Response to Reviewer #1:

Thank you for your in-depth feedback on the article.

Regarding the major revisions you suggested:

1. Indeed, the discussion in the article is limited to biblical sources (with very restricted use of Rabbinical sources). Therefore, following the feedback from your fellow reviewers, I ended up changing the title of the article. In addition, I emphasized in my introduction the explanation of why I chose to focus on biblical sources, namely because of their canonical status as foundational texts in Western culture. I also did my best to revise any generalizations pertaining to “Judaism.”

2. There has been no research on obedience and disobedience in the State of Israel in the context of the COVID-19 pandemic thus far. Accordingly, I mention in the introduction that I decided to investigate the issue of obedience as a general cultural construct because it has received much public and media attention in the State of Israel. My research and findings do not make a causal link between disobedience and the Israeli public’s conduct during the pandemic. The public and media debate serve only as a background for this cultural research. In effect, the article’s conclusion that a culture in which there is strict observance of divine commandments may have a tendency to rebel against human authority does not imply a clear causal link between this cultural phenomenon and Jewish civil disobedience in Israel today.

3. Having said that, by the end of the review process, I did find a few recently published studies attesting to the low level of trust among the Israeli public with regard to the decision-making processes in the government and other state institutions when it comes to all things relating to the COVID-19 pandemic. However, these studies did not link lack of trust to disobedience. I have included these findings in my revised draft.

4. I have added sources to corroborate claims about Israeli society being based on polarizing tribal loyalties.

Regarding the minor revisions:

1. In light of the widespread use of biblical sources, I have added a footnote specifying the use of the King James Version as the source of the English translations, since I felt it most accurately reflected the nuances of the original Hebrew.

2. I wholeheartedly thank you for your recommendation of Harold Schulweis’s fascinating book *Conscience, The Duty to Obey and the Duty to Disobey* with which I was unfamiliar.

3. The claim that separateness in Jewish culture is in direct conflict with the principle of obedience to the group was clarified in the revised draft and even presented as a less salient argument.

4. The generalizations about “Judaism” were amended and the subject of confession in Christianity was omitted.

5. The claim that biblical law applies equally to all Israelites was omitted.