

Within the pages of the New Testament, the saving significance of the death of Jesus is represented chiefly (though not exclusively) via five constellations of images. These are each borrowed from significant spheres of public life in ancient Palestine and the larger Greco-Roman world:

1. the court of law (e.g., justification),
2. commercial dealings (e.g., redemption),
3. personal relationships (whether among individuals or groups—e.g., reconciliation),
4. worship (e.g., sacrifice),
5. and the battleground (e.g., triumph over evil).

Each of these examples provides a window into a cluster of terms and concepts that relate to that particular sphere of public life.

(Taken from: Joel B. Green and Mark D. Baker, *Recovering the Scandal of the Cross* [Downers Grove, IL: InterVarsity, 2000], 97).

John Driver lists ten principal biblical images of atonement:

1. Conflict-Victory-Liberation Motif
2. Vicarious Suffering
3. Archetypal Images
4. Martyr Motif
5. Sacrifice Motif
6. Expiation Motif and the Wrath of God
7. Redemption-Purchase Motif
8. Reconciliation
9. Justification
10. Adoption-Family Image

In his book, *Understanding the Atonement for the Mission of the Church* (Scottsdale, PA: Herald, 1986), he dedicates a chapter to exploring each of these images.