

And He repays His enemies to their face to destroy them." (7:10)

Rashi explains that Hashem repays His enemies during their lifetime for whatever good deeds they have performed, in order that they be lost in the World-to-Come. This is puzzling. It is known that Hashem does not reward one in this temporal world, since all the pleasures of this world could not measure up to the value of reward effected by the performance of even one mitzvah. Why then are the enemies of Hashem rewarded during their lifetime for their few good deeds. *Rabbi Chaim Shmuelevitz Zt"l* explains that Hashem rewards one according to the value the individual places in this mitzvah. We can derive this from Eisav's selling of the birthright for a bowl of porridge. Could such a sale be valid? Would this not be considered fraudulent extortion to barter a bowl of soup for such a noble birthright? We must therefore state that Eisav's own estimate of the birthright established its value as commensurate to its purchase price. Hashem therefore rewards the wicked in this world, since they exhibit a tendency to view His mitzvos as inferior to the worldly pleasures. *Rabbi Moshe Shternbuch Shlita* notes from this thesis that one who wastes time from Torah study in order to provide for himself any form of physical worldly pleasure, or to prevent a monetary loss conveys that he does not consider the Torah worthy of his esteem. The value we place on spiritual entities is the yardstick for measuring our reward for their performance.