

The Discursive Construction of Divine Identity in Jewish Digital Religious Discourse: A Critical Linguistic Perspective

PhD. Candidate: Hayder Sadeq Naser

University of Baghdad/ College of Arts/ English Department

haidar.sadiq2203@coart.uobaghdad.edu.iq

hayderxmas@gmail.com

Prof. Nassier Abbas Ghubin Al-Zubaidi (PhD)

University of Baghdad/ College of Arts/ Department of English

naghubin@coart.uobaghdad.edu.iq

البناء الخطابى للهوية الإلهية في الخطاب الدينى اليهودى الرقمى: منظور

لسانى نقدي

م. حيدر صادق ناصر

طالب دكتوراة: جامعة بغداد / كلية الآداب - قسم اللغة الانكليزية

أ.د. نصير عباس غبن الزبيدي

جامعة بغداد / كلية الآداب - قسم اللغة الإنكليزية

Abstract

This paper aims to study the discursive construction of God's identity in digital Jewish religious discourse under the title of "*Maimonides: Thirteen Principles of Faith*" delivered on YouTube by Rabbi Tani Burton. Based on Fairclough's (2015) three-dimensional model of critical discourse analysis, the overview focuses exclusively on the descriptive stage, which analyzes the linguistic functions of the text and examines specific linguistic categories used to represent God's identity as transcendent, indivisible, and non-corporeal. The findings imply that the identity of God is constructed through recursive linguistic patterns. With a focus on descriptive measurement, this overview highlights how language is a key tool in shaping and reinforcing theological meanings in digital religious discourse. The paper contributes to the developing field of digital trust and essential discourse analysis by using propositions to explore the linguistic construction of religious identity in online contexts. **Keywords:** God's Identity, Jewish religion, Digital discourse

المستخلص

تهدف هذه الورقة البحثية لدراسة البناء الخطابى للهوية الرب في الخطاب الدينى اليهودى الرقمى يلقىها الحاخام رابى بيرتون على منصة اليوتيوب. ال باستخدام ادوات تحليل الخطاب لنورمان فييركلوف (٢٠١٥). يركز التحليل على المرحلة الوصفية التي تعنى بتحليل الوظيفة اللغوية للنص وفحص الادوات اللغوية المحددة المستخدمة في تمثيل هوية الرب. تشير النتائج الى ان هوية الرب في الديانة اليهودية تبنى باستخدام عدة انماط لغوية بالتركيز على البعد الوصفي للتحليل. يسلط هذا العرض الضوء على كيفية كون اللغة مكون اساسي في تشكيل المعاني الاهوتية وتعزيزها في سياق الخطاب الدينى اليهودى الافتراضى. كما تسهم الدراسة في رقد الدراسات الرقمية وتحليل الخطاب النقدي عبر توضيف الادوات التحليلية لاستكشاف البناء اللغوي للهوية الدينية في السياقات الالكترونية. الكلمات المفتاحية: هوية الرب، الديانة اليهودية، الخطاب الرقمى

1. Introduction

The concept of God lies at the heart of Judaism and shapes theology, worship, and communal identity. Central to it is the concept of a singular, and an indivisible God, a guiding principle expressed most succinctly within the Shema: “*Hear, O Israel, the Lord our God, the Lord is one*” (Deuteronomy 6:4). However, even as the identity of God is universally affirmed within Judaism, the discursive construction of God’s identity, i.e., how language and modes of communication convey who God is, what God’s attributes are, and how those attributes are legitimized, has received less systematic interest, especially with contemporary spiritual virtues. In recent years, online forums have emerged as far-reaching arenas for secular practice, discussion, and identity formation. Jewish teachers, rabbis, and organizations are producing virtual classes, podcasts, and social media resources that reinterpret traditional theological standards for primary audiences. This shift to digital realms magnifies important questions. How is the identity of God discursively constructed in Jewish online teachings? What linguistic and intertextual strategies are used to claim divine attributes as authentic and self-blinking? And how does this discourse ameliorate a particular spiritual worldview by implicitly marginalizing alternatives? The present study addresses these questions through a critical discourse analysis of a corpus of Jewish digital spiritual categories. Drawing specifically on Fairclough’s (2015) three-dimensional framework, the assessment moves from describing textual capacities involving transitivity, modality, and logical connectors through interpreting discursive practices involving intertextuality, assumptions, and social complexity. Cognition takes place specifically in the identity of God, that is, the ascribed attributes, actions, and relations of the divine, in the ideological constraints of belonging to a monotheistic discourse, or in various social and political functions. Therefore, by examining how these linguistic and discursive choices establish the identity of God as absolute, timeless, and worthy only of worship, the study focuses on two interrelated fields: critical discourse analysis of religious language and the study of digital religion. It demonstrates that online Jewish discourse not only represents God; it also naturalizes a particular conception of the divine by illustrating it through an unbroken chain of Rabbinic traditions.

2. Literature Review

This section considers three interrelated areas of research that present the current study. First, it examines prior empirical research on the discursive creation of God’s identity, with particular interest in studies that have applied crucial discourse analysis or related strategies to religious discourse in virtual contexts. Second, it also illustrates the development of the digital religion notion as a field of inquiry. Third, it presents the theoretical framework underpinning this study, specifically Fairclough’s (2015) concept of identity, and explains how this framework is applied to analyze the identity of God in Jewish virtual spiritual practice. By integrating the literature review integrates to establish the academic gap addressed by the present examination and justifies the analytical approach used.

2.1 Digital Religious Discourse

According to Susan (2006, p. 13), religion can be defined as the exemplification or estimation of human feelings. This definition emphasizes the idea that human experience is subjective in religion. Although scholars have examined and documented the emergence of online religion since the mid-1990s, examples of online religious involvement were found in the early 1980s in the study of religion and the internet. Campbell and Bellar (2023, p. 4), in *Digital Religion: the basics*, assume that during the 2010s, religion practiced online was no longer new, but a settled presence in many digital zones. Thus, the study of religious practices requiring internet platforms and digital technologies became known as “*Digital Religion Studies*”. Digital religion describes how religion is being explained, practiced, and understood through the means of digital cultures and their encounters with different forms of the internet.

2.2 Divine Identity and Discourse

Benwell and Stokoe (2006, p. 18) state that the first use of the term identity appeared in 1570 as “*identiti*” to mean the quality or condition of being the same in substance, nature, properties, composition, or other specific properties or qualities under the extent of absolute or extreme sameness and oneness (Discourse & identity). Weiss and Wodak (2003, p. 154) state that the term “*identity*” is derived from the Latin *idem* “the same,” which means a relation only to itself.

Within Fairclough’s (2015) significant discourse analysis framework, identity is not a hard and fast abstract, but a discursive construct. That is, identities are produced, maintained, and transformed through linguistic and semiotic choices in texts and interactions. Fairclough argues that each function of discourse

serves three functions simultaneously: representing territory, managing social members of the family, and constructing identity. In the context of supernatural discourse, this means that the identity of God is not really described or named; Language is actively organized through specific modes of consumption. Whenever a speaker says “God is eternal,” “God is one,” or “God cannot be divided,” they are no longer merely promulgating statistics but participating in the discursive construction of a particular divine identity. This view takes this discursive approach to identification, focusing on how the textual and intertextual features of statistics construct God as absolute, disembodied, eternal, and exclusively eternal. The researcher in this section adopts an operational definition of identity to be applied to the data collected. The operational definition of identity is “God’s attributes and characteristics” interwoven in the monotheistic discourse of the selected extracts of the Jewish data. Among the prominent studies written to discuss religious identity are the following studies that are directly relevant to the understanding of how the identity of God is discursively constructed and contested in contemporary metaphysical-linear contexts. Brady, Wills, Jost, Tucker, and Van Bevel (2020) examine how spiritual and non-spiritual identities create linear intergroup dynamics in their study entitled “*Discussing God: The Effects of (Ir)religious Identities on Topic-Sentiment Polarization in Online Debates*”. They found that members are generally intellectual and concerned with the group’s authorial polarization, and delegitimize other firms. This suggests that identity-accurate subject and emotion polarization are key mechanisms in online religious contexts. Another study was done by Mudau (2020) under the title of “*I am that I and divine titles: A reformed theological critique*”. This study signifies God’s self-existence and transcendence, which are considered as necessary to biblical theology. Mudau argues that this practice blurs the distinction between creator and creation, aids religious abuse, and hides the sufficiency of Christ, thereby violating the central Reformed theological restrictions, highlighting the critical importance of analyzing divine identity as a discursive ideological assemblage in cutting-edge spiritual contexts.

3. Research Methodology This section outlines the techniques used to conduct a significant discursive assessment of the identity of God in Jewish digital religious discourse. A qualitative research design was adopted, examining monotheistic lexemes delivered online. The methodology is organized into three parts: data collection, data description, and analysis of the data. Data collection is mainly concerned with how the video lectures were selected and transcribed. Data description deals with providing an outline of the corpus, including source and size. Data analysis demonstrates the theoretical framework represented by Fairclough’s (2015) descriptive levels to investigate particular linguistic features.

3.1 Data Collection The data of this study were collected from a series of digital religious lectures delivered by Rabbi Tani Burton on the YouTube platform. The focus of these lectures is on the core of the Jewish theological themes, such as the nature of God and God’s attributes. The researcher selects relevant extracts from these videos that directly address God’s attributes and the nature of God excluding those that deal with historical or legal topics. These selected extracts are then transcribed into written scripts using the “Turboscribe” software tool to enable a systematic linguistic analysis. The YouTube link is documented in the reference list to ensure transparency and accountability.

3.2 Data Description The data consist of a corpus of excerpts taken from more than one video lecture. Passages range from one section to longer, each judged because they contain explicit or implicit references to God’s identity (e.g., incorporeality, eternity, exclusivity, moral attributes). The Data illustrate a homogeneous sampling in terms of genre of online religious instruction, delivered online by Rabbi Dani Burton as a series of Jewish monotheism orientation beliefs. The language of the data is English, and the fragments keep the authentic wording, punctuation, and emphasis of the spoken explanations.

3.3 Data analysis For this paper, the analysis is limited to the description level of Fairclough’s (2015) three-dimensional framework. This descriptive level examines the formal linguistic aspects of the text. Thus, by taking into consideration the descriptive level, this paper aims to describe how God’s identity is grammatically and lexically formulated in the Jewish online religious discourse, focusing on linguistic categories such as identity-based lexis, transitivity, mode, metaphor, and implicature to investigate God’s identity in the selected data. As already mentioned, the analysis follows Fairclough’s (2015) framework, exploring specific linguistic categories and then moves to determine how God’s attributes are accepted as an acknowledged truth by the Jewish believers.

4. Analysis and Discussion

This section provides a descriptive study of Jewish digital religious lectures and discusses their implications for examining how God's identity is discursively constructed. As already mentioned, the analysis adopts Fairclough's 2015 framework, examining specific linguistic categories and then moving to how these attributes are accepted as an absolute belief by Jewish believers.

4.1 Identity-Based Lexis In this section, word choices explicitly or implicitly indicate God's attributes or characteristics. The analysis below examines each extract with its representative interpretation in Jewish theology:

1. J11 "There is nothing else like Him, and He cannot be divided into parts."

Here, God's identity is defined via two interrelated attributes: absolute uniqueness ("nothing else like Him") and indivisibility ("cannot be divided into components"). The denial of any equal entity places God as terrible in the realm of creation. The impossibility of division affirms that God's essence is not composed of separable elements, thus emphasizing the idea of non-Trinitarian monotheism. This identity discourse affirms God as unbroken, unified, and perfect. Consequently, any theological framework that posits inner difference within God is implicitly rejected as incompatible with this indivisible identity. Moreover, the literal alternative of "no other" extends beyond mere numerical unity to affirm that God's own quality of being is incomparable, to naturalize selected propositions of divine identity as the simplest possible.

2. J32 "We will learn how to approach the Torah's use of anthropomorphism, because it's certainly not literal in Torah. And we will discover how the fact that God is not physical is connected to his being infinite, and then finally how God's infiniteness allows us to be close to him."

This extract addresses two attributes of God through the adjectives "*not physical* and *infinite*". These lexical choices portray God as entirely distinct from the whole universe, reinforcing transcendence and endlessness. The negative form of "physical" emphasizes the real essence of the divine, thereby formulating God's identity as beyond any material category. Another thing is the infiniteness of the divine, which affirms the Jewish monotheistic discourse since it excludes any temporal categories that should be distinguished from God.

3. J57 "My help comes from the Lord, maker of heaven and earth."

In this extract, God is identified as the creator of heaven and earth. This attribute establishes God as the ultimate cause of all forms of life. The word "my help" additionally introduces a relational measurement: God is not the most effective author, yet additionally a source of personal assistance. This double identity (cosmic author and private helper) enriches monotheistic description without compromising unity. This dual portrayal of God as cosmic author and personal helper is discursively pervasive. By naming God as "creator of heaven and earth," the extract anchors divine identity within a most comprehensive plausible act: the creation of the entire universe. This attribute affirms that God has absolute power and sovereignty over all that exists. At the same time, the word "help me" personifies this power, offering God not a distant, impersonal power, but in response to a personal human need.

4.2 Transitivity According to Halliday and Mathiesen (2004, p. 170), transitivity is defined as the grammatical process that constitutes the world of experience into a manageable set of process types. It is a useful resource for understanding how language encodes our actions, events, states, and relations. The transitivity system operates at the clause level and comprises three components: the process (realized by the verbal group), the participants (realized by nominal groups), and the circumstances (realized by adverbial groups or prepositional phrases). There are six major types of transitivity: *material processes* are used to encode actions and events. *Mental processes* represent inner experiences of thinking, perceiving, or feeling. *Relational processes* are applied to configure states of being, having, or identifying. *Behavioral processes* demonstrate physiological or psychological behaviour. *Verbal processes* stand for acts of saying or communicating. *Existential processes* designate the existence of something or its occurrence. The following are examples representing the use of each type of transitivity:

Material process: Actor (God), goal (the show)

4. J24 "He is running the show."

This process represents God as the active agent who constantly controls and directs all activities. The verb "run" shows God's transformation as an ongoing, dynamic movement, no longer a static state. The "show" metaphorically frames the entire process of registrations and visits as an overall display of God's providence. This production of God's identity emphasizes divine sovereignty and living participation in every detail of life. In contrast to the relational mode ("God is strong") in basic terms, this dress code

suggests that God is doing something—ruling—that makes His authority tangible and immediate. The casual, colloquial phrase “running the show” also makes this divine introduction accessible and reassuring to the target market, reinforcing the idea of God’s ultimate plan.

Mental process: Participants (we), phenomenon (that God cannot be confined to a physical form)

5. J15 “By understanding that God cannot be confined to a physical form, we can develop a deeper closeness to Him.” This mental process poses “understanding” as a cognitive challenge to the believer who must actively approach the incorporeal nature of God. God’s identity should be understood as something beyond physicality, requiring mental engagement and acceptance. Thus, this process portrays a relationship where a proper belief of God’s identity is a prerequisite for spiritual intimacy, in which the mental effort of understanding becomes a marker of a legitimate faith.

Relational process: relational (in nothing else like, can’t be divided), carrier (Him)

6. J11 “There is nothing else like Him, and He cannot be divided into parts.”

In this extract, two essential attributes of God are represented: absolute uniqueness and indivisibility. The negative structure portrays God as a distinct divine from all other creators, while “cannot be divided” emphasizes God’s essence as one that cannot be composed of elements, which supports the monotheistic identity of God. This process illustrates these attributes as static, unchanging, and inherent characteristics of the divine.

Behavioural Process: Behavior (we) behavioural (remember) J24 “We have to remember every day of our life, and the repeated call to trust God’s governance.” This process indirectly addresses God’s identity by illustrating how believers must respond to God. This daily remembrance of God shapes God’s identity as the one who governs and controls this universe. This, in turn, confirms God’s ongoing sovereign role as the object of trust between this controller and His believers. Another thing is that this behavioral process implies that forgetting God not only leads to a cognitive lapse but also to a religious failure. So, God’s identity is not only declared as a sovereign but is also rooted in the believers’ sacred routine.

Verbal Process: verbal (says), participants: sayer (the Holy one), verbiage (to what will you compare me that I should be equal)

7. J34 “To what will you compare me that I should be equal, says the Holy one.”

This process quotes the direct words of God that add authority to the claim of incomparability as a divine self-testimony. It shows God as a speaker, revealing His identity not as a human theological construction but as a supreme truth. The embedded rhetorical question further emphasizes that no comparison or equality with any human is possible. So, God’s identity is established as self-declared and absolutely unique.

Existential process: Existential (there is), Existent (no other God)

8. J19 “There is no other God with Him.”

In this extract, the uniqueness of God is presented through the absence of other gods or the co-existing God. This form of uniqueness illustrates the exclusivity as a non-negotiable truth rather than a matter of other interpretations or theological debates. Thus, God’s identity is formulated by the idea of supremacy, which is acknowledged as the core of Jewish monotheism. Another thing is that this religious discourse invites the believers to avoid considering alternative gods, since non-existence is presented as an accepted truth in this faith.

4.3 Modality

Modality refers to the speaker or writer's authority in which a speaker or writer reveals an attitude towards what is being said. There are two types of modalities based on the sort of authority orientation. Firstly, if the authority is a subject of one participant in relation to others, we have *relational modality*. Secondly, if the authority is a matter of the writer’s or speaker’s regarding the truth or probability of a representation of reality, then it is recognized as an *expressive modality*, i. e., it is the writer’s or speaker’s assessment of the truth. *Relational modality* is expressed by using modal auxiliaries such as may, might, must, should, can, can’t, ought, but also by various other formal features, including adverbs and tense. *Expressive modality* is done by using either the verb (to be). There are also alternative possibilities that include more specifically modal adverbs like “possibly, may be, or probably” rather than modal auxiliaries (Fairclough, 2015, p. 105-106). The following is an example of *relational modality* analysed through the Jewish data:

9. J11 “He can’t be divided into parts.”

In this extract, the modal auxiliary “can’t” indicates impossibility and logical necessity. It is a relational modality because it constrains how the audience can conceive of God. The speaker no longer merely says that God is indivisible; they argue that division is not always established by God's very nature. This modal choice certainly positions the target market to accept only the indivisible unity of God, thus reinforcing the strict monotheistic interpretation in contrast to any trinitarian polytheistic occasion. The next example illustrates the use of expressive modality in the Jewish data:

10. J2 “And a list of isms includes beliefs in one all-powerful being.” This extract is an example of expressive modality since the speaker uses the present tense verb “is” to indicate God’s identity as something entirely distinct and beyond physicality. This expresses the speaker’s certainty about God as an all-powerful being, leaving no doubt for alternative understandings of this attribute, making it an absolute belief. Thus, this kind of modality illustrates God’s incorporeal identity as an objective, self-evident truth of J the Jewish monotheistic belief.

4.4 Mode

Fairclough (2015, p. 108) describes mode as a grammatical device that signals a speaker’s primary communicative function: whether he is making a statement (declarative), asking a question (interrogative), or giving a command (imperative). The choice of clause type is theologically significant because it determines the power relations between the speaker and the audience. In religious discourse, declarative forms are most commonly used because they present doctrinal claims as objective facts. Interrogatives are rhetorically used to steer the audience to a determined answer, while imperatives can be seen in religious quotations. The following is an example of a *declarative* form analysed in the Jewish data:

11. J10 “Instead, when we talk about the unity of God, the oneness of God, we mean that He is a unique and indivisible being, unlike anything else.” This declarative form clearly asserts the identity of God as “a unique and indivisible being.” It presents God’s attributes as objective truths rather than opinions or possibilities. The speaker illustrates a definitive theological claim concerning God’s indivisibility and uniqueness. Another thing is that it implies that this understanding should be acknowledged by believers as a non-negotiable religious truth. The next example is about *interrogative*:

12. J34 “To what will you compare me that I should be equal, says the Holy One?”

This interrogative form is rhetorically used to address God’s incomparability as an attribute that no other being can be equal to or compared to God. This question emphasizes the impossibility of finding other alternatives to this incomparable God. This comparison refutes any logical possibility of a rival to God. Thus, the extract reinforces one of God’s attributes that affirms absolute transcendence and exclusivity, which are both the core elements of the Jewish monotheistic belief.

4.5 Metaphor

Metaphors construct the way of thinking, acting, and our systems of belief and knowledge in a pervasive and fundamental way (Fairclough, 1992, p. 194). Metaphor is also defined as a literary device that creates an implicit comparison by describing one thing in terms of another, suggesting a shared characteristic, idea, or essence without using comparative language. Different types of metaphor are used in narrative discourse, such as *standard metaphor*, *implied metaphor*, *visual metaphor*, and *pejorative metaphor* (Davis, 1979). According to Lakoff and Johnson (1981, p. 3), metaphor is defined as a characteristic of language alone and a matter of lexical items rather than thought or action. Blume (2020) defines visual metaphor as a process of comparing an action or thing to a visual image to reveal the relationship between the two. The following assertion is an example of a *visual metaphor* examined in the Jewish discourse:

13. J17 “The Rambam teaches us that God cannot be divided or categorized like entities in the natural world. Rambam's concept of God's indivisibility reminds us of the transcendence and incomprehensibility of the divine, going beyond any hierarchical continuum. It's not that God tops the pyramid of spirituality. God completely transcends all of it. God is completely above and beyond all of it”. In this extract, the key metaphor is the clause “It's not that God tops the pyramid of spirituality,” which elicits a spatial and hierarchical image of a “pyramid” to serve as a spiritual ranking, levels, or graduation, since the image of a pyramid is used to suggest levels of being, or a closeness to the divine. This metaphorical expression is used to emphasize that God does not occupy a higher position within a hierarchy but exists outside and beyond it. This visual metaphor evokes a concrete image to introduce an abstract idea. The implication of this metaphor assumes that many people develop thoughts of God as the highest being on a continuum.

The next extract is an example of an *implied metaphor*, which is defined as a form of comparison between two things that are not alike (Blume, 2020).

14. J24 “There is a purpose and a greater plan at work, and it's part of a bigger plan. He's running the show.” This extract contains two implied metaphorical expressions: “a greater plan at work” and “He's running the show”. The first one connotes intentional design and coherence without explicitly stating that God is a planner, while the second one reveals the idea of God as a controller and director without a direct comparison. This metaphor serves to convey divine unity and providence, as well as trust without designating literal human attributes to God.” Another type of metaphor is *a standard metaphor*, which is asserted as the metaphor that forms the traditional theoretical structure of our culture, which is reflected in our everyday language (Lakoff and Johnson, 1981, p. 139). This type of metaphor is illustrated in the following example:

15. J37 “And there are so many verses that describe God as father, or a consuming fire, a man of war.”

In this extract, the expressions “father, consuming, fire, and a man of war” all serve as standard metaphors. They explicitly implement recognizable human or physical images of the divine in order to convey abstract attributes. These metaphors do not imply the fact that God actually possesses human-like attributes but rather serve as linguistic tools that show transcendent qualities, judgment, care, and power as accessible concepts to the human mind.

4.6 Implicature

The term implicature is used as an umbrella to indicate indirect meanings that are conveyed beyond the literal content of an utterance. It is classified into two main types: conversational and conventional implicatures. Conversational implicature is marked as any of the speaker's meaning or propositions that are communicated implicitly in uttering a sentence without being part of what is said. Thus, it belongs to the speaker's meaning rather than the sentence's meaning. Within conversational implicature, a distinction is made between generalized conversational implicatures, which arise regardless of any particular contextual conditions, and particularized conversational implicatures, which require such types of contextual conditions for their recovery (Huang, 2017, pp. 155-158). The following is an example of a *conventional implicature* treated in the Jewish data:

16. J7 “If we say that God is just one unit, or a specific type of something, that implies that God has limitations or boundaries. But God is beyond that.” This conventional implicature signals a contrast expectation in addition to the literal meanings of the clauses. The explicit components assert that describing God as “one unit” would impose limitations and that God is beyond such limitations. Thus, the use of the connective “but” adds the conventional implication that the second clause revises the assumption that “God is just one,” in which the oneness of God can be understood numerically as any other countable entity. The example below represents the use of *the particularized conversational implicature* in the Jewish religious discourse:

17. J35 “The Rambam references as a source text a verse from Isaiah chapter 40 verse 25 where God states, to what will *you compare me that I should be equal*, says the Holy One. This utterance is recognized as a particularized conversational implicature/ because, although it is asserted as an interrogative, it is not intended to be understood as a request for information; rather, in the identity context of non-corporeality and monotheistic beliefs, it operates rhetorically. The speaker's intended message is inferred as: there is nothing to which God can be compared as an equal. Thus, any attempt to form and determine likeness, equivalence, or analogy between the divine unity and created entities is misguided.

The following example is analysed as a *generalized conversational implicature*:

18. J57 “My help comes from the Lord, maker of Heaven and earth.” This is a generalized conversational implicature since the assumption is realized from the conventional meaning of the “maker of Heaven and earth.” This attribute conventionally implies that this essence has supreme, creative, and endless power. There is no direct assertion that explicitly says “God has the power over all things.” But the meaning is implied by the conventional use of the phrase “maker of Heaven and earth.” Thus, this implied idea helps provide God's identity as all-powerful, which is the core of Jewish monotheism.

Table 1: The statistical distribution of identity-based lexis in the Jewish data

Identity-Based Lexis	Frequencies No.	Percentages %
The Non-corporeal (Non-physical)	15	16.48%

The Eternal	15	16.48%
The Incomparable	10	10.98%
The Creator	9	9.89%
The Indivisible	8	8.79%
The Infinite	7	7.69%
The First Cause	3	3.29%
The Holy	3	3.29%
The Limitless	3	3.29%
The Transcendent	3	3.29%
The Interventionist	2	2.19%
The Omniscient	2	2.19%
The Refuge	2	2.19%
The Sovereign	2	2.19%
The Big	1	1.09%
The Ever-Responsive	1	1.09%
The Omnipotent	1	1.09%
The Savior	1	1.09%
The Sustainer	1	1.09%
The Ultimate Guide	1	1.09%
The Ultimate Judge	1	1.09%
Total	91	100%

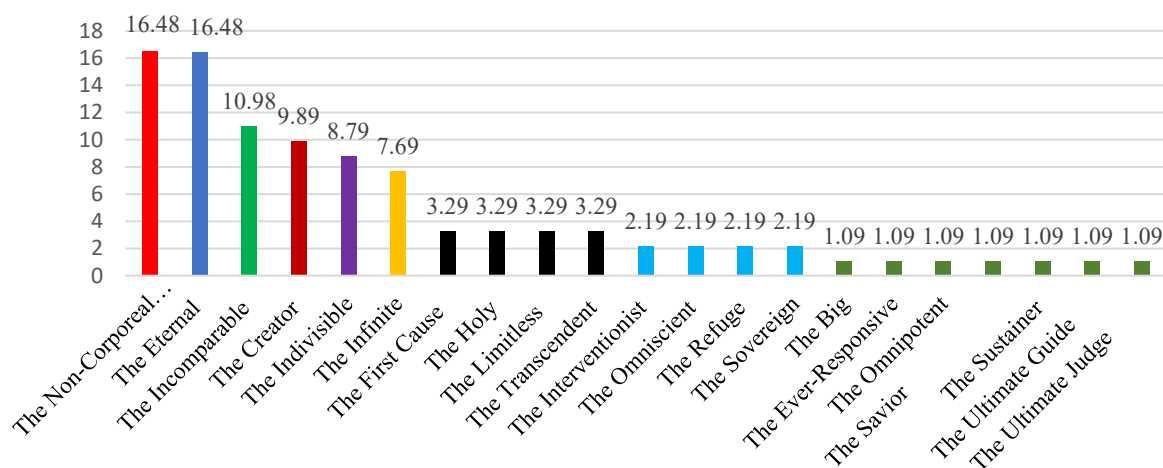


Figure 2: The statistical means of identity-based lexis in the Jewish data.

As displayed in Table (2) above, the statistical findings show the frequent use of the following God's attributes: "non-corporeal or non-physical", and "eternal", exposing the essential role in shaping a doctrinally distinct perception of God's identity within the Jewish data. The emphasis put upon the concept of God as non-corporeal and non-physical serves to apparently distinguish Him from any created being that is physical and limited. This distinction functions to be fundamental to avoid any anthropomorphic interpretation of God and to confirm that God cannot be confined to material things, human-like qualities, or spatial boundaries. That is, by repeatedly emphasizing God's non-physical nature, the discourse stresses the belief that God exists beyond the limitations of the tangible world and cannot be divided, represented, or compared to any created category. Similarly, the emphasis on God's eternity is intended to assure His existence beyond time by strongly stressing that He has no beginning and no end, and is not subject to a temporal change. This conceptual understanding of God's attribute affirms God's absolute independence and uncaused existence via portraying Him as the supreme origin and sustaining foundation of all existence. These two attributes work as a crucial justificatory role in formulating a coherent theological understanding of God's identity as a transcendent, infinite, and independent being. For a full list of analysed extracts related to God's identity, see *Appendix A*.

5. Conclusions

In light of the study, the following conclusions have been arrived at:

The study indicates that Jewish online religious discourse primarily constructs the identity of God by making relational and modal choices that express divine qualities as objective, timeless, and past negotiations. The analysis confirms that Fairclough's descriptive level is an effective tool for revealing how God's identity is embedded in common grammatical structures. Even without shifting toward interpretation or explanation, micro-level skills (lexis, transitivity, modality, clause sorts, metaphor, implication) exhibit systematic patterns that build the target market's expertise in who God is. The findings underscore the importance of analyzing online spiritual content, as understanding how the identity of God is constructed in spaces where digital systems increasingly function as websites where traditional theological identities are reinforced, extended, and occasionally transformed is critical to understanding contemporary supernatural phenomena.

References

- Benwell, B., & Stokoe, E. (2006). *Discourse and Identity*. Edinburgh University Press.
- Brady, W. J., Wills, J. A., Jost, J. T., Tucker, J. A., & Van Bavel, J. J. (2020). *Discussing God: Effects of (ir) religious Identities on Topic-Sentiment Polarization in online Debates*. Review of Religious Research, Springer. <https://shorturl.at/dwVwN>
- Blume, J. (2020, November 8). *What is a metaphor?* Retrieved from Masterclass: <https://www.masterclass.com/articles/what-is-a-metaphor#what-is-a-metaphor>
- Campbell, A., & Bellar, W. (2023). *Digital Religion: The Basics*. New York: Routledge.
- Davies, C. (1997). *The Clean Collection*. Retrieved from Clean Language: <https://cleanlanguage.co.uk/articles/articles/62/1/Figurative-Language-Examined-Metaphors-Symbols-and-Related-Concepts/Page1.html>
- Fairclough, N. (1993). *Discourse and Social Change*. Cambridge: Blackwell Publishing Ltd.
- Fairclough, N. (2015). *Language and Power*. New York: Routledge.
- Halliday, M.A.K., & Matthiessen, C. (2014). *An Introduction to Functional Grammar*. (4th edition). New York: Routledge.
- Lakoff, G., & Johnson, M. (1981). *Metaphors We Live By*. Chicago: University of Chicago Press.
- Huang, Y. (2017). *The Oxford Handbook of Pragmatics*. Oxford: Oxford University Press.
- Mudau, N. (2020). *I Am That I Am' and Divine Titles: A Reformed Theological Critique*. Verbum et Ecclesia, 46 (1). <https://11nq.com/s08rd2b>
- Susan, G. (2006). *Religion and Technology in the 21st Century: Faith in the e-world*. London: Idea Group Inc.

Weiss, G. & Wodak, R. (2003). *Critical Discourse Analysis: Theory and Interdisciplinary*. New York: Macmillan.

Online video lectures

<https://www.youtube.com/hashtag/aimonides>

Appendix 1: Supplementary tables on the discursive construction of God's identity in the Jewish data

No.	Identity Focus	Conceptual understanding of God is not physical
J32	The non-corporeality of God, the non-physicality of God. God is not physical is connected to His being infinite.	God's identity is beyond physical form, connecting to the infinite nature.
J33	God is completely non-corporeal, non-physical.	
J34	God is completely non-physical	God does not experience movement, rest, or physical change.
J35	To what will you compare me I should be equal, says the Holy one.	God cannot be equated or measured by anything else
J36	God is all-knowing	He can support the weak, and no one can escape His judgments.
J38	God's incorporeality	God is separated and completely distinct from anything else
J39	God is Kadosh, is Holy	God is completely beyond all physicality, all comparison; He has no image, and no appearance.

J40	Non-corporeality of God	His complete transcendence from the physical realm.
J43	Non-corporeality of God	God is infinite
J44	God's essence is not physical	Develop a deeper closeness to Him
J52	God is the first existence	God brought the world into existence and sustains it. Praying to another is doomed to fail.
J53	God is the Lord, maker of heaven and earth	God is the only one who brings salvation.
J54	God is the only one who receives and answers our prayers.	We cannot direct our prayers to anything that is below Him
J55	God transcends all existence	He pre-exists existence; there is none-else
J57	Things are designed to have no judgment or free choice	Praying to anything rather than God will miss the point
J58	Prayers and devotion should be directed only to God	God is the creator, sovereign
J59	Exclusive service to God.	God is the only one who deserves service
J60	To love the Lord, and to serve Him	Prohibition of worshipping others.
J61	God is the singular supreme creator	Prayers elsewhere betray loyalty and deny the true source of salvation.
J62	Prayer is exclusively to God	God is the creator and sovereign.
J64	Nitzchi, which means eternal	God is eternal
J65	Pre-existing	Nothing could have existed before God
J66	God is a refuge	The entire creation exists within Him, so He precedes it
J67	God does not occupy a physical place	God is not bound by physical space, but it's His place because He precedes everything.
J68	God is Kedom	God is pre-existing
J69	God is the first cause	God is the origin, the primary factor that sets everything else in motion
J70	God is eternal	God transcends the limits of time and remains in a state of timeless existence.
J71	God had to exist beyond the boundaries of the physical universe	The creator was directly involved in creation
J74	God is interventionist	God is actively involved in the world and exercises providence over it. God intervenes in human affairs and responds to their actions.
J75	God's active involvement	God is omniscient.
J76	God chose this divine will.	The world is created as a voluntary act of the divine will
J77	God is the creator	God created the world from nothing
J78	God brought the universe from nothing	God's ability is infinite
J80	God is not bound by time	The limitations of our ability to perceive God
J81	God is completely beyond physical reality	The eternal nature of God and His fundamental role as the essence of existence.