New Testament-Based Culture and Climate as Antecedents to Employee Engagement and Psychological Safety

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ABSTRACT: The purpose of this study included testing to determine if there was a relationship between the New Testament-based organizational spirituality concept, as measured by the NTOS-L and NTOS-C scales, and employees' self-perception of their work engagement and psychological safety. Survey Monkey's Audience Service collected 226 usable results from participants who were 21 years of age or older and had three or more years of work experience. We conducted a three-model hierarchical multiple regression for each of the six dependent variables (three variables measuring employee engagement and three variables measuring psychological safety). We controlled for gender and tenure. NTOS-L and NTOS-C significantly impacted the six dependent variables. Neither gender nor tenure were significantly related to the dependent variables. In addition, we conducted a confirmatory factor analysis of the NTOS-L and NTOS-C scales, with each measurement model showing a good fit. We recommend several future research areas to gain a greater understanding of the New Testament-based organizational spirituality concept.

KEYWORDS: New Testament, organizational spirituality, instrumental values, terminal values, culture, climate

INTRODUCTION

In this study, we explore the NTOS-L and NTOS-C, two distinct instruments meticulously developed through a rigorous three-phase approach. Beginning with exegetical groundwork in phase 1, followed by qualitative refinement in phase 2, and culminating in quantitative validation during phase 3, these instruments were crafted using rigorous methodologies rooted in New Testament scholarship. This systematic process ensures their robustness and reliability in assessing New Testament organizational spirituality.

The purpose of our study was to examine the relationship between the New Testament-Based organizational spirituality (NTOS-L and NTOS-C) scales, developed by Dean et al. (2024) with the three scales of the Utrecht Work Engagement Survey (Schaufeli et al., 2002) and the three scales of the Neuroception of Psychological Safety measure (Morton et al., 2022). The New Testament-based organizational spirituality, employee engagement, and perception of psychological safety concepts are part of the positive organizational studies' concepts of employees' well-being and human flourishing, which have enjoyed an increase in attention (Joseph, 2015; Luthans et al., 2013).

Deeg and May (2022) posited that everyday behaviors and interactions with others contributed to employee perceptions of meaningfulness in their work, well-being, and sense of flourishing. Briggs and Reiss (2021) contended that the study of human flourishing "requires the best of scientific insight and the best of spiritual wisdom" (p. ii). Briggs and Reiss (2021) explained that human flourishing rested on three foundational concepts: (a) truth, (b) purpose, and (c) meaning. Briggs and Reiss

(2021), in their concluding remarks, claim that "[h]uman flourishing is love in action. Not only can flourishing not be complete without love, it cannot even begin without love" (p. 312). Baumeister and Leary (1995) described feeling a sense of love and belonging as "frequent, affectively pleasant interactions with a few other people" (p. 497) and that "these interactions must take place in the context of a temporally stable and enduring framework of affective concern for each other's welfare" (p. 497) that result in healthier relationships between people in communities.

Organizational Culture and Climate

Dean et al.'s (2024) two scales, NTOS-L and NTOS-C, were derived from Henson's (2022) New Testament principles of organizational spirituality study and measure positive instrumental and terminal values, as determined by Winston and Gilbert (2024), which relate well to the field of positive organizational studies (POS). Spreitzer (2006) defined POS "as a field of study to understand, explain, and predict the occurrence, causes, and consequences of positive phenomena…. such as confidence, hope, optimism, and resilience as [being] key to high performance" (p. 305).

Ng and Ng (2014) defined culture as "a set of beliefs, values, and norms learned and shared by a group of people via their common experiences" (p. 19). Ng and Ng explained that communication and behaviors can be presented as beliefs and values. The NTOS-L scale measures employees' perceptions of their manager or supervisor's behaviors.

Ng and Ng (2014) posited that while culture is at a community or organizational level, climate is at the individual level and can be used to measure employees' sense of well-being. The NTOS-C scale measures employees' sense or feeling of terminal values in the organization, thus fitting Ng and Ng's definition of climate at the individual level and measuring employees' sense of well-being.

Giacalone and Jurkiewicz (2022) defined workplace spirituality as

> aspects of the workplace, either in the individual, the group, or the organization, that promote individual feelings of satisfaction through transcendence. To elaborate, the work process facilitates employees' sense of being connected to a nonphysical force beyond themselves that provides feelings of completeness and joy. (p. 12)

Organizational employees measure their perception of the frequency of their manager's or supervisor's display of

instrumental-based behaviors with the NTOS-L scale that measures the observed culture of a New Testament-based organizational spirituality. Employees provide their sense or feeling of terminal values of the New Testament-based-organizational-spirituality climate via the NTOS-C scale.

New Testament-Based Organizational Spirituality Study

The purpose of this section is to show the connection of the two NTOS scales to Scripture and to describe the development of the two scales. Henson's (2022) phase 1 of the three-phase study consisted of 21 exegetical researchers who completed 21 exegetical studies searching for principles, themes, and outcomes of organizational spirituality that resulted in 154 principles.[2]

Henson (2022) structured the phase-1 study around the following two research questions:

- Is there a place for organizational spirituality?
- What does it look like from a Christian perspective? (p. 3)

Henson posited:

> The Christian faith creates a community through which personal spirituality is formed and this spiritual formation shapes believers' character and behavior. It is a growing spirituality that provides motivation for believers to find ways to live out their faith in all areas of their lives. (pp 3-4)

Henson led his team of 22 exegetical researchers to study passages from the New Testament to look for principles in three levels of organizational spirituality:

- Intrapersonal—biblical values, meaningful work, dependence, faith, integrity, and personal development
- Interpersonal— service, sacrifice, stewardship, generosity, empathy, compassion, inclusion, trust, mutual respect love, teamwork, communication, and empowerment
- Organizational— organizational values, collective mission, shared vision, common purpose, social responsibility, shared community, and collective commitment. (p. 4)

To illustrate an example of the robust biblical underpinnings of Henson's study, we provide information here from Pickwell and Henson's (2022) study of 1 Peter 5: 1-11. (Note that we use this example because it is a base for one of the three-scale development examples later on in this study.) Picwell and Henson (2022) posited that 1 Peter 5 was originally believed to teach pastoral leaders in the church context but agree with Crowther's (2012) assertion that 1 Peter 5 also applies

to organizational leaders. Pickwell and Henson (2022) used socio-rhetorical analysis, including innertexture; repetitive and progressive texture; opening, middle, and closing patterns; argumentative patterns; sensory-aesthetic patterns; intertexture; and oral-scribal texture.

Pickwell and Henson (2022) point out that 1 Peter 5:2 admonishes leaders to "shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness" (New American Standard).

Pickwell and Henson (2022) point out that eagerness can be translated as correct motives: "Using this translation, eagerly appears twice, stressing the need for the elder's correct motives. Peter asked the elders to serve because of a deep desire to care for the congregation, not because they felt they had to serve" (p. 400).

Pickwell and Henson (2022) continue:

> Additionally, there is a progressive connection pattern in the pericope as Peter moves from elders to those younger, to all the church. Each is to have a posture of humility, a word that repeats three times within three verses. Peter also makes a connection between the protective shepherd (vs. 1-4) and the devouring lion (v. 8).... (p.400)

Each of the 154 principles uncovered by Henson (2022) and his team of exegetical researchers followed a similar approach as presented above.

Henson (2022), citing Konz and Ryan (1999), Walker (2013), and Roundy (2009), pointed out that leaders who understand and live the New Testament principles uncovered in the phase-1 study create and maintain organizational cultures characterized by spiritual values that likely impact favorable employee attitudes that result in better workplaces.

John 13: 34-35 Use of Agapao and Agape. The use of *Agapao* and *Agape* in this study is based on John 13:34-35: "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."

In John 13:34, the three uses of "love" are from the Greek word *Agapao*, but in John 13:35, the Greek word for love is *Agape*. This commandment from Jesus implies that we must behave in love (verb) towards others because Jesus behaved in love toward us because He had love (noun) toward others. While some exegetical analyses suggest possible distinctions between the terms *Agape* (noun) and *Agapao* (verb), the details of those distinctions are beyond the scope of this article.[3]

Examples of Scale Development Items that Emerged from the Exegetical Studies

In the following sections, we show the values-coding and development that produced terminal values that align with *Agape* love and the resultant NTOS-C scale item.

1. Pickwell and Henson (2022), in their study of 1 Peter 5: 1-11through the use of social rhetorical analysis (Robbins, 1996), ascertained a principle relative to Paul's use of a shepherd metaphor: "Leaders must demonstrate care for their followers even amid adversity" (Henson, 2022, p. 410).
2. Crisp (2022) studied 1 Corinthians 2 and developed the principle: "Biblical leaders depend on God's spirit to guide their path and subsequently guide others" (Henson, 2022, p. 195).
3. Shoji-Schaffner (2023) combined Hunt and Dobric-Veiss's (2022) principle: "Organizationally modeled and supported spirituality, including an inner life, meaningful work, and sense of community provides empowerment for organizational members to behave and engage with each other in a manner that supports and encourages unity" (Dean et al., 2024 p. 18) with Gregory's (2022) principle: "Cross-cultural leaders who desire to be successful in their leadership effectiveness should lead in a sacrificial manner, willing to make sacrifices for both the good of the organization and their subordinates" (Winston, 2023, p. 17) and produced the following combined principle:
   • Leaders practice discipline (Dean et al., 2024, p, 19).

These three principles will be continued in the next section.

NTOS Study Phase 2. Winston's (2023) phase-2 study consisted of 12 qualitative researchers, who each took one or two phase-1 chapters, removed duplicate principles, and consolidated overlapping principles from the one or two selected studies. The consolidation process resulted in 77 principles. Each of the 12 researchers examined the principles from their selected studies using contemporary literature and examined underlying concepts that helped explain each principle. Each qualitative researcher then conducted a bounded case study with five to ten self-selected practicing Christian participants and asked the following three interview questions for each of the principles from their selected studies:

• How is the principle evident in the participant's organization?
• What is the benefit or outcome of the use of the principle?

• Why is the benefit or outcome useful for the employees' well-being and the overall health of the organization?

The 14 qualitative studies had interviews with 87 participants about 77 principles. The qualitative studies produced 3,600 codes that clustered into 343 themes. In addition, the 12 authors produced 154 scale development items.

Development of the scale. Winston (2023) combined principles from Pickford and Henson (2022) and Wright (2022) and used Pickford and Henson's principle to represent the theme of caring for others even in adversity as a suggested scale development item: "My leader demonstrates care for employees" (as cited in Dean et al., 2024, p. 39).

Abujaber and Winston (2024) developed the following scale development item from Crisp's (2022) principle: "My leader is focused on the well-being of others" (as cited in Dean et al., 2024, p. 17).

Shoji-Schaffner (2023) produced the following scale development item from the combined principles of Hunt and Dobric-Veiss's (2022) and Gregory's (2022) principles: "My leader demonstrates the discipline to prioritize people first" (as cited in Dean 2024, p, 20).

NTOS Study's Phase 3. Dean et al.'s (2024) phase-3 work consisted of three quantitative researchers and one exegetical researcher who selected one scale development item for each of the 77 principles and conducted a scale-development study following DeVellis and Thorpe's (2022) nine-scale development steps. Dean et al. (2024) used a 7-point semantic-differential scale: (Never 1 2 3 4 5 6 7 Always).

Dean et al. (2024) collected data from 321 participants who self-selected themselves as practicing Christians. Dean et al. (2024), using principal component analysis, produced a 39-item scale that they optimized to a 12-item scale. Because the items asked employees to rate the frequency of their managers' or supervisors' observed organizational spirituality behaviors, Dean et al. (2024) called the new scale New Testament-Based Organizational Spirituality—Leader (NTOS-L). The scale had a Cronbach's alpha coefficient of .98.

Dean et al. (2024) conducted validation studies that confirmed the new scale's concurrent and discriminant validity. Dean et al. also conducted inferential studies that showed significant relationships between the NTOS-L scale and employee well-being, servant leadership, altruistic love, and vision.

Values-Coding of the NTOS-L Items

Winston and Gilbert (2024) examined the 39 items found in the principal component analysis and posited that the items, not surprisingly given the focus of the New Testament, were based on the Greek concept of *Agapao* love. A tautological outcome is reasonable since the phase-1 exegetical researchers conducted their work on passages from the New Testament, but what was surprising is that the *Agapao*-love topics seemed to align with Rokeach's (2008) concept of instrumental values, involving action behaviors that lead the actor to seek or reach terminal values, end-states that the actor wishes to achieve.

Winston and Gilbert (2024) decided to return to the phase-1 principles and determine what terminal value underlined each principle. Winston and Gilbert values-coded the phase-1 principles and found 38 terminal values. These values align with the Greek concept of *Agape* love. Winston and Gilbert conducted a literature review of both *Agapao* and *Agape* love. They aligned the two forms of love with instrumental and terminal values, thus connecting the two New Testament-based organizational spirituality culture and climate studies to Briggs and Reiss's (2021) contention that love contributes to human flourishing.[4]

NTOS-C Scale Development

Dean et al. (2024) developed 38 scale-development items that asked employees to self-report the strength of their feeling or sensing of each terminal value. A 7-point semantic-differential scale looks like this: (Never 1 2 3 4 5 6 7 Always).

Winston and Gilbert (2024) created 38 scale-development items to measure employees' feeling or sensing of the 38 terminal values. Here are three terminal values and the resultant NTOS-C scale development item.

• Care for Others: To what extent do you feel a sense of care for others between and among people in the organization?
• Whole-person recognition: To what extent do you feel a sense that people holistically care about everyone's well-being—body, mind, and soul—between and among people in the organization?
• Equality of all people: To what extent do you feel a sense of equality of all people between and among the people in the organization?

Using principal component analysis with data from 398 participants, Dean et al. (2024) produced a 16-item scale, which they optimized to a 10-item scale that measures employees' sense or feel of the New Testament-

based organizational spirituality climate (NTOS-C). The scale had a Cronbach alpha coefficient of .90.

Dean et al. (2024) conducted concurrent and discriminant validity studies that showed the new NTOS-C scale validity. In addition, Dean et al. (2024) conducted empirical studies that showed NTOS-C had a positive relationship with person-organization fit and affective commitment. A concern that emerged with NTOS-C also showed a significant positive correlation with normative commitment, which Dean et al. (2024) did not hypothesize. Out of curiosity, Dean et al. (2024) ran a linear regression of the independent variables affective commitment, continuance commitment, and normative commitment on the dependent variable NTOS-C. They did not find a significant impact on either normative or continuance commitment.

The instrumental values-based behaviors and the terminal values-based sense or feelings respectfully demonstrate *Agapao* and *Agape* love. Winston and Gilbert (2024) pointed out the connection of *Agapao* and *Agape* to Jesus's new commandment (John 13:34-35).

New Testament-based organizational spirituality concept defined. From the three phases of Henson (2022), Winston (2023, and Dean et al. (2024), we developed the following definition of the New Testament-based organizational spirituality concept:

> The New Testament-based organizational spirituality concept is a biblical worldview of behaviors by all organizational members who intentionally, in a concerted manner, behave toward all organizational members and stakeholders in virtuous instrumental (Rokeach, 2008) behaviors designed to achieve the organization's terminal values (Rokeach, 2008) as a means of achieving Jesus' new commandment to love one another, as Jesus loved us so that all men will know that we are Jesus' disciples (John 13:34-35).

In so doing, people should see our instrumental behaviors as evidence of our organization's spiritual culture and will sense or feel the terminal values of our organizational spiritual climate.

Employee Engagement (EE)

According to Shuck et al. (2017), "[Engaged employees are believed to bring their full selves into their work roles—they are cognitively attentive, emotionally vested, and physically energetic in their work environment" (p. 954). Schaufeli et al. (2002), in their study of burnout, believed that the elements of employee engagement, "energy, involvement, and efficacy are the antithesis of burnout allowing employees to meet the demands of their work with little to no exhaustion or cynicism" (p. 73).

Schaufeli et al. (2002) used the three-factor Utrecht Work Engagement instrument but reduced the vigor factor from nine items to six to improve the internal reliability of the scale. The vigor scale had a Cronbach alpha coefficient of .80. Example items include:

- "At my job, I feel strong and vigorous."
- "When I get up in the morning, I feel like going to work."

Because the items in the vigor scale are indicative of positive well-being, we hypothesized:

RH1: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of vigor.

The Utrecht Work Engagement dedication factor is a five-item scale with a Cronbach alpha coefficient of .91. Example items include:

- "I find the work that I do full of meaning and purpose."
- "I am enthusiastic about my job."

Because the items in the dedication scale are indicative of positive well-being, we hypothesized:

RH2: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of dedication.

The Utrecht Work Engagement absorption factor is a six-item scale with a Cronbach alpha coefficient of .75.

The Utrecht Work Engagement absorption factor is a seven-item scale with a Cronbach alpha coefficient of .91. Example items include:

- "When I am working, I forget everything else around me."
- "I feel happy when I am working intensely."

Because the items in the absorption scale are indicative of positive well-being, we hypothesized:

RH3: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of absorption.

Schaufeli et al. (2002) included the following copyright release statement:

> © Schaufeli & Bakker (2003). The Utrecht Work Engagement Scale is free for use for noncommercial scientific research. Commercial and or non-scientific use is prohibited unless previous written permission is granted by the authors.

Psychological Safety (PS)

Psychological safety is the individual's sense that it is safe to enter into perceived interpersonal risk-taking behavior in the workplace (Edmondson, 1999; Newman

Figure 1: Hypotheses
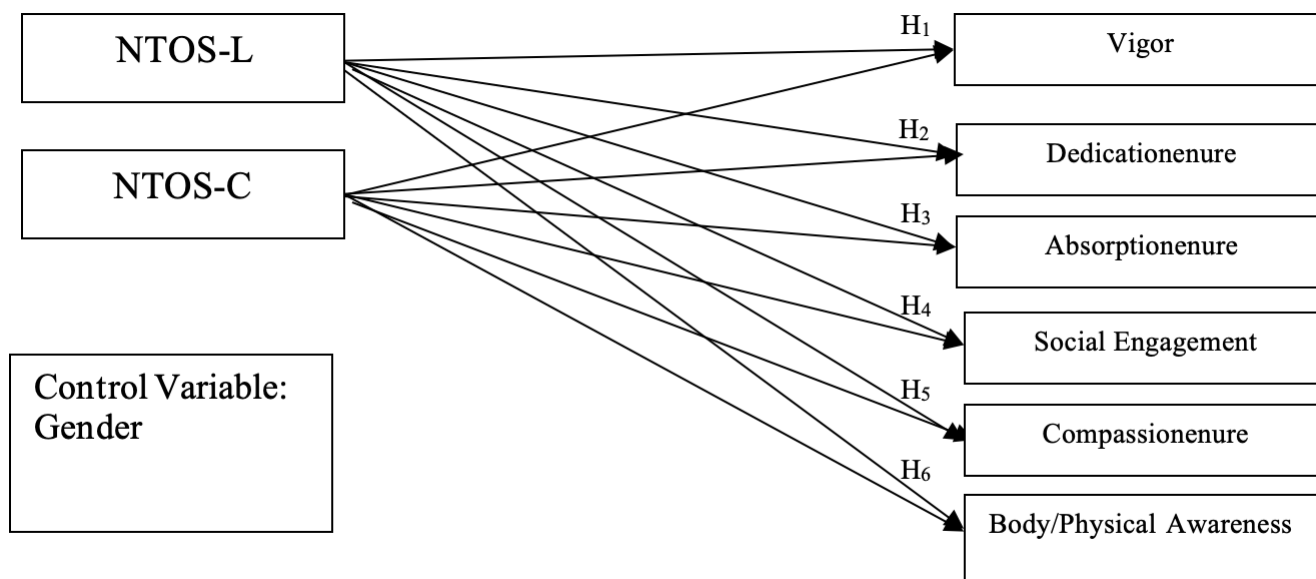
et al., 2017). Newman et al. stated that high levels of psychological safety result in employees believing that they will not be rejected for speaking their opinions and that it is safe to experiment. According to Newman et al. (2017), there is some similarity between psychological safety and trust in that it focuses on trusting the other employees' acceptance of one's thoughts and actions.

Morton et al. (2022) developed a three-factor instrument to measure psychological safety using three factors: (a) social engagement, (b) compassion, and (c) body or physical awareness.

Social engagement. Morton et al.'s (2022) 14-item social engagement scale had a Cronbach's alpha coefficient of .93 and measured the employee's perception of social acceptance. Three items are:

- "I felt comfortable expressing myself."
- "I felt accepted by others."
- "I felt understood."

Because Morton et al.'s social engagement scale items measure positive well-being items, we hypothesized:

RH4: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of social engagement.

Morton et al.'s seven-item compassion scale had a Cronbach's alpha coefficient of .89 and measured the employee's compassion toward other employees. Two items are:

- "I felt able to empathize with other people."
- "I felt able to comfort another person if needed."

Because Morton et al.'s compassion scale items measure positive well-being items, we hypothesized:

RH5: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of compassion.

Morton et al.'s eight-item body or physical awareness scale had a Cronbach's alpha coefficient of .91. Three items are:

- "My heart rate felt steady."
- "Breathing felt effortless."
- "My voice felt normal."

Because Morton et al.'s body or physical awareness scale items measure positive well-being items, we hypothesized:

RH6: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of body or physical awareness.

The hypotheses are depicted in Figure 1, which shows the theoretical relationships and hypotheses for this study.

METHOD

We used multiple regression to test the hypotheses. We used the G-Power 3s Sample size calculator to determine the minimum sample size for multiple regression with four predictor variables (two independent variables and two control variables) that resulted in a minimum sample size of 129 participants for an error of .05 and power of .95, which compares to a sample size range of 60–80 using Hair et al.'s (2018) recommendation of 15-20 participants per predictor variable.

Data Collection and Description

We used SurveyMonkey's Audience Service to collect our data. SurveyMonkey Audience collected data from 240 participants, of which 226 met the criteria of being at least 21 years of age and having at least three years of work experience. Of the 226 participants, 98 were male, and 126 were female, with two participants declining to state their gender. Tables 1–4 present demographic information about ethnicity, religious affiliation, tenure, and age of the sample participants.

RESULTS

Table 5 shows the descriptives for the continuous variables. The Cronbach Alpha Coefficients for NTOS-C and NTOS-L are similar to the prior studies using the two scales (Dean et al., 2024), where NTOS-C's α was .95, and NTOS-L was .98. The skewness and kurtosis statistics are within the -3 to +3 range, indicating that we could treat the data as parametric (Kim, 2013). We used SPSS version 29 for statistical analysis.

Dean et al. (2024) found significant differences between the 40-49 age group and the two age groups 21-29 and 30-39 for the NTOS-C scale. We also conducted a one-way ANOVA with a Bonferroni post-hoc test for the NTOS-C and the NTOS-L variables, with age as the grouping variable. However, we did not find significant differences for either the NTOS-C variable—$F(6, 219) = 0.224$, $p < .969$—or the NTOS-L variable—$F(6, 219) = 0.763$, $p < .600$.

Dean et al. (2024) tested for differences between Christians and non-Christians in the NTOS-C and the NTOS-L variables but found no statistical differences. We combined Christian-Catholic and Christian-Protestant to form a 135-member Christian group and compared the participants' scores with the 91-member non-Christian group. We also did not find significant differences: NTOS-C $t(224)=4.84$, $p=.945$ and NTOS-L $t(224)=4.67$, $p=.574$.

Table 6 shows high correlations between the variables with all correlations at $r>.50$. According to Hair et al. (2018), correlations above .50 are considered high

Table 1: Ethnicity

	Frequency	Percent
Multiple ethnicity / Other (please specify)	5	2.2
American Indian or Alaskan Native	6	2.7
Asian / Pacific Islander	17	7.5
Black or African American	22	9.7
Hispanic	17	7.5
White / Caucasian	159	70.4

N=226

Table 2: Religion Affiliation

	Frequency	Percent
Prefer not to answer	24	10.6
Jewish	8	3.5
Islam	7	3.1
Confucian	1	0.4
Christian, Catholic	80	35.4
Christian, Protestant	55	24.3
Hindu	9	4.0
Mormon	2	0.9
Other	40	17.8

N= 226

Table 3: Years of Work Experience

	Frequency	Percent
Prefer not to answer	5	2.2
3-10	5	2.2
11-20	55	24.3
21-30	51	22.6
31-40	48	21.2
41-50	35	15.5
51 or more	17	7.5
Non-Responding	10	4.4

N= 226

Table 4: Age

	Frequency	Percent
Prefer not to answer	3	1.3
17 or younger	32	14.2
18-20	53	23.5
21-29	61	27.0
30-39	40	17.7
40-49	30	13.3
50-59	7	3.1
60-69	3	1.3
70 or older	32	14.2
Non-Responding	2.	0.5

N= 226

Table 5: Descriptives

	Mean	Std. Dev	Skewness		Kurtosis		Cronbach's
			Stat	SE	Stat	SE	Alpha
NTOS_C	4.5	1.35	-0.21	0.16	-0.34	0.32	.96
NTOS_L_	4.7	1.49	-0.43	0.16	-0.56	0.32	.98
SE	4.8	1.39	-0.42	0.16	-0.43	0.32	.97
CO	5.2	1.28	-0.75	0.16	0.43	0.32	.94
PA	5.0	1.35	-0.57	0.16	-0.02	0.32	.95
V	4.9	1.31	-0.58	0.16	0.32	0.32	.92
D	5.2	1.35	-0.76	0.16	0.12	0.32	.88
A	4.8	1.27	-0.38	0.16	0.12	0.32	.87

Note: N = 226

Table 6: Correlations of Continuous Variables

		1	2	3	4	5	6	7	8
1. NTOS_C	Pearson-r	--							
	Sig *p*-value								
2. NTOS_L	Pearson-r	.78	--						
	Sig *p*-value	0.000							
3. SE	Pearson-r	.79	.84	--					
	Sig *p*-value	0.000	0.000						
4. CO	Pearson-r	.64	.69	.73	--				
	Sig *p*-value	0.000	0.000	0.000					
5. PA	Pearson-r	.68	.71	.77	.68	--			
	Sig *p*-value	0.000	0.000	0.000	0.000				
6. V	Pearson-r	.66	.70	.75	.71	.81	--		
	Sig *p*-value	0.000	0.000	0.000	0.000	0.000			
7. D	Pearson-r	.56	.63	.67	.70	.70	.77	--	
	Sig *p*-value	0.000	0.000	0.000	0.000	0.000	0.000		
8. A	Pearson-r	.59	.56	.61	.60	.62	.74	.73	_
	Sig *p*-value	0.000	0.000	0.000	0.000	0.000	0.000	0.000	

Notes: N=226
Abbreviations: NTOSC-C = New Testament-Based Organizational Spirituality - Climate
NTOSC-L = New Testament-Based Organizational Spirituality – Leader (Culture)
SE = Social Engagement, CO = Compassion, PA = Physical Awareness.
V = vigor. D = dedication.A = absorption.

correlations, correlations between .30 - 49 are medium, and correlations below .30 are weak. The high correlation between NTOS-C and NTOS-L makes theoretical sense in that NTOS-C measures organizational climate (terminal values), and NTOS-L measures organizational culture demonstrated by employees' perception of the leader's or manager's behaviors (instrumental values). Although highly correlated, the two separate scales allow measurement of leaders' or managers' behaviors as an expression of organizational culture separately from employees' perceived organizational climate.

Testing Hypotheses

We tested all hypotheses using hierarchical multiple regression. We used three groups for each of the six regression analyses: for group 1, we tested the control variables with the dependent variable; for model 2, we added the NTOS-C predictor variable; and for model 3, we added the NTOS-L predictor variable.

RH1: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of vigor. The three-model hierarchical multiple regression was significant for the H1 vigor hypothesis with $F(2, 221) = 63.80$, $p < .001$. Table 7 shows the constants and b coefficients. NTOS-C and NTOS-L showed significant relationships with the vigor variable. Thus, we accepted H1.

RH2: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of dedication The three-model hierarchical multiple regression was significant for the H2 dedication hypothesis with $F(2, 221) = 38.74$, $p < .001$. Table 8 shows the constants and b coefficients. NTOS-C and NTOS-L showed significant relationships with the dedication variable. Thus, we accepted H2.

RH3: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of absorption The three-model hierarchical multiple regression was

Table 7: Regression of Gender, Tenure, NTOS-C and NTOS-L on the Vigor Dependent Variable

Variable	Model 1				Model 2				Model 3			
	B	SE	β	p	B	SE	β	p	B	SE	β	p
Constant	4.59	.23		.001	1.80	.28			1.62	.26		
Gender	-.40	.05	-.152	.021	-.19	.13	.07	.143	-.22	.12		
Tenure	.15	.06	.17	.009	.10	.04	.12	.018	.06	.04		
NTOS-C					.63	.05	.65	.001	.29	.07		
NTOS-L									.39	.07		
R^2	.05				.46				54			
F	6.08				62.78				63.80			
df	2				1				1			
ΔR^2					.41				.08			
R^2adjusted	.04				.45				.53			

Note. $N = 226$

Table 8: Regression of Gender, Tenure, NTOS-C and NTOS-L on the Dedication Dependent Variable

Variable	Model 1				Model 2				Model 3			
	B	SE	β	p	B	SE	β	p	B	SE	β	p
Constant	4.75	.25		.01	2.23	.32			2.03	.30		.001
Gender	.05	.18	.02	.779	.24	.15	.09	.115	.21	.14	.08	.140
Tenure	.11	.06	.13	.061	.07	.05	.08	.167	.02	.05	.03	.595
NTOS-C					.57	.06	.57	.001	.21	.08	.21	.013
NTOS-L									.42	.08	.47	.001
R^2	.02				.33				.41			
F	1.83				36.36				38.73			
df	2				1				1			
ΔR^2					.31				.08			
R^2adjusted	.40				.32				.40			

Note. $N = 226$

significant for the H3 absorption hypothesis with $F(2, 221) = 33.44$, $p < .001$. Table 9 shows the constants and b coefficients. NTOS-C and NTOS-L showed significant relationships with the absorption variable. Thus, we accepted H3.

RH4: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of social engagement. The three-model hierarchical multiple regression was significant for the H4 social engagement hypothesis with $F(2, 221) = 160.49$, $p < .001$. Table 10 shows the constants and b coefficients. NTOS-C and NTOS-L showed significant relationships with the social engagement variable. Thus, we accepted H4.

RH5: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of compassion. The three-model hierarchical multiple regression was significant for the H5 compassion hypothesis with $F(2, 221) = 50.08$, $p < .000$. Table 11 shows the constants and b coefficients. NTOS-C and NTOS-L showed significant relationships with the compassion variable. Thus, we accepted H5.

RH6: When controlling for gender and tenure, NTOS-L and NTOS-C are linear predictors of body or physical awareness. The three-model hierarchical multiple regression was significant for the H6 body or physical awareness hypothesis with $F(2, 221) = 69.02$, $p < .001$. Table 12 shows the constants and b coefficients. NTOS-C and NTOS-L showed significant relationships with the body or physical awareness variable. Thus, we accepted H6.

DISCUSSION

Our purpose for this study included testing to see if there was a relationship between the New Testament-based organizational spirituality concept as measured by the NTOS-L and NTOS-C scales with employees' self-perception of their sense of engagement and their sense of psychological safety. Using hierarchical multiple regression, we found significant regression models and

Table 9: Regression of Gender, Tenure, NTOS-C and NTOS-L on the Absorption Dependent Variable

Variable	Model 1				Model 2				Model 3			
	B	SE	β	p	B	SE	β	p	B	SE	β	p
Constant	4.67	0.25		0.000	1.06	0.25		0.000	0.80	0.21		0.000
Gender	-0.23	0.19	-0.08	0.213	0.03	0.12	0.01	0.769	0.00	0.10	0.00	0.975
Tenure	0.08	0.06	0.08	0.216	0.01	0.04	0.02	0.711	-0.04	0.03	-0.05	0.191
NTOS-C					0.81	0.04	0.78	0.000	0.35	0.06	0.33	0.000
NTOS-L									0.54	0.05	0.58	0.000
R^2	.01				.62				.75			
F	1.52				117.66				160.49			
df	2				1				1			
ΔR^2					.61				.13			
R^2adjusted	.01				.61				.74			

Note: $N = 226$

Table 10: Regression of Gender, Tenure, NTOS-C and NTOS-L on the Social Engagement Dependent Variable

Variable	Model 1				Model 2				Model 3			
	B	SE	β	p	B	SE	β	p	B	SE	β	p
Constant	4.67	0.25		0.000	1.06	0.25		0.000	0.80	0.21		0.000
Gender	-0.23	0.19	-0.08	0.213	0.03	0.12	0.01	0.769	0.00	0.10	0.00	0.975
Tenure	0.08	0.06	0.08	0.216	0.01	0.04	0.02	0.711	-0.04	0.03	-0.05	0.191
NTOS-C					0.81	0.04	0.78	0.000	0.35	0.06	0.33	0.000
NTOS-L									0.54	0.05	0.58	0.000
R^2	.01				.62				.75			
F	1.52				117.66				160.49			
df	2				1				1			
ΔR^2					.61				.13			
R^2adjusted	.01				.61				.74			

Note: $N = 226$

Table 11: Regression of Gender, Tenure, NTOS-C and NTOS-L on the Compassion Dependent Variable

Variable	Model 1				Model 2				Model 3			
	B	SE	β	p	B	SE	β	p	B	SE	β	p
Constant	4.78	0.23		0.000	2.09	0.28		0.000	1.90	0.26		0.000
Gender	0.08	0.17	0.03	0.626	0.28	0.13	0.11	0.033	0.26	0.12	0.10	0.037
Tenure	0.11	0.05	0.14	0.043	0.07	0.04	0.08	0.118	0.03	0.04	0.03	0.525
NTOS-C					0.60	0.05	0.64	0.000	0.26	0.07	0.27	0.000
NTOS-L									0.41	0.07	0.48	0.000
R^2	.02				.42				.50			
F	2.22				53.91				57.08			
df	2				1				1			
ΔR^2					.40				.08			
R^2adjusted	.01				.42				.50			

Note. $N = 226$

Table 12: Regression of Gender, Tenure, NTOS-C and NTOS-L on the Physical Awareness Dependent Variable

Variable	Model 1				Model 2				Model 3			
	B	SE	β	p	B	SE	β	p	B	SE	β	p
Constant	4.80	0.24		0.000	1.85	0.28		0.000	1.65	0.26		0.000
Gender	-0.44	0.18	-0.16	0.015	-0.22	0.13	-0.08	0.104	-0.25	0.12	-0.09	0.046
Tenure	0.12	0.06	0.13	0.045	0.07	0.04	0.08	0.126	0.02	0.04	0.03	0.560
NTOS-C					0.66	0.05	0.67	0.000	0.30	0.07	0.31	0.000
NTOS-L									0.42	0.07	0.46	0.000
R^2	.04				.48				.56			
F	4.93				66.46				36.02			
df	2				1				1			
ΔR^2					.44				.08			
R^2adjusted	.03				.47				.55			

Note. $N = 226$

significant relationships between NTOS-L and NTOS-C with the three engagement variables: (a) vigor, (b) dedication, and (c) absorption. We also found significant relationships between NTOS-L and NTOS-C with the three psychological safety variables: (a) social engagement, (b) compassion, and (c) body or physical awareness.

The results may imply that an organization's culture and climate are antecedents of employees' engagement and psychological safety. Connecting these findings to Dean et al.'s (2024) significant positive relationships of NTOS-L and NTOS-C with servant leadership, altruistic love, vision, person-organization fit, and affective commitment provides a broader understanding of New Testament-based organizational spirituality.

CONNECTING FINDINGS TO SCRIPTURE

The relationship between New Testament-based organizational spirituality and employee engagement and psychological safety can be directly linked to biblical teachings, particularly those found in the New Testament. The core values and behaviors identified in this study are deeply rooted in scriptural principles, which emphasize love, integrity, and the well-being of the community.

Love and Servant Leadership

One of the central themes of the New Testament is love, particularly *agape* love, which is selfless, sacrificial, and unconditional. This concept is foundational to the NTOS scales, which measure how organizational leadership and organizational culture embody this type of love in practice. John 13:34-35 encapsulates this principle: "A new commandment I give to you, that you love one another, as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another." This passage emphasizes that love should be the hallmark of a Christian's behavior, a principle that is reflected in how leaders engage with employees.

Integrity and Ethical Behavior

The NTOS scales also reflect principles of integrity and ethical behavior, which are prominent in New Testament teachings. For instance, in 1 Peter 5:2-3, leaders are instructed to "shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock." This scripture highlights the importance of leading with integrity, a value that directly contributes to a positive organizational culture and climate.

Community and Mutual Respect

The New Testament also places a strong emphasis on community and mutual respect. Philippians 2:3-4 advises, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others." This call for humility and concern for others aligns with the NTOS-C scale, which measures employees' sense of community and mutual respect within the organization.

Psychological Safety and Compassion

The findings related to psychological safety and compassion can be linked to biblical exhortations for empathy and support within the Christian community. Colossians 3:12-14 states, "So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience; bearing with one another, and forgiving each other.... Beyond all these things put on love, which is the perfect bond of unity." This passage underscores the importance of creating an environment where individuals feel safe, valued, and supported, which is essential for psychological safety.

By integrating these biblical principles into organizational practices, leaders can foster a culture of engagement and psychological safety. The NTOS scales, grounded in New Testament teachings, provide a robust framework for measuring and enhancing these aspects within organizations, thereby promoting the overall well-being and flourishing of employees. This alignment between scriptural values and organizational behavior not only reinforces the spiritual foundations of these practices but also demonstrates their practical effectiveness in contemporary work environments.

FUTURE RESEARCH

The results of this present study, along with the findings of Dean et al.'s (2024) studies, might indicate the following types of future research:

- Case studies of organizations that follow some or all of the 39 values identified in Winston and Gilbert's (2024) values coding of the underlying values of the NTOS-L scale that led to the development of the NTOS-C scale and determine if the NTOS values-practicing higher results in a multiple bottom-line analysis measuring results in Purpose, People, Planet, Plan, and Profit organizational performance measurements.

- Case studies of how NTOS values-practicing leaders developed the NTOS values, thus expanding Winston and Gilbert's (2024) to better understand life incidents and the influence of family, friends, church, and education in the personal process of values development that may help understand the role of primary and secondary education in personal values development.

- Writing-teaching documents that provide a more in-depth understanding of the 39 values and how organizations may incorporate the values into employee development and leader-development training programs.

- Action research studies that examine the impact of personal and organizational development training on individual and organizational performance using longitudinal pretest intervention or education post-test cycles.

- While Dean et al.'s (2024) study focused on measuring employees' perspective of their leader or manager as the basis of the NTOS-L scale, it might be helpful to replicate Winston's (2023) qualitative studies to ask leaders or managers similar interview questions focused on employees:
  - What would leaders or managers observe in the workplace if the employees were demonstrating each of the principles undergirding the 39 New Testament organizational spirituality values?
  - What is the benefit generated by employees who were demonstrating each of the principles undergirding the 39 New Testament organizational spirituality values?
  - How might these benefits be related to the organization's well-being? (Well-being

might be phrased as relating to the multiple measurements of Purpose, People, Planet, Plan, and Profit.)

CONCLUSION

Our purpose for this study included testing to determine if there is a relationship between the New Testament-based organizational spirituality concept as measured by the NTOS-L and NTOS-C scales and employees' self-perception of their sense of engagement and sense of psychological safety. We conducted a three-model hierarchical multiple regression for six dependent variables (three variables measuring employee engagement and three variables measuring psychological safety). We controlled for gender and tenure. Both NTOS-L and NTOS-C significantly impacted each of the six dependent variables. Neither gender nor tenure was significantly related to the dependent variables. In addition, we conducted a confirmatory factor analysis on the NTOS-L and NTOS-C, with each variable's measurement model showing a good fit. We recommended several future research areas that could be explored to gain a greater understanding of the New Testament-based organizational spirituality concept.

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Endnotes

[2] For a full explanation of the 21 exegetical studies in Phase 1, please see J. Henson (Ed.). (2022). *Biblical Organizational Spirituality: New Testament Foundations for Leaders and Organizations.* Palgrave Macmillan. https://doi.org/10.1007/978-3-031-04006-1.

[3] Readers interested in more details on the exegesis of *Agapao* and *Agape* might consider Paul Tillich's 1954 text, *Love, Power, and Justice.*

[4] For a detailed understanding of how we developed the terminal values from the Phase 1 study, please see Dean et al.'s (2024) Chapter 11.

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