

# 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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**Thou art all fair, my love; there is no spot in thee.** This verse presents one of Scripture's most extravagant declarations of covenantal perfection. The bridegroom's pronouncement kullakh yaphah (כלך יפה, "all of you is beautiful") employs the totality word kol—not partially but completely fair. The phrase **there is no spot in thee** (ומום אין בך, umum eyn bak) uses mum, the technical term for blemish that would disqualify a sacrificial animal (Leviticus 22:20-21). The beloved is declared fit for sacred purposes, without defect or imperfection.

While the literal context celebrates the bride's beauty in the bridegroom's eyes, the verse carries profound theological weight. Paul applies this language to Christ's relationship with the Church: "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27). Believers are not inherently spotless but are declared so through Christ's imputed righteousness (2 Corinthians 5:21). The bridegroom's vision sees not present imperfection but completed perfection—viewing the beloved as she will be when grace completes its work.

This verse establishes the foundation for the detailed praises that follow in 4:1-6. Before enumerating specific beauties, the bridegroom declares comprehensive perfection. Similarly, God's justifying verdict precedes progressive sanctification: believers are declared righteous (positionally) and are being made righteous (progressively). The Song's portrait of spotless beauty anticipates Revelation's vision of the Bride adorned for her husband (Revelation 21:2), prepared by the Lamb who takes away sin's spots and stains.

## Historical Context

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In ancient Near Eastern wedding contexts, the bridegroom's public praise of his bride served both to honor her and to celebrate the covenant commitment. The language of perfection was conventional in love poetry but gains unique meaning within Israel's covenantal framework where sacrificial animals required spotlessness. Solomon, as author, would have been intimately familiar with temple regulations about unblemished offerings—making his use of *mum* (blemish) theologically loaded.

The historical church has read this verse christologically from earliest times. Origen's homilies on the Song emphasized that the Church appears spotless to Christ through His cleansing work, not through inherent merit. Bernard of Clairvaux's sermons developed the theme that Christ's love creates the beauty He declares—He makes the beloved fair by His very pronouncement. The Reformers emphasized justification by faith: God declares believers righteous, viewing them through Christ's perfection rather than their actual sinfulness.

The verse also had practical application to Christian marriage. The Puritans taught that spouses should speak to one another with lavish affirmation, focusing on beauties rather than fixating on flaws. This doesn't mean ignoring sin but maintaining a posture of covenantal commitment that sees the spouse through eyes of grace, not condemnation.

## Related Passages

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**John 15:13** — Greatest form of love

**1 John 4:8** — God is love

## Study Questions

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1. How does Christ's declaration that His Church is 'without spot' challenge your understanding of justification versus sanctification?

2. In what ways can you cultivate the bridegroom's posture of seeing beauty and potential in others rather than focusing on flaws?
3. What does it mean practically to live in the reality that God sees you as 'all fair' through Christ's righteousness, not your performance?

## Interlinear Text

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H3605	H3303	H7474	H3971
Thou art all fair	my love	there is no spot	

## 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 unrepentable 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.