

Make Prophecy Local Again

The View on Prophecy by The Remnant Radio

A report by Claude AI for Lars Gunther, 2026-05-27

<https://www.theremnantradio.com/>

Introduction

The Remnant Radio is a crowdfunded podcast founded by Joshua Lewis and hosted by two additional pastors: Michael Rowntree, and Michael Miller. Their self-description is *"a crowdfunded show where we interview pastors, teachers, historians, and theologians from different churches and denominations."*¹ The show broadcasts content across three weekly tracks: Monday interviews with guests, Tuesday church history, and Wednesday gifts of the Spirit. Over the period documented in the transcripts reviewed here (2021–2026), the podcast has produced hundreds of episodes, developed an e-course in spiritual gifts with over 700 enrolled students, and launched the Word and Spirit School of Ministry (WSSM), a thirteen-week video course with global enrollment spanning Africa, Europe, Brazil, and Australia.²

All three hosts are members of the Convergence Church Network, a 'word and spirit' interdenominational network whose president is theologian Sam Storms.³ The network's stated aim is to hold together 'passionately pursuing verse-by-verse expositional preaching AND the gifts of the Spirit'—a posture that characterizes the ethos of The Remnant Radio throughout. The transcripts examined in this report cover nineteen episodes dealing with prophecy, spiritual gifts, and related topics, and form the basis for all findings below. Quotes are drawn from auto-generated captions and may contain minor transcription errors.

1. The Hosts and Their Sources of Inspiration

Joshua Lewis

Joshua Lewis planted a church in Ada, Oklahoma, a small congregation of around eighty to a hundred people that meets on Sunday evenings.⁴ He describes himself as preaching 'law and gospel,' with a strong evangelistic focus, wanting to be a 'word

¹Lewis, Rowntree, and Miller, "Sunday Morning Prophetic," The Remnant Radio, uploaded February 21, 2024, <https://www.youtube.com/watch?v=us1MRQDsLnQ>.

²Lewis et al., "Sunday Morning Prophetic" (see note 3).

³Lewis, Rowntree, and Miller with Sam Storms, "Crushing Cessationist Arguments," The Remnant Radio, uploaded September 29, 2021, <https://www.youtube.com/watch?v=G1aG78dKlJo>.

⁴Lewis, Rowntree, and Miller, "How Churches Should Train on the Spiritual Gifts," The Remnant Radio, uploaded June 12, 2024, <https://www.youtube.com/watch?v=l6i9zog8U1c>.

and spirit' church without gifts dominating. He has taught at a Bible school on the book of Habakkuk and has taken prophetic ministry contacts on international mission trips.⁵ Theologically he is wary of what he calls 'impartation culture,' where a human functionary becomes a mediator between God and the believer.⁶

Michael Rowntree

Michael Rowntree was for a significant part of the podcast's history a minister at Bridgeway Church in Oklahoma City, pastored by Sam Storms. Near the time of the later transcripts he was transitioning into a senior pastoral role as Storms retired.⁷ He has since started his own Sunday morning services. Rowntree describes being formed by the charismatic tradition at close range: he was laid hands on by Jack Deere, Mike Bickle, and John Piper at a pastoral appointment ceremony at Bridgeway.⁸ Both Rowntree and Miller also report that Carol Wimber, widow of John Wimber, prayed over them—a detail that signals their conscious identification with the Vineyard stream.⁹

Michael Miller

Michael Miller pastors Reclamation Church, described in context as located in the Denver area. He is frequently travelling for ministry, with episodes placing him in Lebanon (training missionaries), New Jersey (a deliverance conference), South Africa, Wisconsin, and Greece.¹⁰ A former middle-school mathematics teacher,¹¹ he brings a lay-practitioner energy to the show. He describes having been involved with the Upper Room movement at an earlier stage, and characterizes that involvement with the phrase 'I drank the Kool-Aid'—suggesting a period of uncritical embrace from which he has since distanced himself.¹² He reports a significant personal healing: five feet of colon were removed due to illness, after which he was healed and

⁵Lewis, Rowntree, and Miller with Tania Harris, "How to Hear God" (Part 2), The Remnant Radio, uploaded May 6, 2024, <https://www.youtube.com/watch?v=EUGxcQeqNxY>.

⁶Lewis, Rowntree, and Miller, "Growing in the Prophetic" (Part 2), The Remnant Radio, uploaded August 16, 2023, <https://www.youtube.com/watch?v=cpv6bxTz-Iw>.

⁷Lewis, Rowntree, and Miller with Matt Chandler, Jack Deere, Sam Storms, and Jeff Wells, "Training in the Gifts: Panel Discussion," The Remnant Radio, uploaded November 11, 2021, <https://www.youtube.com/watch?v=3PiOXNnqvAw>.

⁹Lewis et al., "Growing in the Prophetic" Part 2 (see note 5).

¹⁰Lewis, Rowntree, and Miller, "How to Give a Prophetic Word: Spotlight on Us," The Remnant Radio, uploaded May 22, 2024, <https://www.youtube.com/watch?v=yUesAemg3hw>.

¹¹Lewis et al., "How Churches Should Train on the Spiritual Gifts" (see note 2).

¹²Lewis, Rowntree, and Miller, "Prophetic Word Unfulfilled? How to Navigate Disillusionment," The Remnant Radio, uploaded June 9, 2025, <https://www.youtube.com/watch?v=U1PPK8OeQXY>.

can now eat meat normally—a testimony he shares to ground his confidence in continuing miracles.¹³

Theological Influences

The primary mentors named across the transcripts are Jack Deere and John Wimber. Deere functions as a hands-on mentor who took Rowntree and Miller on ministry trips, gave them what he called 'after action reports'—frank, critical feedback following ministry sessions—and modeled careful theological reflection alongside active practice.¹⁴ John Wimber is invoked repeatedly as a philosophical patron: his maxim 'faith is spelled r-i-s-k' and his democratizing slogan 'everybody gets to play' recur throughout the transcripts.¹⁵ Sam Storms, as Rowntree's senior pastor and the president of the Convergence Church Network, provides the formal theological architecture for the show's continuationist position.¹⁶

In terms of published scholarship, the hosts draw most consistently on Wayne Grudem (*Systematic Theology*, his work on NT prophecy), Gordon Fee (on words of knowledge and wisdom), Craig Keener (*Miracles, Gift and Giver*), and D. A. Carson (*Showing the Spirit*).¹⁷ Among guest interviewees, Tania Harris (PhD in practical theology; founder of God Conversations; author of *The Church That Hears God's Voice*) contributes a more academic framing of the epistemology of divine communication.¹⁸

On the critical side, the hosts are explicitly distancing themselves from several figures within the broader charismatic world: Shawn Bolz is cited for a 'data mining scandal' (researching attendees on social media before giving them 'prophetic words'),¹⁹ Kat Kerr is characterized by Sam Storms as 'deranged' for her descriptions of heaven involving, among other things, 'cows wearing overalls taking kids to prophetic art classes,'²⁰ and Troy Brewer's numerology is dismissed as 'a Jewish

¹³Lewis et al., "How to Give a Prophetic Word: Spotlight on Us" (see note 14).

¹⁵Lewis, Rountree, and Miller, "5 Steps to Growing in the Prophetic," The Remnant Radio, uploaded August 2, 2023, <https://www.youtube.com/watch?v=rH-PpmP7zT0>.

¹⁶Lewis et al. with Storms, "Crushing Cessationist Arguments" (see note 4).

¹⁸Lewis, Rountree, and Miller with Tania Harris, "Hearing God's Voice | God Conversations," The Remnant Radio, uploaded October 2, 2023, <https://www.youtube.com/watch?v=O3KY3uXFrCg>.

¹⁹Lewis, Rountree, and Miller, "Our Vision for Prophetic Integrity," The Remnant Radio, uploaded January 8, 2025, <https://www.youtube.com/watch?v=kFLr9YAmMbQ>.

²⁰Panel Discussion with Chandler, Deere, Storms, and Wells (see note 6).

horoscope.²¹ The 'Courts of Heaven' and 'Physics of Heaven' movements are labelled modern Gnosticism.²²

2. Why Continuationism? The Biblical Case

The hosts' continuationism rests on several interlocking biblical arguments, developed most extensively in the episodes featuring Sam Storms and Jack Deere.

The foundational argument is what the hosts call the 'democratization of the Spirit.' Joel 2:28–29—'your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams'—is read as a New Covenant promise fulfilled at Pentecost (Acts 2). The Spirit is now poured out on all flesh, regardless of gender, age, or social class. Rowntree articulates the pastoral weight of its denial: *"I think it's actually a complete and utter devastating tragedy to the church that a huge contingent of it says yeah God just doesn't think that way anymore."*²³

Second, the hosts point to the apostolic commands in 1 Corinthians 14:1 ('Eagerly desire spiritual gifts, especially the gift of prophecy') and 1 Thessalonians 5:19–21 ('Do not despise prophecy'). For Lewis in particular, these commands are addressed to the universal church and remain binding.²⁴ The logic is simple: if God commands something, he must intend it to be possible.

Third, the hosts argue that the cessationist use of 2 Corinthians 12:12—'the signs of a true apostle were performed among you'—is exegetically flawed. Storms notes that the Greek dative construction means the signs accompanied apostolic ministry; they were not definitional marks of apostolicity.²⁵ Deere reinforces this with the observation that using signs to prove apostolic status was exactly the error of Paul's opponents, the 'super-apostles'—Paul was actually arguing against it.²⁶

Fourth, Hebrews 2:3–4 is addressed: the verb 'is bearing witness' is a present participle, not a past tense, so the text cannot be used to argue that God ceased confirming the gospel.²⁷ Fifth, the Ephesians 4:11–13 argument—that apostles and

²¹Joshua Lewis, "7 Simple Ways to Test Prophecy!," The Remnant Radio, uploaded May 31, 2025, https://www.youtube.com/watch?v=izO_5O_D9K0.

²⁶Lewis, Rountree, and Miller with Jack Deere, "Healing and Prophecy: An Interview with Jack Deere," The Remnant Radio, uploaded March 22, 2021, <https://www.youtube.com/watch?v=7GEnriiAD90>.

prophets are foundational roles that have ceased—is turned by pointing out that the gifts are given 'until we all reach unity in the faith and in the knowledge of the Son of God.' Since that eschatological unity has not arrived, the gifted offices remain.²⁸

The hosts do not shy away from what Sam Storms calls 'responsible continuationism': the need to build communities that are both theologically serious and accountable, so that the gifts are not weaponized for manipulation or spectacle. "*The Holy Spirit is not dangerous*," says Rowntree.²⁹ And the hosts are candid that irresponsible charismatics have done genuine damage—an argument they use not to abandon continuationism but to insist on greater discernment.³⁰

3. What Is Prophecy?

The hosts offer a functional definition built on 1 Corinthians 14:3: prophecy is communication that 'strengthens, encourages, and comforts.'³¹ It is speech that originates in a divine communication received by an individual and is then transmitted through that individual to another person or community. Rowntree distinguishes prophecy from word of knowledge along this axis: a word of knowledge is divine communication *to* humans (information received), while prophecy is divine communication *through* humans (information delivered).³²

Prophecy encompasses both forth-telling (the proclamation of truth in a given situation) and fore-telling (prediction of future events). Both are present in Acts: Agabus predicts a famine (Acts 11) and later Paul's imprisonment (Acts 21). The element of prediction is neither necessary nor primary; what matters is that the content originates from the Spirit of God.³³

The hosts emphasize that the New Covenant has democratized prophetic access. Where under the old covenant the Spirit rested on a select few—kings, priests, canonical prophets—it is now poured out on all believers. Tania Harris draws a further distinction between the New Covenant *inheritance* available to all (everyone can in principle hear God and pass on what they receive) and the *gift* of prophecy proper,

²⁸Lewis, Rountree, and Miller, "Is There a Difference Between OT and NT Prophecy?", The Remnant Radio, uploaded April 13, 2022, <https://www.youtube.com/watch?v=nXLrI-KOzGg>.

³¹Joshua Lewis, Michael Rountree, and Michael Miller, "Prophecy in the Book of Acts," The Remnant Radio, uploaded March 24, 2021, <https://www.youtube.com/watch?v=b1mWX6sCENM>. All quotes are from auto-generated captions and may contain minor transcription errors.

³²Michael Rountree, "Word of Knowledge — What the Bible Really Says!," The Remnant Radio, uploaded February 25, 2026, https://www.youtube.com/watch?v=zL_wcVbsjvw.

³³Lewis et al., "Prophecy in the Book of Acts" (see note 1).

which is a more specialized, consistent, and publicly accountable form of that same communication.³⁴

On the mode of prophetic reception, the hosts draw on Jewish scholar Abraham Heschel's insight that the Old Testament prophets received revelation but then crafted it in their own language and personality.³⁵ The implication is that prophecy is not mechanical dictation; the human agent is fully engaged. This is why, the hosts argue, using theatrical formulae like 'thus saith the Lord' in a New Testament context is a category mistake, importing an Old Testament idiom that misrepresents both the nature of prophetic reception and the normal tone of the New Covenant.³⁶

4. Is There a Difference Between the Gift and the Office?

The hosts consistently maintain a distinction between the broad availability of prophetic speech to all Spirit-indwelt believers and the recognized prophetic office or ministry.

The broad availability is grounded in 1 Corinthians 14:31 ('you can all prophesy one by one') and Joel 2/Acts 2. Anyone who has received the Spirit may receive and communicate a prophetic word. This does not require a recognized office, only accountability and community testing.³⁷

The office is a different matter. 1 Corinthians 12:29 asks rhetorically, 'Are all prophets?'—implying the answer is no. Ephesians 4:11 lists prophets alongside apostles, evangelists, pastors, and teachers as specific equipping gifts to the church. Those who function in this prophetic office have a recognized track record, established character, submitted to elder accountability, and carry consistent and verifiable accuracy.³⁸ Sam Storms's church, Bridgeway, offers a concrete model: beginning with a core prophetic leadership team of eight or nine, it gradually developed roughly one hundred 'authorized prophets' who were known, tested, and deployed within accountability structures.³⁹

The Old Testament prophetic office—covenant mediators who spoke with Scripture-level authority—is not simply continued in the New Testament. The hosts argue,

³⁸Lewis et al., "Is There a Difference Between OT and NT Prophecy?" (see note 10).

following Grudem, that the New Covenant has transitioned from an office with the authority of Scripture to a gift available to all, but with correspondingly lower authority (see below on the relationship between prophecy and the Bible).⁴⁰

5. Old Testament and New Testament Prophecy: Continuity and Change

A substantial episode of the podcast is devoted to examining two positions that exist within continuationism: the *discontinuity view* (the nature of prophecy shifted from the OT to the NT—OT prophets spoke infallibly, NT prophets can err) and the *continuity view* (prophecy has always been fallible in its human delivery, but when recorded in Scripture it was preserved infallibly).⁴¹

The hosts lean toward the discontinuity view, but with important nuances. They accept that in terms of fundamental nature—God communicating through human agents—prophecy in the two testaments is the same phenomenon. What has changed is its *availability* (democratized under the new covenant) and its *canonical authority* (NT prophetic speech does not add to Scripture).⁴²

A key exegetical move is the handling of Deuteronomy 18:20–22—the 'false prophet' test that demands 100% accuracy on penalty of death. The hosts argue that this text is specifically about the messianic covenant mediator figure ('a prophet like me,' i.e., Moses), not a general standard for all prophetic utterance. It is ultimately a messianic prophecy fulfilled by Jesus.⁴³ They further note that several canonical Old Testament prophets 'missed' in ways the text does not brand as false prophecy: Nathan initially told David to build the temple and then corrected himself after a further revelation; Jonah's prediction of Nineveh's destruction was conditional and did not come to pass; Jeremiah predicted restoration of tribal boundaries that were not fulfilled; and Ezekiel's detailed prediction of Nebuchadnezzar's conquest of Tyre was not fully accomplished.⁴⁴ The conclusion is that even within the Old Testament, fallibility in interpretation and application was present, while the core revelation remained trustworthy.

The companion text to Deuteronomy 18 is Deuteronomy 13: a prophet whose words come true, but who leads people toward false gods is to be treated as a false prophet. Accuracy is necessary but not sufficient; the theological content must also be orthodox.⁴⁵

The hosts also appeal to the narrative of 1 Samuel 3 as a paradigm for learning to hear God's voice: Samuel did not know the Lord's voice and had to be taught by Eli, the older priest. The implication drawn is that prophetic hearing is a skill that develops over time within community, not an all-or-nothing capacity.⁴⁶ This supports their broader contention that prophetic gifts can be trained and nurtured.

6. Hallmarks of Sound Prophecy

Across multiple episodes the hosts articulate a consistent picture of what healthy prophetic ministry looks and sounds like.

Low hype. If a word is genuinely from God, it does not need theatrical packaging. The hosts advocate what they call 'low hype' delivery: no raised voice, no King James English, no dramatic formula such as 'thus saith the Lord.'⁴⁷ 'If it's God, God will get credit,' is the operating principle. Clarity is preferred over creativity.

Specificity. 'Swing for the fences'—ask God for something concrete that can be confirmed or denied on the spot.⁴⁸ Lewis coins the dismissive category 'fortune cookie prophecies' and 'words of obvious' for generic encouragement that any attentive person could offer without divine assistance.⁴⁹ The prophetic word should include something that cannot be known by natural means.

Love as motive. The hosts note that in Paul's presentation, the gifts chapter of 1 Corinthians 12 and the instructions of chapter 14 are sandwiched around the love chapter of chapter 13. Love is the governing motive, not performance or reputation.⁵⁰

A corollary: permission should be sought before prophesying over an individual, and the word should never be forced.⁵¹

Appropriate language and scope. The hosts recommend framing prophetic words with the delivery method: 'I had a picture,' 'I had a sense,' 'a thought came to me.'⁵² Words should be kept brief—roughly one to two minutes. Stage prophecy should not expose sin publicly, should not offer life-direction counseling, and should remain within the prophetic scope rather than expanding into pastoral advice.⁵³

Christological framework. Tania Harris argues that every prophetic word should be tested against the character and teaching of Jesus—not merely against a general sense of warmth or encouragement, but against everything Jesus said and did.⁵⁴

Accountability and integrity. The hosts model a practice of recording prophetic words (on a notepad or device), emailing a copy to the recipient, and sending a copy to the prophetic team leader for accountability. Follow-up feedback—did the word land? Was it accurate?—is explicitly invited.⁵⁵ At their own conferences, the prophetic team is prohibited from bringing mobile phones on stage (a notepad only), and attendees register with name and email only—no Facebook event listing—specifically to prevent the kind of data mining that Shawn Bolz was found to have used.⁵⁶

7. How Should Prophecy Be Tested?

In a dedicated episode, Joshua Lewis lays out seven criteria for evaluating prophetic words, drawing on both biblical texts and patristic sources.⁵⁷

1. Biblical alignment. Does the word align with Scripture? (Deuteronomy 18:10–12; 2 Timothy 3:16–17.) Lewis specifically names as failing this test books and movements that reference 'Physics of Heaven,' 'Courts of Heaven,' and 'strategic spiritual warfare' frameworks—not because experiential knowledge is impossible,

but because these frameworks introduce post-biblical revelatory claims with canonical authority.

2. Source of the revelation. Where is the prophet obtaining the information—through natural investigation, divine communication, or demonic influence? The three biblical sources of false prophecy are human imagination (Jeremiah 23), willful lies (Jeremiah 14), and demonic influence (1 Kings 22, where a lying spirit speaks through prophets).⁵⁸ Lewis's example of a failed source is Troy Brewer's prophetic numerology, dismissed as 'a Jewish horoscope'—a repackaged esoteric system presented as prophetic insight.⁵⁹

3. Testability. Can the word be evaluated? Generic encouragement that could apply to anyone is not prophecy in the meaningful sense. Lewis critiques what he calls 'fortune cookie prophecy'—warm but untestable—as a category that should simply not be called prophecy at all.

4. Community testing. 1 Corinthians 14:29 commands that 'two or three prophets speak and let the others weigh what is said.' This communal evaluation is not optional. Lewis offers a personal example: before relocating his family and church plant to Ada, Oklahoma, in response to what he understood as a prophetic direction, he tested the word extensively within community before acting.⁶⁰ The Lukan pattern in Acts reinforces this: the Macedonian vision is described with the communal phrase 'we concluded that God had called us' (Acts 16:10); Cornelius's vision and Peter's vision are confirmed independently and simultaneously; the Jerusalem Council famously frames its decision as 'it seemed good to the Holy Spirit and to us' (Acts 15:28).⁶¹

5. Doctrine of the prophet. Does the person who delivers the word hold to right doctrine? (1 John 4:2–3; Galatians 1:8–9.) Lewis cites Clement of Alexandria, Origen, and Hippolytus as early church witnesses to this criterion.⁶²

6. Character of the prophet. Matthew 7:15–20: 'by their fruits you will know them.' Red flags include authoritarianism, refusal to accept correction, and lack of the courage to confront error within the prophetic community.⁶³ The cases of Paul Cain and Bob Jones—both of whom demonstrated remarkable accuracy and subsequently

⁵⁸Lewis, Rountree, and Miller, "Will I Be Judged for Disobeying Prophetic Words?", The Remnant Radio, uploaded February 12, 2025, <https://www.youtube.com/watch?v=wDrgzvq3vS8>.

⁵⁹Lewis, "7 Simple Ways to Test Prophecy!" (see note 13).

fell into serious moral failure—are held up as evidence that prophetic accuracy does not guarantee character.⁶⁴

7. Track record. Deuteronomy 18:22 remains a relevant standard: if a prophet's words do not come to pass, that prophet has not been sent by God. The hosts are careful to distinguish unconditional prophecies from conditional ones, and to acknowledge that a single failure does not automatically constitute false prophecy. But they are unambiguous that the 2020 election prophets who publicly predicted a Trump victory 'need to repent' for their failures.⁶⁵

Beyond these seven tests, the hosts introduce a practical taxonomy of prophetic words: those that are *unverified* (to be 'put on the shelf' and not acted upon until confirmed), those that are *false* (to be rejected), and those that are *verified* (binding on the individual who has received them).⁶⁶ This is an important pastoral distinction: most prophetic words, in their view, belong in the first category and should generate neither obedience nor dismissal until further clarity is obtained.

8. The Relationship Between Modern Prophecy and the Bible

The hosts are unequivocal that modern prophecy does not add to Scripture, does not compete with its authority, and does not bind the conscience of the universal church.⁶⁷

The clearest articulation comes in a statement about the difference between the two: 'Scripture is universally binding upon the conscience of every human... a prophetic word is only upon that person and only if it has been verified.'⁶⁸ This distinction—universal versus personal, once-for-all versus conditional—is foundational to their whole framework.

The hosts employ a striking image drawn from A. W. Tozer to explain the relationship: Scripture is the ocean; a prophetic word is the cup that carries water from the ocean to individual people. The cup does not make the ocean bigger. It simply delivers what

⁶⁸Lewis et al., "Will I Be Judged for Disobeying Prophetic Words?" (see note 15).

is already in the ocean to a specific person at a specific moment.⁶⁹ Prophecy thus applies the gospel to individual situations; it does not produce new doctrine.⁷⁰

The distinction between infallible revelation and fallible interpretation is illustrated from Acts 21. The prophets of Tyre received accurate revelation: Paul would be bound in Jerusalem. But their application—urging Paul not to go—was wrong, because Paul was Spirit-led in going. As Rowntree observes, this does not make them false prophets; the revelation was right, the human interpretation was mistaken.⁷¹ This separation of reception (which may be infallible) from delivery (which is always fallible in interpretation) allows the hosts to maintain that genuine revelation occurs today while insisting it remains below the level of canonical authority.

Rowntree formulates the epistemological test as a question: 'Are you interpreting Scripture through your experience or interpreting your experience through Scripture?'⁷² Experience confirms and seals scriptural truth; it does not override it. The hosts are emphatic about the danger that faces communities that 'untie their faith from Scripture and rely only on prophecy and revelation'—in their assessment, such communities 'become lost at sea.'⁷³

A related warning concerns what the hosts call 'Gnosticism': movements like Courts of Heaven or Physics of Heaven that function by offering secret or specialized revelation inaccessible to ordinary believers, producing pride, a sense of elite knowledge, and ultimately an inability to be corrected by Scripture.⁷⁴

The hosts also address the relationship between prophecy and the canon from a historical-critical angle: canonical books were accepted not solely on the basis of apostolic authorship (Mark, Luke, Jude, and Hebrews were written by non-apostles) but by reception in the universal church. Prophecy, in contrast, is evaluated locally, conditionally, and never achieves universal binding status.⁷⁵

⁷⁰Lewis et al. with Harris, "Hearing God's Voice" (see note 8).

9. Examples of Good Prophetic Words

In the episode 'How to Give a Prophetic Word: Spotlight on Us,' the hosts review words given by a thirteen-person prophetic team at their annual Remnant Conference. The setup is deliberately transparent: team members used notepads rather than phones; attendees registered with name and email only; no social media was used.⁷⁶ The following examples are drawn from the team's review of those words, along with other accounts from across the transcripts.

Conference Words (Remnant Conference)

Sam gave a word for a man named Micah using the image of a thorn in a paw. The word turned out to address both a physical injury to Micah's wrist and a season of spiritual doubt. Micah performed push-ups on stage to test whether the physical healing had occurred.⁷⁷

Sean gave a word for a young woman named Ashley, concerning a reproductive health issue, which Ashley confirmed as accurate.⁷⁸

Sean also gave a word for a teenage girl consisting of two parts: that she felt shame about dancing in worship, and that a pastor she had known had died by suicide. Both elements were confirmed.⁷⁹

Jeremy received a word about a woman named Rebecca, including the specific sensation of heart palpitations, in a room of six hundred people. Rebecca identified herself.⁸⁰

Another team member gave a word including a specific birthday (September 17) and a physical condition involving the sacroiliac joint.⁸¹

A word was given for a man named John, concerning his work in anti-sex-trafficking ministry in Thailand, with an accompanying image of a shield of protection.⁸²

Wisconsin

In a separate context, Miller gave words to a woman in Wisconsin that included: 'I feel like you had a sister who died from a short-term memory issue'; 'You've been afraid you're also going to get this, and God wants to set you free from that fear'; and a specific physical condition (stenosis of the spine). All three elements were confirmed as accurate.⁸³

Habakkuk Bible School

Rowntree gave thirteen prophetic words at a Bible school where he was teaching on the book of Habakkuk. All thirteen, he reports, were confirmed. One included a vision that exactly matched a dream a woman in the group had received two nights earlier.⁸⁴

Note on the Examples

These examples reflect the hosts' own network and are reported without independent verification. They are offered here as illustrations of the kind of word the hosts regard as genuinely prophetic—specific, testable, uncontaminated by prior natural knowledge of the recipient, and producing recognizable confirmation.

10. The Gift of the Word of Knowledge and the Word of Wisdom

Paul lists 'word of wisdom' and 'word of knowledge' in 1 Corinthians 12:8 alongside healings, miracles, prophecy, tongues, and interpretation, but provides no definition. The hosts engage both the cessationist and continuationist readings.⁸⁵

The cessationist reading, represented by Thomas Schreiner, holds that 'word of knowledge' is the spiritual gift of teaching—ordinary knowledge communicated with Spirit-empowered effectiveness—and 'word of wisdom' is the ability to apply that teaching wisely. On this reading, the two gifts are simply elevated forms of Bible instruction and pastoral counsel.⁸⁶

The hosts follow Gordon Fee and C. K. Barrett in reading these as charismatic gifts of extraordinary reception: a word of knowledge is divinely revealed information about a person or situation that could not be known by natural means; a word of wisdom is

⁸⁴Lewis et al. with Harris, "How to Hear God" Part 2 (see note 9).

the supernaturally revealed counsel about what to do with that information.⁸⁷ This connects to the broader definition Rowntree develops: revelation is divine communication *to* humans; prophecy is divine communication *through* humans. Words of knowledge and wisdom are forms of revelation.⁸⁸

Biblical examples cited include Jesus knowing the Samaritan woman's five husbands before she disclosed it (John 4:17–18), Peter's knowledge of Ananias and Sapphira's deception (Acts 5:1–11), and Paul's word to the ship's captain about the coming storm and survival of all on board (Acts 27:9–10).⁸⁹

In practice, the hosts describe words of knowledge as arriving through random thoughts, mental images, physical sensations mirroring another person's condition, or dreams. Miller describes his own experience as 'random thoughts that start popping into my head out of nowhere.'⁹⁰ This phenomenology is presented as consistent with the biblical examples and with the Vineyard tradition inherited from Wimber.

11. Additional Themes

'Make Prophecy Local Again'

This phrase—borrowed from political rhetoric—functions as the show's central slogan for prophetic reform.⁹¹ The core concern is that a class of 'national prophetic voices' has developed that operates without local accountability: no elders to submit to, no track record in a community, no commitment to follow-up. Their words are broadcast to large online audiences and, when they fail, there is no mechanism for correction.

The hosts' alternative is to anchor prophetic ministry in the local church, under elder oversight, with a verifiable track record of accuracy, and within structures of accountability that apply before a word is given publicly. National-level prophetic words should require the same accountability; the 2020 election prophecies are cited as evidence of what happens when they do not.⁹²

⁸⁸Lewis, Rountree, and Miller, "Words of Knowledge and Words of Wisdom," The Remnant Radio, uploaded June 9, 2021, <https://www.youtube.com/watch?v=0Op4syXB9dI>.

⁹²Lewis et al., "Our Vision for Prophetic Integrity" (see note 11).

Prophetic Disillusionment

A full episode addresses what the hosts call 'prophetic disillusionment'—the crisis of faith that follows when a prophetic word does not come to pass.⁹³ Miller is candid about personal experience: he received a prophetic word concerning a specific woman who would be his girlfriend or partner; it did not come true. He places this in the context of his broader exposure to the Upper Room movement, which he now regards as having promoted an uncritical embrace of prophetic words.⁹⁴

The pastoral counsel offered is fourfold. First: distinguish between a bad prophetic word and Christianity being false. The former calls the prophet's discernment into question; the latter requires a different kind of argument, grounded in resurrection apologetics. Second: re-ground faith in 2 Peter 1:19's designation of Scripture as the 'more sure word.' Third: 'put it on the shelf'—resist both forced fulfillment and premature abandonment of the word. Fourth: recognize that 'God tends to speak more by process than by matrix-style instant download.'⁹⁵ The hosts are also willing to consider the theological category of the lying spirit (1 Kings 22): when prophets told people what they wanted to hear rather than what God was saying, God may have permitted them to hear and repeat a lie as a form of judgment.⁹⁶

Training in the Prophetic

The hosts are deeply invested in the question of how prophetic gifts are trained and nurtured. Their model, drawn from Jesus's pedagogy in Matthew 8–10 and from Jack Deere's mentorship of Rowntree and Miller, is a threefold sequence: teach (theological foundations), demonstrate (show what the gift looks like in practice), and practice (create safe spaces for people to attempt the gift with accountability).⁹⁷

The Old Testament schools of prophets—the 'sons of the prophets' gathered around Samuel, Elijah, and Elisha (1 Samuel 10, 19; 2 Kings 2)—are adduced as biblical precedent. In these schools, those who wanted to grow in the prophetic gathered around an experienced practitioner and learned by proximity. The transmission was partly impartational (being in the presence of the Spirit's activity), partly instructional.⁹⁸

⁹⁴Lewis et al., "Prophetic Word Unfulfilled?" (see note 16).

The hosts are careful to note that training cannot manufacture gifts the Spirit has not given (1 Corinthians 12:11), but that the command to 'eagerly desire' gifts (1 Corinthians 14:1) and to 'fan into flame the gift of God' (2 Timothy 1:6) creates a genuine space for human pursuit within divine sovereignty.⁹⁹ Crucially: Sunday morning services are not the training ground. 'Never use Sunday morning as a training time,' Jack Deere stated at the panel discussion.¹⁰⁰ Practice belongs in home groups and small-group settings where the cost of error is contained and feedback is immediate.

Conclusion

The Remnant Radio represents a form of charismatic theology that is simultaneously enthusiastic about the continuing gifts of the Spirit and deeply concerned about the lack of accountability that has characterized much of the public charismatic movement. Their prophetic theology can be summarized in four commitments: *democratization* (all believers have access to the prophetic; it is not the preserve of specialists); *accountability* (every prophetic word is subject to communal testing against Scripture, doctrine, and track record); *locality* (prophetic ministry is most trustworthy and most beneficial when it is anchored in the local church under recognized elder oversight); and *subordination* (modern prophecy supplements and applies the gospel but never adds to, competes with, or overrides the binding authority of Scripture).

The slogan 'Make Prophecy Local Again' is not merely rhetorical. It represents a considered theological position: that the problems endemic to much public prophetic ministry—inaccuracy without accountability, manipulation, Gnosticism, and the celebrity prophet phenomenon—are structural failures that result from detaching prophetic ministry from local, relational, accountable community. The remedy, in the hosts' view, is not cessationism but ecclesial discipline.¹⁰¹

⁹⁹Joshua Lewis, "Can You Train Spiritual Gifts?," The Remnant Radio, uploaded February 19, 2026, <https://www.youtube.com/watch?v=IXvbCYuk1HI>.

¹⁰⁰Ibid.