

# Song of Solomon 4:7

Authorized King James Version (KJV)

Thou art all fair, my love; there is no spot in thee.

## Analysis

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The bridegroom declares to his bride: 'Thou art all fair, my love; there is no spot in thee.' The Hebrew 'kullakh yaphah' (כָּלְךָ יָפָה, all of you is beautiful) emphasizes comprehensive beauty—not just attractive features but holistic loveliness. The second phrase 'there is no spot in thee' (Hebrew 'mum eyn bakh,' מוֹם עַיִן בָּךְ) uses terminology from the Levitical sacrificial system. A sacrificial animal must be 'without blemish' (tamim, תָּמִים, Leviticus 1:3, 10), perfect and unblemished to be acceptable to God. The bridegroom applies this language of perfection to his bride—she is without defect, completely lovely. This isn't denying literal imperfections but expressing covenant love's transforming vision: the beloved sees the bride through love's perfecting lens. Theologically, this is supremely Christological. While human brides remain imperfect, Christ declares His Church 'without spot' (Ephesians 5:27)—not because she lacks sin but because His atoning sacrifice cleanses and His imputed righteousness covers. This verse anticipates the eschatological presentation of the Church 'not having spot, or wrinkle, or any such thing... holy and without blemish' (Ephesians 5:27).

## Historical Context

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Levitical law required unblemished sacrifices—animals without physical defect represented the purity and perfection God demands. Israel's priests carefully examined sacrificial animals to ensure compliance (Leviticus 22:17-25). The bridegroom's declaration that his bride has 'no spot' employs this sacred vocabulary, elevating romantic love to covenantal, even theological significance. Ancient Near Eastern love poetry celebrated physical beauty extensively, but the

Song's use of sacrificial language connects human love to divine standards and redemptive themes. Early church fathers immediately connected this to Christ's relationship with the Church. Through His sacrifice, Christ makes the Church 'holy and without blemish' (Ephesians 5:27). Augustine emphasized that believers are declared righteous through imputed righteousness—God sees them through Christ's perfection. The Reformers' doctrine of justification finds powerful illustration here: believers are 'all fair' with 'no spot' not by inherent merit but by Christ's covering. Modern readers see both the ideal of marital love (spouses viewing each other charitably) and gospel truth (Christ's declarative perfecting of His people).

## Related Passages

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**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How does Christ's declaration that His Church is 'all fair' with 'no spot' transform your self-understanding and security in Him, despite your remaining sin?
2. What does it mean to view your spouse or fellow believers with love's perfecting vision—seeing them through grace rather than criticism?

## Interlinear Text

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כָּל	יָפָה	רַעֲיָתִי	וּמִ	אֵין	בֶּן־
H3605	<b>Thou art all fair</b>	<b>my love</b>	<b>there is no spot</b>	H369	H0
	H3303	H7474	H3971		

## Additional Cross-References

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**Song of Solomon 1:15:** Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

**Colossians 1:22:** In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight:

**Jude 1:24:** Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

**Song of Solomon 4:1:** Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.

**2 Peter 3:14:** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.