be explained later;

5th) Our (human) free will is doubly relative, since it is not absolute as only Jehovah's is (He is the only one who does what he wants, the way he wants, where he wants, when he wants, with whom wants, because he wants, without the need for other people's approval), and it is also not relative like that of Jesus Christ (who needs the Father's approval to carry out any actions); our freedom of choice is much reduced when compared to that of spiritual creatures; therefore, human life is not the result of reincarnation.

This is, in short, my Theory of Predestination, totally original, without apostate influences, for example those coming from any other predestinatory theories, although I have considered them in the theoretical foundation of this work. Biblical sources are the various New World translations (JW, 2024), scientific sources are based on scientific articles, and other important scientific works; experiences are based on facts, for example: a) Fact 1: demons are well aware of the web/net of destiny, created by Satan, and the numerical values predetermined by Jehovah; b) Fact 2: seers access the minds of demons, who use their bodies to transmit conversations from beyond; c) Fact 3: if the visionaries manage to interpret the demonic messages well, they will happen, as happened to me for more than 13 years, as Marta was already elderly at the time (she was over 62 years old in 2010), very experienced in what she did, she is very familiar with the interpretation of demonic messages and their respective pictographic representations (the 52 cards in the deck); d) Fact 4: the fact that Marta's reports are used as part of the research apparently diminishes their merit, but in light of scientific evidence brought by the existence and functioning of the aforementioned network/web, her reports gain weight. Regarding the process of interpreting mediumistic messages made by a fortune teller, Alves (2007, p. 2) explains:

[...] The information from a fortune teller paralyzes us, because she only gives us access to the results and not to her prediction rules. The fortune teller either does not tell us what determines our future or, if she does, she attributes this determination to elements completely beyond our reach, such as a certain playing card, a divine predisposition, or a mystical relationship between astronomical configurations.

and patterns of behavior. Science's predictions, on the contrary, are not paralyzing because they explain in detail the rules for determining the future and these rules involve manipulable natural factors. If we want to change the time it takes for a certain object to fall, we change its height. Of course, not all elements present in scientific prediction laws are manipulable. There is not much we can do to avoid the total eclipse of the Sun in 2045. But the manipulable elements present in scientific information are enough to give us this amazing ability to control and modify nature, distancing us far from the apparent deterministic paralysis. (ALVES, 2007, p. 2).

In this way, Marta's reports have weight as they translate/interpret the demonic messages received, and their results (reported events) occurred in the last 13 years; and the understanding of the existence and functioning of the Watch Tower occultism, pedophilia and sexual abuse network, which has been doing this for decades through subliminal messages and mental reprogramming (MAX, 2020), reinforce all the conclusions reported here.

This work has the following research problem questions: a) How does predestination affect the free will given by Jehovah God to his creatures?; b) What and who is your main predestinating agent?; c) And what and who are its secondary predestinating agents?; d) To what extent and for whom is human life immutable?; e) What scientific methods and techniques are capable of answering all these questions raised?

It is proposed to try to answer such questions-problems through the following methodologies: 1st stage) Carrying out an Advanced Systematic Review of Literature (RSAL), seeking to theoretically substantiate the research based on theories of Predestination already developed or in preparation, and in Multiverse theories, researching them in the main global databases such as Scopus, Web of Science, Mediline/Pubmed, PsycInfo, Google Scholar, ResearchGate; 2nd stage) Prepare a questionnaire to be applied to a significant sample of carefully chosen participants, and apply it to them in psychotherapeutic sessions using Family Constellation, Regressive Memory Therapy and Progressive Memory Therapy; 3rd stage) Assess the predictive capacity of the data collected through advanced statistical and computational techniques, seeking to validate the psychoanalytic techniques used and confirm the main hypotheses raised.

The general/main objective of this work is to try to scientifically prove that human life is predestined, predictable and immutable, revolutionizing scientific understanding of it. Its



specific/secondary objectives are the following: 1. Present and discuss the main and secondary hypotheses about predestination; 2. Present methodologies capable of answering problem questions

of research; 3. Propose future investigations to complete the understanding developed over the last 13 years about predestination.

This work was structured into six chapters. In this first chapter, the work was introduced by addressing the theme, some key concepts, a brief account of the trajectory that led me to develop this theory, biblical and scientific theoretical articulation, presentation of the five main hypotheses of the theory, the problem questions, the methodologies selected and the structure of the research. In the second chapter, the theoretical foundation is presented, relating this theory to others on predestination and the multiverse. The third chapter was intended to present the concepts and terminologies used in this theory. The fourth chapter presents 31 hypotheses raised to answer who supposedly predestined human life, 30 of which were discarded, then considered secondary at the moment, and the last of them considered relevant, and taken to the level of main hypothesis. The fifth chapter presents the methodological foundation of the research. The sixth chapter presents conclusions and final considerations. And last but not least relevant, all references used here are listed.

## **2 THEORETICAL FOUNDATION**

Firstly, it is necessary to emphasize that no theory is born by chance, or simply by the will of a scientist. It arises from the observation of everyday phenomena, such as an apple falling into the view of scientist Isaac Newton (although for others it fell on his head, and for others it is merely a legend), who asks questions about it (for example: “ Why does an apple always fall perpendicular to the ground?”), develops hypotheses (example: there is a force exerted by the Earth that pulls, or attracts, all objects downwards towards it; another example: “power” responsible for the fall of the apple also acts on the Moon, so that it would be continually "falling" towards the Earth, which would prevent it from moving away), hence it creates constructs and laws (example: law of gravity, inverse square law) , then tests the hypotheses (in the case of the law of gravity, Newton used induction, deduction and experimental method), which, after being verified to be true, then becomes a scientific law; and a set of scientific laws becomes a scientific theory (RAQUEL, 2006; CANI, 2019). Regarding this specific case of the law of gravity, Raquel (2006, p. 29) explains:

Therefore, the solution found by Newton was, starting from simple idealized cases, progressively moving on to other more complicated cases, also idealized, and then going the opposite way, that is, through the dismemberment of the more complicated cases, proving the simpler cases, although always towards the truth. Smith (2001, p.287), would believe that Newton had an extraordinary vision of the way in which a sequence of mathematical resources derived from the proposition *if-quam proxime-then-quam proxime* would allow the empirical world, mainly the phenomenon of planetary motion, answered, first, even if approximate, to questions about the force that governed this movement and then to questions relating to the movement in general [...].

There are many Theories of Predestination in the critical literature of Theology, Philosophy and Religious Sciences. To name some famous ones, we have that of the Protestant John Calvin (NETA, 2009), that of the Catholic Augustine (VAHL, 2019), the Theory of Predestination of Buddhism (HART, 1987), among many others. He has even a scientific article prepared by Assis Silva (2012), PhD in Social Anthropology from USP, which, mistakenly, states that “the theology of Jehovah's Witnesses combines the theory of Calvinist predestination with the theory of Arminian salvation” (p. 127) . I read his article, but he is neither a theologian, nor a religious scientist, nor a Jehovah's Witness, which contributed to generating this mistaken conclusion.

Calvinism, considered a Protestant sect by Max Weber, starts from divine omnipotence and omniscience to develop its Theory of Predestination. Without going into too much detail as I go into my theory, he just states that before the human race was created, God had already chosen those who would be saved and those who would have been damned, based on the predictions He would have made about the future conduct of each person (NETA, 2009). Regarding these aspects, Neta (2009, pp. 138, 139, 141, 146) makes the following relevant notes:

Calvinism conceives of a completely transcendental God with the power to condemn or save individuals, according to his will. The Calvinist theory of predestination states that God in advance chose certain men to eternal life and others to eternal death. Calvin believed that he himself was a person chosen by God and, therefore, he took his salvation for granted. He also believed that we should be content with knowing that God had chosen men and angels either for eternal life (chosen for salvation), or for eternal death (chosen for damnation), and trust in that choice, as that is what true faith consists of.

[...] The doctrine of predestination was not easy to support, as it implied that the individual remained firm and constant in the profession of faith, regardless of being chosen or condemned. Without renewing herself, she maintained her prescription, according to which each man should consider himself chosen and fight against all doubts and temptations of the devil. To combat this, it was necessary to persevere in the development of secular activity.

[...] The Calvinist doctrine of predestination was very consistent and had a psychological effect on all other subsequent sects. Even today, it continues to exert influence on religious movements, as it is sometimes used as a source of inspiration to ratify its religious principles, and sometimes it is rescued to contest its divergent precepts.

[...] starting from the idea of divine omnipotence and omniscience, he states that faith is a special gift that God grants to the elect from eternity. This is the doctrine of predestination.

[...] The theory of predestination maintained that man is saved or condemned according to the free omnipotence and eternal will of God. Man, therefore, must only trust in having been elected

exercising a dignified life in accordance with this hope, since God's free election must be based on the rational coherence between salvation and life.

*A priori*, these ideas may seem like serious conflicts with divine love and justice, or even with the free will that God grants to his creatures, but with the details that I bring in my theory, these conflicts begin to be very well clarified. Other aspects of predestinatory theories Protestants can be seen in Paula (2012), who discusses them by categorizing them by denominations, such as Calvinism, Methodism, Pietism, Lutheranism and Baptist denominations.

In the Catholic Theory of Predestination, by the author Augustine (considered a holy martyr by the Vatican), several relevant questions are brought to light: If we are predestined before we are born, what is the degree of freedom and responsibility we have over the decisions we make, good or bad? What really is responsibility and free will? How does predestination relate to the freedom of choice we receive from God? Augustine reasons very well, philosophically and theologically, on such issues, concluding that our freedom is very limited, and that being free to make everyday decisions is just a reduced perception that we have of the reality of human life (VAHL, 2019). Regarding these aspects, Vahl (2019, p. 73-74) highlights:

In the context of reflection on Grace, divine action on human nature with a view to restoring its moral integrity, Augustine understands that freedom is limited by other circumstances and presupposed conditions such as a weakness inherent in nature due to the original sin of which we are heirs. At this point, even though he recognizes the freedom of the human will, the author does not admit that the moral subject can make virtuous decisions for himself, given the defectibility of his will. Therefore, if he is not predestined by the divine being to receive the Grace that restores his will, man does not have the capacity to act virtuously. Given this situation, two questions arise: the first question that arises is to what extent man can be considered free and responsible for his actions if he has before him the presence of the creator, a supposedly external being who influences his decision-making. ? The second question, regarding human nature itself, why should man be condemned for evil acts if he was born into a reality that is marked by the presence of evil in the form of sin?

Augustine's response raises serious questions when we think about the "purity" of freedom and human nature. He even draws attention to a diversity of conditions that even at an unconscious level interfere in our moral decisions, and to how relative and complex the control we believe we have over our will is.

Although freedom and predestination are themes addressed in several of his writings, the issue is touched upon with greater evidence in two groups of texts that are relatively different from each other, namely, the works in the debates against Manichaeism and those that reflect the author's conflict with Pelagianism. From the first group, we will highlight "De libero arbitrio" and from the second the booklet "De predestinatione sanctorum". These texts not only demonstrate the differences presented by Augustine's thought when touching on the topic of freedom of the will and its relativity, but they decisively mark the debate around the topic from the Middle Ages to our days.

In my Theory of Predestination, I reason about all the issues that Augustine brought to light, agreeing with his conclusions, but in a more in-depth way than he did, and raising

hypotheses not raised by him or by other philosophers or theologians. And when I say that my theory was not influenced by other predestinatory theories, it is because, although I agree with several conclusions they reach, my basis is not these, but rather my (personal) observations of many biblical, scientific and empirical experiences, which I explain throughout this work, and which led me to reach my own conclusions, independently, autonomously.

The Buddhist Theory of Predestination, by S. N Goenka (HART, 1987) states that our freedom is reduced due to the fact that our existence has been predestined, but that not everything that happens in our life path is literally predestined. In the author's words (HART, 1987, p. 51):

Are you telling us that everything in life is predetermined?

Well, our past actions will certainly generate effects, good or bad. They determine the type of life we have, the general situation in which we find ourselves. But this does not mean that everything that happens to us is predestined, determined by our past actions and that nothing else can happen. It's not like this. Our past actions influence the flow of our lives, directing them towards pleasant or unpleasant experiences. But present actions are equally important. Nature has given us the ability to become masters of our actions in the present. With this domain we can change our future.

Such Buddhist predestinatory conclusions only take into account inductive reasoning based on experiences lived by SN Goenka, his spiritual mentor, who did not take into account the theoretical foundation that I in my theory, articulating relevant biblical, scientific and empirical experiences. For this reason, the strength of your conclusions, in my opinion, is weak.

There are also the famous Multiverse Theories, in critical Physics literature (CONTARATO, 2022), which feed ideas such as: the existence of many alternative worlds; several versions of ourselves, in other dimensions, living different experiences due to the countless different decisions we could make at each stage of our life; the existence of a collective unconscious; among others. Currently, I cannot relate my Theory of Predestination, in its current stage, with these Multiverse Theories, because I am not a physicist; However, perhaps physicists will be able to take advantage of my perhaps future theory to explain certain phenomena in the Universe.

It is also necessary to emphasize that these Multiverse Theories are not considered scientific because their hypotheses have not been properly tested, and, therefore, they have not been confirmed, validated; my perhaps future Theory of Predestination will enjoy this same status, if I publish it, until its

hypotheses are properly tested and confirmed, which is why for me it is very clear that until I can prove scientifically that human life is predestined and immutable It will take many years, perhaps decades.

### 3 CONCEPTS AND TERMINOLOGIES ADOPTED

In this Theory of Predestination, nine main concepts were adopted, namely: 1) destiny; absolute destiny and relative destiny; these three were classified according to two criteria: a) in terms of time: past, present and future; b) in terms of scope: individual or collective; 2) free will; absolute free will; relative free will; doubly relative free will; 3) Jehovah's will *versus* the cause of suffering; 4) history; 5) predictive capacity; 6) internal evolutionary laws; 7) degree of suggestibility; 8) main predestinating agent; 9) secondary predestining agents.

**1 Destiny:** is what may or may not happen in human life, individual or collective, past, present or future.

**1.1 Absolute destiny:** is that which was predestined to a human being, individually or humanity, as a whole; it is what actually happens in the trajectory of a human being or humanity; is immutable in relative terms for Jehovah, because, as Almighty, He can modify it in the way and at the time he wishes, and he does so through his organizational arrangement, involving the network of occultism, pedophilia and sexual abuse of Your Earthly Organization, through your servants here on Earth, through other people in society; so, in relative terms, absolute destiny is changeable, partially, for Jehovah, whose changes only He can make, and does so through his spiritual and human creatures; and in absolute terms, destiny is immutable for Satan, since he can cause human suffering, he can change scenarios to make the saint seem like a sinner, and the saintly sinner, to manifest his hypocrisy, to control individual or collective people (organizations ) in favor of his selfish interests, but he cannot change the dates of events pre-determined by Jehovah, nor can physical, chemical or biological quantities be modified.

Why do we human beings not have enough powers to change them?; b) Why does Almighty God, who has full power to change it, not exercise this power? We conclude this because, in the case of Jesus, even though He begged Jehovah in Gethsemane, he did not change the absolute destiny of Jesus, who is holy and perfect, why would He change the absolute destiny of the most imperfect and sinful human beings? And why didn't Jehovah exercise his power to change Jesus' destiny? For 2 reasons: a) because of

his purposes for humanity (to free them from sin and death, allowing them a perfect and eternal human life in Paradise), for Jesus (to make him King and High Priest during the Kingdom

Millennial) and for its heavenly organization (to raise its level of holiness (Isaiah 6:3; Re 4:8); b) out of respect for free will, since there was co-participation between Jehovah and Jesus to predestinate his human life, and that Jesus fully agreed, before his birth, while he was still in heaven, to live the life that was predestined for him. In our case, why doesn't Jehovah exercise his power to change our absolute destiny? For 1 reason: because of the purpose(s) He has for our lives, which are closely associated with our mission here on Earth (each human being has one). But not out of respect for our free will, because saying this is the same as saying that we participate in the predestination of our lives, which takes us to reincarnationist hypotheses, which need to be tested later, to complete our understanding of human life and the connection between the physical and the metaphysical.

The May 15, 2008 Watchtower says in full: “Attributing holiness in the highest degree to Jehovah God, the Bible says: 'Holy, holy, holy is Jehovah.' (Isa 6:3; Rev 4:8). The Hebrew and Greek words for 'holiness' convey the idea of cleanliness or religious purity, of being free from any debasement of thoughts or conduct, that is, not mixing with apostasy, anything that would tarnish the holy name of Jehovah, everything whatever is not fulfilling your will. For God's holiness refers to his absolute moral perfection. But since we are not God, being holy like Him does not require us to be perfect. For this reason, our morals can be, and are, very imperfect, just as the apostle Paul told Christians in Rome: “For all have sinned and fall short of the glory of God” (Ro 3:23), allowing us freedom necessary to have romantic and sexual relationships with whoever we want, involving not only conversations about sex, but also carnal conjunction and libidinous acts, with as many people as we want at the same time, with singles, marrieds, divorced, smaller ones, such as the guidelines from world headquarters for all congregations around the world. Better than that is to get involved with our brothers and sisters in the five pillars, namely: spiritual, emotional, intellectual, physical and material, build partnerships, generously help each other's spiritual growth, in comments (which can be longer than usual, depending on the degree of contribution that brothers and sisters can generate), the approaches in the preaching ministry (which are generally brief, such as mid-week meetings, campaigns for congresses and assemblies, in commercial testimony, or when residents are in a hurry, but which can be longer and more elaborate when more of them are available).

**1.2 Relative destiny:** is one that would only happen if it were possible to modify the absolute destiny; it is immutable too. It is one that would only happen if absolute destiny did not happen; so what it is

no it didn't happen, it doesn't happen or it won't happen in human life, individually or collectively. Therefore, relative destiny is impossible, it never occurs. It can also be classified by two criteria: a) regarding time: past, present or future; b) in terms of scope: individual or collective. Give an example of each type here. For each human being, it is not necessary to speak of just one relative destiny, but rather of several relative destinies, which we can also call alternative destinies. For example, my third journey in São Carlos, in 2023: it was when I was in January, after March to June 2023, in that city; I was a member of the Cidade Jardim congregation, where I got to know many brothers and sisters, I had the opportunity to do public Bible reading, I commented a lot, in greater quantity and for a longer period of time in each comment at each meeting, I worked a lot in preaching and commercial teaching , residential and also informally, I attended several Bible studies, I managed to help with the renovation work as a volunteer for three days, cleaning the Kingdom Hall, I managed to get my National Driving License category B, I managed to complete my MBA in Finance and Controllershship at USP, having I defended my TCC in the defense room at EESC-USP São Carlos. Any other experiences experienced during this period, or combination of them, would consist of relative destinies.

Why immutable? Because it never happens. To be changeable, it would first have to be possible to occur. If Jehovah exercised his power to change absolute destiny, it would be mutable and, consequently, relative destinies would be possible, changeable and some of them (or a combination of them) would become an absolute destiny in the life of a human being or a society. humanity. But, as we have seen, Jehovah did not exercise his power to change the absolute destiny of Jesus and other servants of the past and present, showing that he only changes the lives of those who He wants, in the way He wants, at the time He wants. But he changed my life, he intervened on my behalf. And why? Certainly because of your mission in my life, which is to refine the love and understanding we have about human life, based on the metaphysical laws of predestination, predictability and immutability. Relative destinies are impossible and immutable.

**2 Free will:** freedom of choice.

**2.1 Absolute free will:** only Jehovah has absolute free will, or absolute freedom of choice, as he is the Almighty, the Creator, the Source of Life, the All-Wise, the All-Just, the Source of Love. Only He can

do everything and exactly what He wants, the way He wants, when He wants, where He wants, with whoever He wants, for whatever reasons He wants. All of His creatures, including Jesus Christ, the seraphim, the cherubim, the messenger angels, Satan, the demons, and humans, have no freedom.

discretion in the full, or absolute, sense. Nothing that Jehovah intends or plans to do can be prevented from being fully carried out. And Jehovah executes his will in human life, individual and collective, through his creatures or through His Holy Spirit (Genesis 15:1; I Peter 1:21; Psalm 34:7; Isaiah 44:24,27,28 ; Isaiah 45:1 ).

**2.2 Relative free will:** Jesus' freedom of choice is less than Jehovah's because the Son is subject to the Father's authority (I Corinthians 11:3; 15), so any and all actions he intends to carry out need His approval . For this reason, the free will of Jesus Christ is relative, and not absolute like that of Jehovah God.

**2.3 Doubly relative free will:** the freedom of choice of Jehovah God's other creatures is less than His, which is absolute, and less than that of Jesus, since He was able to assist the Father and Satan in the predestination of your own life. But we humans do not participate in the predestinatory process of our terrestrial existence – otherwise this would lead us to affirm that our existence is pre-human and that, therefore, human life is the result of reincarnation. Our reduced perception, or perspective, makes us believe that we make our daily decisions freely; However, from an expanded perception, or perspective, all the decisions we make in our daily lives were predestined before our existence, the good decisions by Jehovah, who only wants our good, and the bad decisions by Satan, who He only wants our evil, within the limits established by Jehovah, which does not cause suffering, but only allows it and never greater than we can bear (I Corinthians 10:13).

**3 Jehovah's will versus the cause of suffering:** “A leaf does not fall from a tree without God willing it”. This popular adage brings to light that everything that happens, whether good or bad, is God's will. That is true? Yes and no, depending on the perspective analyzed. Not in the sense that Jehovah causes human suffering, which we know is caused by Satan and his angels, the demons (I John 5:19; II Corinthians 4:4), time and the unforeseen (Ecclesiastes 9:11) and imperfection (Romans 3:23). But rather in the sense that Jehovah is in total control of all celestial and terrestrial events, both in the metaphysical and physical fields; everything depends on your will to happen: beneficial, constructive, uplifting events depend on your approval to happen in human life, and evil, destructive, harmful events – which are caused



by the 3 sources of human suffering mentioned – depend on authorization/ Jehovah's permission to be executed in human life. So, to put it bluntly, given their proper contexts and meanings, yes, it really doesn't work

not a leaf on a tree without God willing it. Another observation is that Satan, as the main cause of human suffering, is directly responsible; but as Jehovah is the one who authorizes/allows all satanic actions, within restrictions/limits established by Him in accordance with His will, He is indirectly responsible for them.

**4 History:** “refers to the set of narratives developed to capture and reconfigure contemporary groupings of ideas, emotions and human actions as they occur in certain space-time coordinates” (BERRIOS, 2007, p. 11);

**5 Predictive capacity:** “refers to the power to specify in the present the formats and behavioral interactions that will occur in the future” (BERRIOS, 2007, p. 11). According to the author, predictions are more significant, but more difficult to obtain, in linear historiographic models than in non-linear ones. Each law, theory, method, scientific technique or area of scientific knowledge as a whole has its own predictive capacity. Sciences such as psychiatry, for example, which are known as parasitic because they are determined by the whims of the market, that is, by economic, social and political factors, have lower predictive capacity than sciences, such as exact sciences, for example, which are determined by internal evolutionary laws (BERRIOS, 2007). What determines the predictive capacity of an area or sub-area of knowledge is the degree of robustness of the methodologies used and the precision of their information: in this case, inevitably, research in the areas of Exact Sciences has greater predictive capacity than that of Social Sciences Applied, which have greater predictive capacity than Humanities and Health Sciences, when they do not perform quantitative statistical analyses; If research in a non-exact area uses quantitative statistical analyses, then it enjoys the same predictive capacity as exact ones. I have read many articles on Medicine, especially on Psychiatry and Psychology, which perform high-level quantitative analyses.

**6 Internal evolutionary laws:** these are all scientific laws, fundamental components of scientific theories, present in different areas of knowledge (BERRIOS, 2007). Their predictive capacity is what determines that of their respective theories and areas of knowledge. We can cite here as eternal evolutionary laws of Economics, Administration and Accounting Sciences the law of supply and demand, the law of diminishing returns and the law of scarcity; in Physics we can mention Newton's laws, the

gravitational law, the laws of thermodynamics, the principles of conservation of energy, linear and angular momentum, relativity, the invariance of the speed of light, among many others; in Psychology we can

cite Hick's law (which studies the relationship between the number of stimuli received by an individual versus their response time to them), Miller's law (which studies the capacity of working memory), the law of Parsimony (also known as like Ockham's Razor, and which is based on the premise that nature never strives beyond what is necessary), the Peak-End Rule (which argues that people judge an experience based on how they felt at the most intense moment and at the end of it, rather than being based on the total sum or average of each moment in the process), the law of the Serial Position Effect (which states that items that appear at the beginning and end of a list are more likely to be remembered than that items presented in the middle of a list), the principle of creative resultants, the principle of heterogony of ends and the principle of relational relations; in Psychiatry we can mention the laws of the Theory of Degeneration, the Theory of Mind, the Theory of Conspiracy, the Theories of Criminality; and so on.

**7 Degree of suggestibility:** it is a psychological quality that defines someone's willingness to receive an idea and be influenced by it, in order to act and/or think according to the idea received (GOLDBERG, 1993; ; in a hypnotic psychotherapeutic session, the degree The patient's suggestibility can be defined as his ability to understand and describe in detail what he sees, hears and feels in virtue of the memories that come to mind, the same concept that we can attribute to a seer when receiving visions about a person's future.

**8 Main predestinating agent:** it is Jehovah, the only agent capable of modifying/altering human destiny, individual or collective.

**9 Secondary predestining agents:** any agents incapable of modifying/altering human destiny, individual or collective. In this group are all divine creatures, whether spiritual (Jesus, seraphim, cherubim, angel messengers) or human; it also includes Satan and his demons.

#### **4 WHO PREDESTINATED OUR ABSOLUTE DESTINY? 31 HYPOTHESES RAISED**

For a long time it was a mystery. But based on this research, it has been clarified. Based on my life trajectory, I outlined 31 hypotheses capable of answering the questions raised. For

To calculate the possible number of hypotheses capable of answering it, I considered five categories: Jehovah, Jesus, Satan, us, angels (good or bad). A simple calculation of combining 5 elements, taken 1 to 1, 2 to 2, 3 to 3, 4 to 4, and 5 to 5, results in the sum  $5 + 10 + 20 + 5 + 1 = 31$ .

$$C_{1,1} + C_{2,2} + C_{3,3} + C_{4,4} + C_{5,5} = 5 + 10 + 20 + 5 + 1 = 31$$

Presenting here the 31 hypotheses mentioned:

1) First hypothesis: only Jehovah. It makes no sense why Jehovah would never predestine human suffering, something that was predestined by Satan. Hypothesis discarded.

2) Second hypothesis: Jehovah and Jesus alone. Jehovah predestined individual and collective events related to his purposes, Jesus may have helped, but it makes more sense to believe that he did not participate. Hypothesis discarded.

3) Third hypothesis: Jehovah, Jesus, Satan. This hypothesis has moderate strength, as Jehovah predestined individual and collective events related to his purposes, Jesus may have helped, although it makes more sense to believe that he did not participate, and Satan predestined human suffering. Hypothesis discarded.

4) Fourth hypothesis: Jehovah, Jesus, Satan and us. Jehovah predestined individual and collective events related to his purposes; Jesus may have helped, but it makes more sense to believe that he did not participate; Satan predestined human suffering and we could have participated in the predestination of human life, including our own life, but this would lead us to believe in reincarnation, something not yet proven. Hypothesis discarded.

5) Fifth hypothesis: Jehovah, Jesus, Satan, us and the angels (good and bad). Jehovah predestined individual and collective events related to his purposes, Jesus may have helped, but it makes more sense to believe that he did not participate. Hypothesis discarded.

6) Sixth hypothesis: only Jesus. Jesus could not predestinate everything alone, as he is also loving like Jehovah, and, as such, he would never predestine human suffering. Hypothesis discarded.

7) Seventh hypothesis: Jesus and Satan alone. Jesus did not predestinate his own life alone, he would necessarily need Jehovah to do this, so this hypothesis was also discarded, as it is weak and makes little sense.

8) Eighth hypothesis: Jesus, Satan and us. Here again, Jesus would not be able to predestine his life alone, as he would need Jehovah to do so. Satan predestined human suffering. And we could even have participated in the predestination of human life, but reincarnation comes to the fore again, something not yet proven. Hypothesis discarded.

9) Ninth hypothesis: Jesus, Satan, us and the angels (good and bad). Jesus did not predestinate his own life alone, he would necessarily need Jehovah to do this; we could even have participated in the predestination of human life, but reincarnation comes to the fore again, something not yet proven; The same can be said about the angels (good and bad), who could also have participated, although the strength of this hypothesis is also weak, it must be discarded.

10) Tenth hypothesis: only Satan. It also makes no sense why Satan predestined only human suffering and its surrounding events. He did not predestine the main purposes of humanity, which were planned only by Jehovah and carried out by Jesus. Hypothesis discarded.

11) Eleventh hypothesis: Satan and us alone. Satan predestined human suffering, and we could even have participated too, but that would take us back to reincarnation, something that has not yet been proven. Hypothesis discarded.

12) Twelfth hypothesis: Satan, us and the angels (good and bad). Satan predestined human suffering, we and the angels could have participated too, but this would lead us to reincarnationist hypotheses, something not yet proven. Hypothesis discarded.

13) Thirteenth hypothesis: only us. This hypothesis simply makes no sense, as we would never be able to predestine collective human suffering, as well as all of Jehovah's purposes. Hypothesis discarded.

14) Fourteenth hypothesis: we, angels (good and bad). Satan predestined human suffering, we and the angels could have participated too, but this would lead us to reincarnationist hypotheses, something not yet proven. Hypothesis discarded.

15) Fifteenth hypothesis: angels (good and bad). Only angels, although spiritual creatures, angels of Jehovah (cherubim, seraphim, messenger angels) and angels of Satan (demons), would not be able to predestine collective and individual human life, in general; Jehovah and Satan certainly jointly predestined her. So this angel hypothesis was also discarded.

16) Sixteenth hypothesis: Jehovah and us, only. Again, our participation in human predestination makes no sense, because reincarnation has not yet been proven. So, hypothesis discarded.

17) Seventeenth hypothesis: Jehovah and the angels (good and bad). Jehovah predestined the individual and collective events related to his purposes, the angels could even have participated, but if this hypothesis were true, who would have predestined human suffering? The demons? It makes a certain amount of sense, but this hypothesis was also discarded.

18) Eighteenth hypothesis: Jesus and us, only. Jesus could not, even together with humans, have predestined all human life, individual and collective. Only Jehovah is able to predestinate his purposes, and Satan human suffering. Hypothesis discarded.

19) Nineteenth hypothesis: Jesus and the angels (good and bad). Jesus and all the angels, good and bad, components of Jehovah's heavenly court in the beginning, before the fall of Satan and 1/3 of the angels from heaven, would not be able to predestinate, alone, all of Jehovah's purposes for humanity. Hypothesis discarded.

20) Twentieth hypothesis: Satan and the angels (good and bad). Satan and all the angels would not be able to predestinate all the purposes of human life, individual and collective, without the active participation of Jehovah, the Creator.

21) Twenty-first hypothesis: Jehovah, Satan and us. Jehovah and Satan predestining together is the best case scenario, but it doesn't make sense for us to have participated too, because reincarnation has not been proven yet. Hypothesis discarded.

22) Twenty-second hypothesis: Jehovah, Satan and the angels (good and bad). Jehovah predestined individual and collective events related to his purposes, Satan predestined human suffering, and angels could have participated as well, but as predestination is at the strategic level, and angels are at the tactical and operational level, it makes no sense that they have participated. Hypothesis discarded.

23) Twenty-third hypothesis: Jehovah, us and the angels (good and bad). Jehovah predestined individual and collective events related to his purposes, our participation in the predestinatory process must currently be discarded because reincarnation has not been properly proven. Angels perform tactical and operational functions, except for the archangel Michael, who performs strategic functions. Hypothesis discarded.

24) Twenty-fourth hypothesis: Jesus, us and angels (good and bad). Jesus participated in the predestination of his own life, but not of humanity as a whole, although he could have helped Jehovah to predestinate the positive parts of human history; we could not have participated in our predestination, as reincarnation has not yet been proven; and angels, good and bad, alone would not be able to predestine human life as a whole, as they perform tactical and operational functions, and action at the strategic level is necessary to predestine.

25) Twenty-fifth hypothesis: Jehovah, Jesus, Satan and us. Jehovah predestined individual and collective events related to his purposes, Jesus participated in the predestination of his own life, but not of humanity as a whole, although he could have helped Jehovah to predestinate the positive parts of humanity's history. Satan predestined human suffering. We could not have participated in our predestination, as reincarnation has not yet been proven.

26) Twenty-sixth hypothesis: Jehovah, Jesus, us and the angels (good and bad). Jehovah predestined individual and collective events related to his purposes, Jesus participated in the predestination of his own life, but not of humanity as a whole, although he could have helped

Jehovah to predestinate the positive parts of human history. We could not have participated in our predestination, as reincarnation has not yet been proven. angels, good and bad, alone would not be able to predestine human life as a whole, as they perform tactical and operational functions, and action at the strategic level is necessary to predestine.

27) Twenty-seventh hypothesis: Jesus, Satan, us and the angels (good and bad). Jesus participated in the predestination of his own life, but not of humanity as a whole, although he could have helped Jehovah predestinate the positive parts of human history. We could not have participated in our predestination, as reincarnation has not yet been proven. the angels, good and bad, alone, do not they would be capable of predestining human life as a whole, as they perform tactical and operational functions, and it is necessary to act at the strategic level to predestine.

28) Twenty-eighth hypothesis: Jehovah, Jesus, Satan and the angels (good and bad). Jehovah predestined individual and collective events related to his purposes, Jesus participated in the predestination of his own life, but not of humanity as a whole, although he could have helped Jehovah to predestinate the positive parts of humanity's history. Satan predestined human suffering. We could not have participated in our predestination, as reincarnation has not yet been proven. Angels, good and bad, alone would not be able to predestine human life as a whole, as they perform tactical and operational functions, and it is necessary to act at a strategic level to predestine.

29) Twenty-ninth hypothesis: Jehovah, Jesus, Satan and the angels (good and bad). Jehovah predestined individual and collective events related to his purposes, Jesus participated in the predestination of his own life, but not of humanity as a whole, although he could have helped Jehovah to predestinate the positive parts of humanity's history. Satan predestined human suffering. Angels, good and bad, alone would not be able to predestine human life as a whole, as they perform tactical and operational functions, and it is necessary to act at the strategic level to predestine.

30) Thirtieth hypothesis: Jesus, us and the angels (good and bad). Jesus participated in the predestination of his own life, but not of humanity as a whole, although he could have helped Jehovah predestinate the positive parts of human history. We could not have participated in our predestination,

because reincarnation has not yet been proven. Angels, good and bad, alone would not be able to predestine human life as a whole, as they perform tactical and operational functions, and it is necessary to act at the strategic level to predestine.

**31) Thirty-first hypothesis: Jehovah and Satan alone. Jehovah predestined individual and collective events related to his purposes, Jesus may have helped, but it makes more sense to believe that he did not participate. This hypothesis does make perfect sense, because while Jehovah predestined all the beneficial, positive, and productive events of humanity, Satan predestined human suffering, the destructive, negative events.**

## 5 METHODOLOGICAL BASIS

As summarized in the Introduction, this Theory of Predestination is in a pre-paradigmatic phase (CHIBENI; MOREIRA-ALMEIDA, 2007), since, although it has been developed for more than 13 years, its main hypotheses have not yet been properly tested. And now that I formalize it by tracing paths to confirm them, I have selected methods and techniques that I believe are capable of testing them adequately, and producing answers to the problem questions raised.

For this reason, we intend to conduct further studies applying the following methodologies:

1st stage) Carrying out an Advanced Systematic Review of Literature (RSAL), seeking to theoretically substantiate the research based on theories of Predestination already developed or in preparation, and on theories of the Multiverse, researching them in the main global databases such as Scopus, Web of Science, Medline/Pubmed, PsycInfo, Google Scholar, ResearchGate.

At this stage, the aim is to develop a research protocol in accordance with the procedures of a Systematic Review (COSTA; ZOLTOWSKI, 2014; VALLADARES; VASCONCELLOS; DI SERIO, 2014). The descriptors can be: “predestination theory”, “predestination”, “multiverse theory”, “multiverse”, “free will”, “freedom of choice”, and their equivalents in English, “predestination theory”, “predestination”, “multiverse theory”, “multiverse”, “free will”, “freedom of choice”. Depending on the number of scientific works found, filters can be drawn up by language (preferably in Portuguese or English), time period (published in the last three years), which can be from any geographic location, authors, educational institutions or religious denominations.



The aim is to carry out Multidimensional Analysis of texts, some qualitative statistical analyses, using the free software Iramuteq.

2nd stage) Develop a questionnaire to be applied to a significant sample of carefully chosen participants, and apply it to them in psychotherapeutic sessions using Family Constellation, Regressive Memory Therapy (TRM) and Progressive Memory Therapy (TPM) .

Family Constellation is considered a non-systemic psychotherapeutic practice, a pseudoscience currently used in many family courts in many Brazilian courts, religions and other organizational spaces (MARINO; MACEDO, 2018; RIBEIRO; NASCIMENTO, 2022). Derived from the production of Bert Hellinger, it is based on the idea that the constellated person is directly influenced by their ancestry, the past generations of their own family (MARINO; MACEDO, 2018; RIBEIRO; NASCIMENTO, 2022). However, it can help to answer what is the relationship between the life trajectory we have and that of our ancestors, if there really is a family unconscious that influences our decisions. By relating these techniques to the memories recovered in TRM and PMS, it can be explained whether they are valid, whether the supposed “past lives” of TRM would not simply be memories of our own ancestors, or mere aphasia.

Through TRM, called Past Life Therapy (DVT) by many, the psychoanalyst leads the patient into a trance, or altered state of consciousness, usually hypnotically, leading him to recover past memories, from his youth, his childhood and experiences prior to his birth in his current life, which for many represent past lives, for others past family generations, for others mere aphasia (CAVALCANTE, 2018). Practiced worldwide, it is part of the group of alternative therapeutic methods, and like Family Constellation, it is currently considered pseudoscience, as it has not yet been statistically validated (CAVALCANTE, 2018). But it will be very useful to answer, for example, who predestined human life, since, according to Goldberg (1993), who practiced it for decades in more than 31 thousand regressive sessions, and found very old memories, consistent with a period prior to the creation of the human race, in his book *Past Lives Future Lives*.

In the case of PMS, the psychoanalyst guides the patient to future memories, in the case of a progression of consciousness. This technique will be useful, for example, to confirm the first three main hypotheses of this theory: predestined, predictable and immutable life (ACT INSTITUTE, 2018). To this end, the memories recovered by patients must be recorded through texts, audios and videos, and, in the

Over time, evaluate their degree of precision, which will be the predictive capacity of this technique and the present theory.

3rd stage) Assess the predictive capacity of the data collected through advanced statistical and computational techniques, seeking to validate the psychoanalytic techniques used and confirm the main hypotheses raised. At this stage, it is intended to employ quantitative statistical analyzes such as Linear Regression Analysis, Correlational Analysis and Hypothesis Testing.

The aim is to evaluate the scientific hypotheses raised here in accordance with the procedures of the philosopher of science Tomas Kuhn, taking into account the following criteria: a) empirical adequacy; falsifiability; b) theoretical integration; c) theoretical hierarchy; c) prediction of new types of phenomena; d) scope; e) precision; f) simplicity (CHIBENI; MOREIRA-ALMEIDA, 2007). According to the authors, this theory is classified as explanatory; The memos present excellent guidelines for exploring the unknown, as in the case of the reality about the relationship between predestination, predictability and immutability of human life with human free will, as well as with God's love and justice.

## **6 CONCLUSIONS AND FINAL CONSIDERATIONS**

### **Preliminary conclusions**

The experiences presented here, both biblical, scientific and empirical, provide evidence that human life is predestined, predictable and immutable, although these statements have not yet been scientifically proven.

At the current stage of elaboration of my Theory of Predestination, it is in a pre-paradigmatic phase. The observations have been carried out for more than 13 years, the theoretical foundation is coherent and consistent with the critical literature and with the observed reality, the methodologies have been well selected, the main and secondary hypotheses have already been formulated, the concepts and terminologies have already been well elaborated. So, in this case, although this theory is not scientific as a whole, it can already be considered partially scientific as it is quite advanced. When its hypotheses are properly tested, and its results verified, it will be complete, so its predictive capacity will be the same as TRM and TPM can achieve, if they are also statically validated as I intend, becoming scientific techniques such as hypnosis it is.

However, the following questions can still be raised: What are the effects of a new Theory of Predestination on God's servants around the world? Would Jehovah's Witnesses adopt it as part of their doctrines? Would it serve to increase humans' love for the Creator, or would it distance humanity even further from Him?

### **Methodological limitations**

The main methodological limitations are related to the fact that the three psychoanalytic techniques selected to answer the research problem questions are considered pseudoscience, are non-systemic, holistic therapies, alternative therapeutic methods. In this case, they need to be scientifically validated so that the results of this theory are valid and accepted as scientific by the scientific community.

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