**Abstract**

**Background**

In the past year, against the background of the Covid-19 epidemic, it is evident that civil disobedience is on the rise in Israeli society. While civil disobedience preserves the boundaries of discourse and democracy, it also poses a real danger to society’s existence. The attitude to civil disobedience differs from society to society, and it is related to the core values that characterize the relevant culture. For this reason, the attitude to obedience or disobedience in Israeli society needs to be examined with respect to the religious roots of Jewish culture.

**Purpose**

In this article, I examine the attitude to the issue of obedience in the formative texts of Jewish culture. Revealing the religious past of the culture enables a reevaluation of values and stances.

**Method**

In order to understand the sources of the values relevant to the issue of obedience in Israeli society today, I will engage in the analysis of religious texts using the genealogical method. The subject area of genealogy is the past, but its purpose is to understand and critique contemporary reality.

**Results**

From my interpretation of the religious texts of Judaism, it emerges that obedience is an important value in Judaism but that disobedience is no less present and prominent, especially in biblical narratives. This article explores deep structures related to the issue of obedience, such as the fulfillment of religious commandments (*mitzvot*), and obedience out of a sense of the binding obligation of “we will do and we will listen” (Exod 24:7; in which “doing” precedes “listening” and understanding). However, there also emerges a sense of separation and distinction that leads to disobedience, as well as the biblical description of the Nation of Israel as “stiff-necked.”

**Conclusions and Implications**

From the texts examined in this article, obedience and disobedience do not appear to be in dialectical relationship—the function of a dialectic understanding is to present two contradictory sides within one great truth. Obedience and disobedience do not manifest as a controversy or as two sides of a single issue, despite the fact that controversy is welcome and prevalent in Judaism.