

# Review of: "After-Death Communications and the Resurrection of Jesus: An Engagement with Ken Vincent and Gary Habermas"

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Potential competing interests: No potential competing interests to declare.

I express my gratitude for the efforts of the author who has meticulously assembled a complete body of work. This publication possesses inherent advantages within the interrelated literature and presents perspectives that are capable of both complementing and critiquing one another. However, in an effort to enhance the calibre of this work, allow me to offer my insight on the subject matter.

1. In terms of writing. During my examination, I came across some phrases that lack a clear and universally accepted definition. Certain terms, such as the Transcendentalist perspective, Near-Death Experience (NDE), and Out-of-Body Experience (OBE), are worth mentioning. Prior to proceeding, I conducted preliminary research on the aforementioned terminology. It has been determined that "NDE" refers to near death experience, while "OBE" stands for Out of Body Experience. It would facilitate comprehension for both the reader and myself if the author were to furnish clarifications regarding the terminology employed. Certain readers who do not possess a background in psychology may encounter challenges in comprehending the terminology employed within this text.

2. In terms of structure, I did not find any arguments from the author. I experienced significant perplexity while searching for thesis statements that encompass the author's arguments. Despite the stated goal of this work, as articulated by the author in the introductory section, I was unable to discern the author's central point. The argument presented in the summary was found, however, it appeared to lack sufficient strength.

Several arguments that have been identified include:

- a. In the following section I argued, against the above-named scholars, that they were subjective and required no external agency. The bereavement vision phenomenon, which has been much-explored by social psychologists in recent times, may well serve as a paradigm for the disciples' experiences of the risen Jesus. Visions of this kind can often seem remarkably vivid to the perceiver, convincing him or her that the deceased loved one is alive in some form (at summary).
- b. I do not urge that the present proposal should be accepted in every detail, but would argue, against the transcendentalist position, that it is equally feasible as the traditional explanation of the post-resurrection accounts (at summary).

The point is presented in the summary, nevertheless, I find myself perplexed by the sequencing of two sentences. I propose enhancing the reasoning presented in section (a). To effectively advocate the notion that not all of Jesus' appearances were of a physical nature, it is imperative for the author to construct a compelling argument in the designated section. In furtherance of my advice, it is suggested that this argument be positioned at the outset subsequent to the

author's articulation of the objective of this scientific endeavour. Subsequently, it is imperative for the writer to delineate the framework of the discourse with the aim of bolstering one's case. Therefore, it is recommended to relocate it to the introductory section subsequent to the author's articulation of the paper's objective.

3. In terms of content, do collective experience and individual experience determine whether it is ADC or not? What if the subjective experience of an individual is embedded within a broader social experience that may not align with the concept of an average daily commute (ADC)? The Bible has documented several examples of mystical experiences, suggesting the potential occurrence of After-Death Communication (ADC) in certain specific cases. In order to have a deeper understanding of the mystical experience as an altered state of consciousness (ADC), it would be beneficial for the author to provide further elucidation on the specific markers associated with this phenomenon.

4. This article might be of interest if it further explores Jung's theory of the collective unconscious. I would highly recommend considering this suggestion for the author's forthcoming piece.