I will make a mortal more rare than fine gold, a man more than the golden wedge of Ophir. Isaiah 13:12, NKJV.

If it was right for David to satisfy his hunger by eating of the bread that had been set apart to a holy use, then it was right for the disciples to supply their need by plucking the grain upon the sacred hours of the Sabbath. Again, the priests in the Temple performed greater labor on the Sabbath than upon other days. The same labor in secular business would be sinful; but the work of the priests was in the service of God. They were performing those rites that pointed to the redeeming power of Christ, and their labor was in harmony with the object of the Sabbath. But now Christ Himself had come. The disciples, in doing the work of Christ, were engaged in God's service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day.

Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of humankind; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the "Lord of the Sabbath," One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating....

Upon another Sabbath, as Jesus entered a synagogue, He saw there a man who had a withered hand. The Pharisees watched Him, eager to see what He would do. The Savior well knew that in healing on the Sabbath He would be regarded as a transgressor, but He did not hesitate to break down the wall of traditional requirements that barricaded the Sabbath. Jesus bade the afflicted man stand forth, and then asked, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" It was a maxim among the Jews that a failure to do good, when one had opportunity, was to do evil; to neglect to save life was to kill. Thus Jesus met the rabbis on their own ground. "But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other" (Mark 3:4, 5).--The Desire of Ages, 285, 286.