

ויש אומרים איוב בימי יעקב הוה –

And some say איוב was in the days of יעקב

OVERVIEW

The גמרא cites various opinions as to when איוב lived. Amongst them, ר' נתן maintains that he was (מלכות שלמה) בימי מלכות שבא (which coincided with) and the ויש אומרים say that he lived בימי יעקב. Our תוספות qualifies who is this ויש אומרים.

הני יש אומרים לאו היינו רבי נתן¹ דהא פליגי עליה:

The view of these ויש אומרים is not the view of ר' נתן, for he argues with this view and maintains that איוב בימי מלכות שבא היה.²

SUMMARY

The ויש אומרים here (as opposed to elsewhere) is not the view of ר' נתן.

THINKING IT OVER

It is understood why תוספות comments elsewhere³ that even though it says ויש אומרים, nevertheless it does not refer to ר' נתן, because in those גמרות the ויש אומרים could have been ר' נתן. However, in our גמרא it is obvious that the ויש אומרים is not ר' נתן (as תוספות states), so why does תוספות need to mention it, if it is self-understood?!

¹ The גמרא in (יג,ב) states that the חכמים punished רבי מאיר and רבי נתן that we should not repeat their rulings in their name but rather attribute the rulings of ר"מ to אחרים אומרים and the rulings of ר"נ to ויש אומרים. [See the גמרא there for the reason; they attempted to slight the honor of רשב"ג who was the נשיא.] It should follow that the ויש אומרים is the view of ר' נתן. However, תוספות states that here it cannot be so. See also תוספות צג,ב ד"ה where תוספות cites additional places that ויש אומרים does not refer to ר' נתן. See 'Thinking it over'.

² There was much more than two hundred ten years (the life span of איוב) from the time of יעקב until מלכות שבא (which was at the beginning of בית ראשון [the בית ראשון was built more than four hundred years after יציאת מצרים, which was almost two hundred years after יעקב]).

³ See end of footnote # 1.