No Growth - Oath

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

James 5:12

Obey - 1Samuel 15:22
Almighty God - Job 8:3
Time - Ecclesiastes 3:6
Honour - Romans 13:7

An oath is a promise made by someone to others openly. Confessing publicly what they will or intend to do against or for another. People often make promises, which they never intend to keep. Therefore, it becomes a habitual thing, and the person who does it will not be taken seriously. However, it all depends. What it is, and what the person says, should be the focus to see if it intends to help or hurt someone else.
Today, many people are asked to do something on different levels. If a person asks, "Can you do this for me?" And the reply is yes, but that same person goes a step further and says, "You promise?" The answer should be, "I can't promise, but I will do my best to get it done." Why or why does it matter?
A person lying under oath in court will be sentenced to serve time, known as perjury. However, for simple situations, such as the intention of doing a deed, an errand, or helping another, and not following through with that promise may seem meaningless. For believers, let our yes be yes and no be no - Let there be a simple affirmation, unaccompanied by any oath or appeal to God. However, the person who makes that their common method of speech is the one who will be believed. Do not use oaths in your everyday conversation, but let a simple affirmative or denial be deemed enough to establish your word.
An oath is to obey if to do something intended for good toward another and not something bad. To obey is better than sacrifice, especially if it will improve the circumstances of someone in need. Because even the best people, sometimes through impatience, slip and speak oaths, sometimes lesser, sometimes greater. The apostle Paul warns us to detest such wickedness and to accustom our tongues to simple and true talk. Our word is our reputation, especially doing something for someone.
The Almighty God does not want believers to take oaths, as stated earlier, and using His name in making them either. The sin of swearing is condemned. Such swearing expressly throws contempt upon God's name and authority. This sin brings neither gain, nor pleasure, nor reputation, but is showing enmity to God without occasion and without advantage. The person making an oath with God's name is showing they are an enemy of God by doing so.
An oath is mistakenly made, but the time of fulfillment should be performed. It is so easy to say with the mouth, but the actions that follow become the challenge. Because it is a great sin to swear upon every slight occasion, and very usual among those who habitually do it, and it was the more difficult to bring them off from it who were so much accustomed to it; Above all things oath makers should not swear, and should take special care they did not, and watch diligently against a sin so many were addicted to, and into which they might so easily fall. A time to fulfill and a time to refrain from making these oaths. To lose the habit of creating them to keep ourselves from trouble.
An oath is to honour what we put out to help improve another person's situation for the better. How an oath is formed is usually due to impatience. As impatience should not show itself in secret sighs, groans, murmurings, and repinings, so more especially it should not break forth in rash oaths, or in profane

swearing; for of such sort of swearing, and of such oaths, is the apostle to be understood; otherwise an oath is very lawful, when taken in the fear and name of God, and made by the living God, and is used for the confirmation of anything of moment, and to put an end to strife;

An example of an oath that is not good making is from Herod in Matthew fourteen. Herod's birthday was kept, and the daughter of Herodias was dancing before him. It pleased the King so much that he went so far as to give her whatever she wanted, as in verse seven. The daughter wanted something evil and not good. However, in verse nine, "And the king was sorry, nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her."

But above all things - That is be especially careful on this point; whatever else is done, let not this be. The manner in which James speaks of the practice referred to here shows that he regarded it as a sin of a very heinous nature, one that was by all means to be avoided. Avoid oaths as being no less an evil than perjury itself.