

Perhaps you could call a postmillennialist an "unwarranted optimist." The term may need further qualification as I would think the term "future perfectionist" does since a premillennialist could be said to hold to a future perfect condition of things when Christ reigns in person over the earth.

Since the phrase "coming of Christ" or "return of the Lord" can embrace both the aspect of the rapture and the aspect of the revelation this needs to be carefully defined when dealing with the narrower issue of pre or post trib rapture. If it is difficult for us at this point in time to distinguish clearly between passages dealing the the first aspect of His second coming and passages dealing with the second aspect of His second coming, think how much more difficult this becomes when the two aspects occur practically simultaneously as they do in the post-trib view.

Would it be correct to say that the beginning of the Second Coming event is unmarked by premonitory signs, but the interim between this beginning and its climax when Christ returns to earth in power and great glory is full of events which may be regarded as premonitory signs of this unveiling?

Are these signs, could you say, of such a general (rather than specific) nature that when Christ says "when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh", (Lk. 21:28 cf. Mat. 24:33) He means that when you see such things begin (say after the first century or even earlier) then look up. This would imply that there never was a time since the first century when these signs were inappropriate as reminders to believers to be watching.

When Peter asks (Lk. 12:41), "Lord speakest thou this parable unto us or even unto all?" is he referring to the attitude that believers through succeeding generations are to have (as you suggest), or does the "unto all" refer to everyone believer or unbeliever, disciple or non-disciple?