

אימא¹ כמשעה שנכנסו ישראל למצרים –

I say; like from the time when the בני"י entered מצרים

OVERVIEW

The גמרא explains (according to those who maintain that הגולה היה), that when the ברייתא states that the lifetime of איוב was from when the בני"י entered מצרים until they left, it means (not that he lived during that period, but rather) he lived the same amount of years that the בני"י were in מצרים (namely two hundred ten years).

asks: תוספות

ואם תאמר ומאי קא משמע לן קרא כתיב² ויוסף ה' את כל אשר לאיוב למשנה –

And if you will say; so what is the ברייתא teaching us (if its intent is merely to tell us how long איוב lived); **the פסוק states 'and Hashem gave to איוב double of everything which he had -**

ואיוב אחרי אותו מעשה חיה ק"מ שנה³ ואם כן היה בן שבעים⁴ קודם⁵ –

And איוב lived one hundred forty years after that occurrence (of his misfortune), **so therefore he was seventy years old before** the misfortune. We know therefore from the פסוקים that the total amount of years איוב lived was two hundred ten.

answers: תוספות

ויש לומר דסלקא דעתין דלא כפל אלא בעושר⁶ ויופי של בנות⁷ אבל בשנים לא:⁸

And one can say; that we may have thought that Hashem only doubled his wealth and the beauty of his daughters, but not his years. He may have lived either more or less than seventy years; therefore the ברייתא teaches us that he lived exactly seventy years before, for a total of two hundred ten years.

¹ This תוס' ד"ה בלעם should precede the previous תוספות.

² איוב מב,י.

³ See יחי איוב אחר זאת מאה וארבעים שנה, איוב מג, טז.

⁴ One forty is twice seventy.

⁵ The ברייתא would be understood if its intent was (as we initially assumed) to tell us during which period איוב lived (during מצרים), for this we do not know from the פסוקים. However if its intent is to merely tell us how long איוב lived that is (seemingly) superfluous for we know this from the פסוקים. See "Thinking it over".

⁶ The פסוק there (יב) specifies that his flock and cattle were exactly doubled.

⁷ The amount of children that איוב had initially (seven sons and three daughters) remained the same afterwards; however the beauty of his daughters doubled. See the גמרא later טז,ב.

⁸ The פסוק states למשנה את כל אשר לאיוב; and the term כל אשר לאיוב seemingly refers to the items belonging to איוב (his cattle, etc.), but not to the age of איוב, they do not necessarily belong to איוב. However according to the conclusion that his years were doubled this indicates that איוב owned his years. See קכב,ב (ח"ש) that זוהר ח"א (ח"ש) קכב,ב states that ד"ה ויהיו ח"ש תרע"ט לכ"ק אדמו"ר נ"ע וד"ה הג"ל תשמ"ה לכ"ק אדמו"ר זי"ע. See דילה הווי חיינ (שרה) regarding (שרה) we say.

SUMMARY

We cannot assume from the פסוקים that *Hashem* doubled the life of איוב.

THINKING IT OVER

תוספות asks that since איוב lived one hundred forty years afterwards (and *Hashem* gave him double of everything) that implies that previously he lived seventy years.⁹ Seemingly however one can argue; regarding the cattle if he previously had (for instance) five hundred cattle, and they all died, so now he is given double which is a thousand cattle (so now he has twice more than he had before). However concerning his age if we would assume that איוב previously lived seventy years then if his life would be doubled he would live (only) another seventy years. That would be considered doubling one's life; he has the previous seventy and the current seventy (it is different than the cattle, where he does not have the previous cattle; only the current). What therefore is תוספות question?!

⁹ See footnote # 5.