

# The Doctrine of Sea Monsters, Dragons, Jackals and Waterspouts (Tân and Tanîym)

Written and compiled by Gary Kukis

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

**Introduction:** There are a couple of words in the Hebrew which are translated *sea monsters*, *dragons*, *jackals* and *waterspouts*; it might be a good idea get a handle on these words, if such a thing is possible.

Topics		
Pronunciation and Spelling	Meanings	An Examination of All Scriptural Occurrences
	Conclusion	
Charts, Maps and/or Doctrines		
	An Examination of All Scriptural Occurrences	

- Pronunciation and spelling:** It appears as though we are dealing with one word, with two slightly different spellings for the singular and two slightly different spellings for the plural.
  - Singular: tan/tân (תן/תַּן) [pronounced *tahn/tawn*]. We *never* find this noun in the singular in Scripture. Strong’s #8565 BDB #1072.
  - Plural: tannîym (תַּנִּיִּם) [pronounced *tahn-NEEM*] or tannîyn (תַּנִּיִּן) [pronounced *tahn-NEEN*]. Strong’s #8577 BDB #1072.
  - There is also the feminine noun tannâh (תַּנְחָה) [pronounced *tahn-NAW*], which means *habitation*, *jackal*. Its meaning and even its actual occurrence is questionable. It may occur in Mal. 1:3. It appears to be deserted places where jackals howl. The plural is tannôwth (תַּנּוֹת) [pronounced *tahn-NOHTH*]. Strong’s #8568 BDB #1072.
- Meanings** already attributed to :
  - Preface: BDB defines this as a *serpent* (though not the same *serpent* is in the garden or as bit the people of Israel in the desert. BDB writes that this is a figurative mythological creature, symbolic of

chaos. What is somewhat confusing is that there are two very similar words, treated by BDB and Strong's as the same word, yet ZPEB and *The New Englishman's Concordance* treats them as separate words (actually, the concordance lists them as three different words). The word found here is the same one found in Gen. 1:21, where God creates the *great sea-monsters* and found in Ex. 7, where the staffs are turned into tannîyn's. This is more akin to our English word *creature*, which could stand for a myriad of different kinds of animals and even non-animals. The REB suggests *waterspouts* as an alternate rendering.

- b. KJV renderings: Strong's #8565: *dragon, whale*. I don't believe that this actually occurs in the Bible in the singular. Strong's #8577: *Dragons, serpents, whales, monsters*. When rendered as a singular, the thinking is, we are speaking of an intensive singular.
  - c. Strong's renderings: About the singular version, Strong writes: From an unused root probably meaning to elongate; a monster (as preternaturally formed), that is, a sea serpent (or other huge marine animal); also a jackal (or other hideous land animal): - *dragon, whale*. Strong's #8565. About the plural version, Strong writes: intensive from the same as H8565; *a marine or land monster*, that is, *sea serpent or jackal*: - *dragon, sea-monster, serpent, whale*. Strong's #8577.
  - d. BDB translations: *dragon, maybe the extinct dinosaur the plesiosaurus, whale* (Strong's #8565); *dragon, serpent, sea monster; dragon or dinosaur; sea or river monster; venomous snake* (BDB #8577)
  - e. Gesenius translations: *a certain beast dwelling in the deserts; jackal, wild dog*. Gesenius tells us that this is only found in the plural and offers the same two spellings for the plural above. Strong's #8565. *A sea monster, a great fish; a serpent; a dragon; a crocodile*. Strong's #8577. Gesenius deals with the separate case of this being found in Ezek. 29:3 where it should be seen as a singular and the accuracy of this particular noun is in question in this passage.
3. **Cognates:**
4. **Passages:** Gen. 1:21 Ex. 7:9–10, 12 Deut. 32:33 Job. 7:12 30:29 Psalm 44:19 74:13 91:13 148:7 Isa. 13:22 27:1 34:13 35:7 43:20 51:9 Jer. 9:11 10:22 14:6 49:33 51:34, 37 Lam. 4:3 Ezek. 29:3 32:2 Micah 1:8 Mal. 1:3 (I threw these altogether, not separating the different Strong numbers from each other).
5. There are a couple of passages which we need to keep our eyes on: Psalm 148:7 (and following): here, almost every translator has some kind of an animal in here, be it a *whale, sea monster* or *dragon*. However, it appears as though water phenomenon is found in vv. 7–8, *mountains and hills* in v. 9a; *cedars and fruit trees* in 9b; animals of different sorts in v. 10; and people of various sorts and stations in vv. 11–12. The basic argument against there being any sort of a sea creature here is, it simply does not fit the context. We have a highly organized Psalm with groups of like things placed together in vv. 7–12. The argument for this referring to sea creatures of some sort is, they are not found in v. 10, although animals of the earth and sky are found in this verse. However, in Gen. 1:21, the first place where this word occurs, it clearly refers to some sort of water animal. I have grouped these 4 words together as 1; perhaps I am incorrect in this notion.

## An Examination of All Scriptural Occurrences of the Word

Passage	Morphology and Additional Comments
God created the large <b>tannîym</b> (תַּנִּינִים), and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good (Gen. 1:21).	Here is the common plural, with the definite article, and modified by the adjective <i>the great, the large, the older</i> . Given the context, the surrounding verses, we are definitely speaking of animals in the water, and here are two kinds named here specifically: the tannîym (תַּנִּינִים) and all living creatures which breathe (this latter category does not necessarily exclude fish who breathe oxygen through the water they take into their gills).

Passage	Morphology and Additional Comments
<p>“When Pharaoh speaks to you, saying, ‘Give a miracle for yourselves,’ you shall say to Aaron, ‘Take your staff and throw it before Pharaoh; and let it become a <b>tannîyn</b> (תַּנִּינִי).’ ” And Moses and Aaron came to Pharaoh, and they did so, as Jehovah had commanded. And Aaron threw his staff before Pharaoh and before his servants. And it became a <b>tannîyn</b> (תַּנִּינִי). And Pharaoh also called wise men and the sorcerers. And they, the priests of Egypt, also performed by their secret arts. And each one threw down his staff, and they became <b>tannîym</b> (תַּנִּינִיִּם). But Aaron's staff swallowed their staffs (Ex. 7:9–12).</p>	<p>This is quite interesting: the first two references, which are presented as being in the singular are <b>tannîyn</b> (תַּנִּינִי), which could legitimately be seen as a different creature from those named above.</p> <p>The third time we find the word, it is clearly the plural <b>tannîym</b> (תַּנִּינִיִּם), which is <i>not necessarily</i> the same kind of creature. However, later, I believe that we will see this second form undeniably used as the plural for the first.</p>
<p>Their wine is the venom of <b>tannîym</b> (תַּנִּינִיִּם), and the cruel venom of asps (Deut. 32:33).</p>	<p>Quite frankly, this verse is filled with difficult words; we do have a clear set of parallels, and although portions of the parallel would require some unravelling, it is clear that <b>tannîym</b> (תַּנִּינִיִּם) is set up parallel with <i>asps</i> (both are in the plural and the latter word surely refers to some kind of venomous snake—see Psalm 58:4 Isa. 11:8) .</p>
<p>We do not find any of these words in the historical books (Joshua through Nehemiah), which is what we would expect, because these are creatures which Israel did not come across very often. However, Israel is aware of these creatures, whatever they are, because they show up in so many passages.</p>	
<p>Am I a sea, or a <b>tannîyn</b> (תַּנִּינִי), that You set a watch over me? (Job 7:12)</p>	<p>The gist of this verse is, Job's friends are with him, giving him a hard time, and he asks them this question.</p> <p>We have an interesting use here where it is not required that this refer to a living creature, but possibly a water phenomena. <i>Sea</i> refers to a large body of water, including the Nile River. What strikes me, at this point, is, could this word mean different things depending upon whether it is in poetry or prose?</p>
<p>I am a brother to <b>tannîym</b> (תַּנִּינִיִּם), and a companion to daughters of the ostrich (Job 30:29).</p>	<p>Almost all translators render <b>tannîym</b> (תַּנִּינִיִּם) as <i>jackals</i> here and the final word is generally rendered <i>owl</i> or <i>ostrich</i>. The latter word is in the singular, by the way.</p>
<p>Our heart has not turned back, and our steps have not swerved from Your way, though You have crushed us in the place of <b>tannîym</b> (תַּנִּינִיִּם) and covered us over with the death-shade (Psalm 44:18–19).</p>	<p>Again, the primary translation here is <i>jackals</i>.</p>
<p>For God is my King of old, who works salvation in the midst of the land. You broke the sea by Your strength; You burst the heads of <b>tannîynîym</b> (תַּנִּינִינִיִּם) in the waters. You cracked open the heads of leviathan; You gave him to be food for the people of the wilderness. You divided the fountain and the torrent; You dried up mighty rivers (Psalm 74:12–15).</p>	<p>You will note that we have a new spelling here: <b>tannîynîym</b> (תַּנִּינִינִיִּם) [pronounced <i>tahn-nee-NEEM</i>]. This suggests to me that this is the proper plural of <b>tannîyn</b> (תַּנִּינִי). They are said to be <i>in the waters</i> in this passage and the context seems to indicate that we are in the waters.</p>

Passage	Morphology and Additional Comments
You shall tread on the lion and adder; the young lion and the <b>tannîyn</b> (תַּנִּינָת) You shall trample under foot (Psalm 91:13).	Again, we find tannîyn (תַּנִּינָת) in parallel with the <i>asp</i> (or, <i>adder</i> ), as back in Deut. 32:33. However, the spelling of our word or words in question is different, throwing a wrench into the works.
Let the <b>tannîynîym</b> (תַּנִּינִיָּם) and all deeps praise Jehovah from the earth, fire and hail, snow and smoke, stormy wind fulfilling His Word, mountains and all hills, fruitful trees and all cedars, beasts and all livestock, creeping things and birds of the wing,... (Psalm 148:7–10)	Given how the psalmist groups things in this passage, it seems more likely that tannîynîym (תַּנִּינִיָּם) would refer to a phenomena of water rather than to any sort of animal.
Isa. 13:22: The <b>tannîym</b> (תַּנִּינִיָּם) shall cry in its towers, and jackals in their pleasant palaces: her time is near, and her days shall not be prolonged.	Again, most translators render this <i>hyenas</i> or <i>jackals</i> , as it makes little sense for a sea creature to cry out in its towers.
Isa. 27:1 On that day the LORD with His harsh, great, and strong sword, will bring judgment on Leviathan, the fleeing serpent--Leviathan, the twisting serpent. He will slay the <b>tannîyn</b> (תַּנִּינָת) that is in the sea.	Interestingly enough, we have the same author of Scripture, slightly different spelling, and a situation where we may agree that tannîyn (תַּנִּינָת) is some kind of a sea creature.
Isa. 34:13–15: And thorns shall come up in her palaces, nettles and brambles in its fortresses: and it shall be a habitation of <b>tannîym</b> (תַּנִּינִיָּם), and a court for ostriches. The wild beasts of the desert shall also meet with the hyenas, and the wild goat shall cry to his fellow; the night creature also shall rest there, and find for herself a place of rest. There shall the owl make her nest, and lay, and hatch, and gather under her shadow: there shall the kites also be gathered, everyone with her mate.	This usage makes it pretty clear that we are dealing with a land animal. And, in case you are wondering, the word found here for <i>hyenas</i> is nothing like the word we are studying.
Isa. 35:7 The burning sand will become a pool, and the thirsty ground springs of water. Grass with reeds and rushes will be in the habitation of <b>tannîym</b> (תַּנִּינִיָּם), where they lay.	Clearly, we are speaking of either a land animal or, possibly, a crocodile.
Isa. 43:20–21: The animals of the field shall honor me, the <b>tannîym</b> (תַּנִּינִיָּם) and the ostriches; because I give water in the wilderness and rivers in the desert, to give drink to my people, my chosen, the people which I formed for myself, that they might set forth my praise.	Definitely a land animal.
Isa. 51:9–10: Awake, awake, put on strength, arm of the LORD; awake, as in the days of old, the generations of ancient times. Isn't it you who did cut Rachav in pieces, who pierced the <b>tannîyn</b> (תַּנִּינָת)? Isn't it you who dried up the sea, the waters of the great deep; who made the depths of the sea a way for the redeemed to pass over?	Here, if God pieced a jackal, such a testimony would not seem that impressive. If we are speaking of a huge sea mammal (e.g., a whale), it would fit into the context.
Jer. 9:11: And I will make Jerusalem a heap of ruins, and a den of <b>tannîym</b> (תַּנִּינִיָּם); and I will make the cities of Judah desolate, without an inhabitant.	Definitely a land animal.

Passage	Morphology and Additional Comments
Jer. 10:22: Behold, the noise of the report has come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of <b>tannîym</b> (תַּנִּינִת).	As above.
Jer. 14:6: And the wild donkeys did stand in the high places, they sniffed at the wind like <b>tannîym</b> (תַּנִּינִת); their eyes did fail, because there was no grass.	As above.
Jer. 49:33: And Hazor shall be a dwelling for <b>tannîym</b> (תַּנִּינִת), and a desolation forever: there shall no man abide there, nor any son of man dwell in it.	As above.
Jer. 51:33–37: For thus says the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadnezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has swallowed me up like a <b>tannîyn</b> (תַּנִּינִת), he has filled his belly with my delicacies, he has cast me out. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus says the LORD; Behold, I will plead your cause, and take vengeance for you; and I will dry up her sea, and make her springs dry. And Babylon shall become a heap, a dwelling place for <b>tannîym</b> (תַּנִּינִת), an astonishment, and a hissing, without an inhabitant.	Note that we have two different spellings here in this passage, and probably two different meanings as well. The first would be probably a large animal (whether ground or sea is not clear) and the second is probably <i>jackals</i> .
Lam. 4:3: Even the <b>tannîyn</b> (תַּנִּינִת) draw out the breast, they nurse their young ones: the daughter of my people has become cruel, like the ostriches in the wilderness.	A land animal seems more reasonable.
Ezek. 29:3 Speak, and say, Thus says the Lord GOD; Behold, I am against you, Pharaoh king of Egypt, the <b>great tannîym</b> (תַּנִּינִת) that lies in the midst of his rivers, who has said, My river is my own, and I have made it for myself.	This is in the exact same form as Gen. 1:21, suggesting that they mean the same thing. Furthermore, it is clearly a creature of water here.
Ezek. 32:2: Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, You are like a young lion of the nations, and you are as a <b>tannîym</b> (תַּנִּינִת) in the seas: and you came forth with your rivers, and troubled the waters with your feet, and fouled their rivers.	Obviously, an animal of the water here.
Micah 1:8: Therefore I will lament and wail, I will go stripped and naked: I will make a wailing like the <b>tannîym</b> (תַּנִּינִת), and mourning like the ostriches.	Probably <i>jackals</i> here and associated with the ostrich.
Mal. 1:2–3: I have loved you, says the LORD. Yet you say, How have you loved us? Was not Esau Jacob's brother? says the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the <b>tannôwth</b> (תַּנּוּת) of the wilderness.	Some simply believe this to be the plural of the feminine of tan (תַּנּוּ). Since it occurs only this one time, some render this <i>jackals</i> and others a <i>habitation for jackals</i> (or words to that effect).



What we need to do now is to examine the associations.

### The 4 Forms Found in Scripture

Scripture	Incident
Tannîym (תַּנִּיַּם) [pronounced <i>tahn-NEEM</i> ]. This is the common plural form and we find this form used the most often.	<p>Although it would be nice to see a clear delineation between this and the nouns below, we do not find that. We find this word used twice with the adjective <i>great</i> (Gen. 1:21 Ezek. 29:3). In Gen. 1:21, we seem to be dealing with a category of sea creatures, rather than with a specific type. This would be reasonably understood to include crocodiles, sharks and whales. However, when presented as an emblem of Egypt (Ezek. 29:3), hiding in the midst of rivers, understanding this to mean a Nile crocodile seems quite reasonable.</p> <p>Then we have the instances where this is not associated with the word <i>great</i>, and we seem to have at least 2 and perhaps 3 categories of meanings: an animal or category of animal which lives in the seas or in the rivers—possibly a <i>crocodile</i>, but it could be a <i>whale</i> or a <i>shark</i> (Isa. 35:7 Ezek. 32:2); a reptilian animal, perhaps a snake (Ex. 7:12 Deut. 32:33); and a wild and vicious land animal—a <i>jackal</i>, a <i>hyena</i>—which lives out in hidden and deserted places (Job 30:29 Psalm 44:19 Isa. 13:22 34:13 43:20 Jer. 9:11 10:22 14:8 49:33 51:37 Micah 1:8). What possibly is the commonality of these two divergent meanings is, they are generally not found out in the open or around man; but, when they are around man, they are dangerous to man. There is no way that we could twist the Scriptures and make them all refer to one particular type of animal, even though this word is found most often meaning <i>jackals</i>. The author tends to give us an environmental context for this word, which tells us how we should understand it.</p>
Tannîyn (תַּנִּיַּן) [pronounced <i>tahn-NEEN</i> ]	<p>It seems reasonable that the same categories: a dangerous sea or river animal, like a <i>crocodile</i> or a <i>shark</i> (Isa. 27:1 Jer. 51:34<sup>1</sup>); a dangerous land animal, like a <i>jackal</i> (Lam. 4:3<sup>2</sup>); or a poisonous snake (Ex. 7:9–10 Psalm 91:13). This is possibly a singular noun. Job 7:12 has a curious use of this noun, where it is watched over as one watches over the sea (actually, Job's friends watch over him as one would watch over the sea or watch over the tannîyn (תַּנִּיַּן)). This word is used to possibly represent Egypt in Isa. 51:9.</p>
Tannîynîym (תַּנִּיַּנִּים) [pronounced <i>tahn-nee-NEEM</i> ]	<p>This occurs only in Psalm 74 and 148. In the latter case, it clearly refers to some sort of a water phenomenon, like a hurricane or a cyclone. In both cases, it could be so understood without damage to the text. In Psalm 74, the meaning of <i>leviathan</i>, which is in parallel to <i>tannîynîym</i>, would be helpful to know. It is possible that a <i>leviathan</i> is a crocodile, given its description in Job 41. It is also possible that it is used to refer to an horrendous storm out on the sea, its danger and power and ability to kill are personified in the crocodile.</p>
Tannôwth (תַּנּוּת) [pronounced <i>tahn-NOHTH</i> ].	<p>This is found only in Mal. 1:3 and its usefulness is only in suggesting what the other word or words mean. Given the context, it is reasonable that this is related to a wild land animal like the jackal.</p>

<sup>1</sup> Its use here is questionable. That is, I would not unequivocally say that it refers to a *crocodile* or to a *shark* here.

<sup>2</sup> A dangerous animal which nurses its young from its breasts is more likely a *jackal* than a sea creature.

Tan/tân (תַּן/תָּן) [pronounced *tahn/tawn*] is the true singular form; but it is not found in Scripture in this form.

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## 6. Conclusion:

- a. We have 4 different words used, the 2 most common of the 4 seem to have the same set of meanings.
- b. We have the word *tannîyn* (תַּנִּינִי) [pronounced *tahn-NEEN*], which appears to be the singular of *tannîym* (תַּנִּינִים) [pronounced *tahn-NEEM*], although that is not normally how a singular and a plural word appear. However, we seem to have the same 3 sets of meanings which could be applied to each of these two words.
  - i. A land creature which is dangerous, hidden out away from man, who is vicious when around man. A *jackal* or a *hyena* fits the bill here. Job 30:29 Psalm 44:19 Isa. 13:22 34:13 43:20 Jer. 9:11 10:22 14:8 49:33 51:37 Lam 4:3 Micah 1:8.
  - ii. A deadly sea creature or variety of sea creatures which are generally not seen and very dangerous around man. This could refer to a *crocodile* or to a *shark*. Isa. 27:1 35:7 Jer. 51:34 Ezek. 32:2.
  - iii. There are several instances where these nouns could be used to refer to deadly snakes. Ex. 7:9–10, 12 Deut. 32:33 Psalm 91:13.
- c. We find the *great tannîym* used twice in Scripture: once to refer to large sea creatures created by God (Gen. 1:21) and to a specific large sea creature (probably a *crocodile*; Ezek. 29:3). Both times it is in the plural and both times the adjective and the noun have definite articles affixed to them (which is very common in the Hebrew).
- d. The interesting word is *tannîynîym* (תַּנִּינִינִים) [pronounced *tahn-nee-NEEM*], which we would like to understand as the proper plural for *tannîyn* (תַּנִּינִי) [pronounced *tahn-NEEN*]. However, it clearly refers to a water/weather phenomena like a hurricane in Psalm 148 (which puts me at odds with almost every translation out there; but I am right on this point); and Psalm 74 suggests, instead, some sort of an animal.
- e. What I would have liked to have happened was for all of this to fit together nicely. For one noun to clearly be the singular or the plural for another; and for one set of nouns to refer to *jackals* and for another to refer to *reptiles*, *snakes*, *crocodiles*, or *sharks*. Unfortunately, I am unable to wrap this up into a very neat package.
- f. Now, how do we related a weather system to an animal? It is reasonable that, in all of these cases, we are dealing with animals which are generally hidden from us and deadly to man, striking swiftly and sometimes from out of nowhere. A tropical storm or hurricane could be so personified. Now, I don't know that such a storm could occur over the Mediterranean Sea, but with God, all things are possible. I think that it is reasonable to assume that, on occasion, there were tremendous storms out in the Mediterranean Sea—even water spouts—which came to land and did tremendous damage.

So that I can place this in with various exegetical studies:

### The Short Doctrine of Sea Monsters, Dragons, Jackals and Waterspouts (Tân, Tannîyn and Tannîym)

1. We have 4 different words used, the 2 most common of the 4 seem to have the same set of meanings.
2. We have the word *tannîyn* (תַּנִּינִי) [pronounced *tahn-NEEN*], which appears to be the singular of *tannîym* (תַּנִּינִים) [pronounced *tahn-NEEM*], although that is not normally how a singular and a plural word appear. However, we seem to have the same 3 sets of meanings which could be applied to each of these two words.
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  - b. A deadly sea creature or variety of sea creatures which are generally not seen and very dangerous around man. This could refer to a *crocodile* or to a *shark*. Isa. 27:1 35:7 Jer. 51:34 Ezek. 32:2.

## The Short Doctrine of Sea Monsters, Dragons, Jackals and Waterspouts (Tân, Tannîyn and Tannîym)

- c. There are several instances where these nouns could be used to refer to deadly snakes. Ex. 7:9–10, 12 Deut. 32:33 Psalm 91:13.
3. We find the *great tannîym* used twice in Scripture: once to refer to large sea creatures created by God (Gen. 1:21) and to a specific large sea creature (probably a *crocodile*; Ezek. 29:3). Both times it is in the plural and both times the adjective and the noun have definite articles affixed to them (which is very common in the Hebrew).
4. The interesting word is tannîynîym (טַנְיִנִיִּם) [pronounced *tahn-nee-NEEM*], which we would like to understand as the proper plural for tannîyn (טַנְיִן) [pronounced *tahn-NEEM*]. However, it clearly refers to a water/weather phenomena like a hurricane in Psalm 148 (which puts me at odds with almost every translation out there; but I am right on this point); and Psalm 74 suggests, instead, some sort of an great sea creature.
5. What I would have liked to have happened was for all of this to fit together nicely. For one noun to clearly be the singular or the plural for another; and for one set of nouns to refer to *jackals* and for another to refer to *reptiles*, *snakes*, *crocodiles*, or *sharks*. Unfortunately, I am unable to wrap this up into a very neat package.
6. Now, how do we related a weather system to an animal? It is reasonable that, in all of these cases, we are dealing with animals which are generally hidden from us and deadly to man, striking swiftly and sometimes from out of nowhere. A tropical storm or hurricane could be so personified. Now, I don't know that such a storm could occur over the Mediterranean Sea, but with God, all things are possible. I think that it is reasonable to assume that, on occasion, there were tremendous storms out in the Mediterranean Sea—even water spouts—which came to land and did tremendous damage.

This is identical to the conclusion above.

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