

ISRAEL

Purim Blood Moon and the Fall of the Wicked

An Early Purim, a Lunar Eclipse, and the Day of the LORD

🕒 READ IN 3 MINUTES



🖼️ A total lunar eclipse, sometimes called a blood moon because of the red

color. (Image: [Brucewaters](#) / CC BY-SA 4.0)

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Tonight, the Jewish world celebrates Purim with a reading of the scroll of Esther. Purim commemorates the deliverance of the Jewish people from



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command to remember and blot out the memory of Amalek. This Purim's narrative has taken on a prophetic dimension.

On *Shabbat Zachor*, the Jewish community fulfills the Torah's mandate to remember the treachery of Amalek by reading Deuteronomy 25:17-19 in the synagogues:

*Therefore it shall come about
when the LORD your God has
given you rest from all your*

surrounding enemies, in the land which the LORD your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget. (Deuteronomy 25:19)

On this day, synagogues worldwide recite the special reading from Deuteronomy 25:17–19, recounting Amalek’s cowardly attack on the Israelites. Haman, the villain of the Purim story, was himself an Agagite, a descendant of Amalek’s king. For what it’s worth, that particular reading comes from the Torah portion (Ki Tetze) that begins with the words, “When you go out to war ...” (Deuteronomy 21:10).

Not by coincidence, the United States and Israel initiated decisive military operations against the Iranian regime that same day. The initial waves of the attack culminated in airstrikes that eliminated Supreme Leader Ayatollah Ali Khamenei and dismantled key elements of Iran’s nuclear program. Iran’s leaders, often likened to modern Hamans for their threats against Israel, met their downfall on the very day the Torah urges the remembrance of Amalek’s treachery.

It's worth noting that Tractate Megillah in the Talmud opens with a discussion of when the Scroll of Esther may be read. In former times, the earliest permissible date for reading the story of Esther was Adar 11, a date on the Jewish calendar that coincided this year with February 28 and *Shabbat Zachor*. In other words, Purim started this year at the earliest time possible.

But it's not over yet.

Enter the Purim Blood Moon, a celestial spectacle that has amplified the holiday's portentous aura. On March 3, 2026, precisely during Purim, a total lunar eclipse turns the moon a deep crimson, visible across Asia, Australia, and North America. A "blood moon" occurs when the moon undergoes a total lunar eclipse. As the shadow of the earth passes over the moon, the moon dims and takes on a reddish hue, which some liken to blood. The comparison rests on the strength of biblical imagery:

*The sun will be turned into
darkness and the moon into blood
before the great and awesome day
of the LORD comes. (Joel 2:31)*

I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood. (Revelation 6:12)

Maybe it looks more significant than it is. Lunar eclipses happen routinely. Since three Jewish holidays coincide with full moons every year (Passover, Purim, and Sukkot), the odds of a lunar eclipse hitting a Jewish holiday are actually 1:4. When two lunar eclipses fall within a single year, the convergence with a Jewish holy day is almost inevitable.

Nevertheless, it seems that the eclipse's convergence on Purim betokens something significant. The Torah teaches that God's purposes are woven into the fabric of creation itself. The Torah says that the sun and moon are appointed "for signs" (Genesis 1:14). Not mere timekeepers; they signal divine intent, marking moments of significance. For believers in Yeshua, such signs carry eschatological weight: "There will be signs in sun and moon and stars, and on the earth dismay among nations" (Luke 21:25). Yeshua pointed His disciples to Joel 2:31 when he said,

“The sun will be darkened, and the moon will not give its light” (Matthew 24:29).

Purim celebrates Israel’s deliverance from ancient Iran, and now, as the modern Iranian threat crumbles, the heavens declare a similar message. So does the internet. Several people posting on X have been circulating hype about the blood moon. For example, CBN sent out a quote from Chabad that interprets the blood moon as [a sign of “the fall of the wicked.”](#) The interpretation is attributed to Rabbi David Kimchi (Radak, 1160–1235), but when we look at the actual source, Radak’s comment is more directly about the War of Gog and Magog and the Day of the LORD:

[Ibn Ezra] said that the darkening of the luminaries is a sign of great wars. This darkening of the luminaries will occur at that time, before the coming of the Day of the LORD. That is to say, the day of the judgment of Gog and Magog and the nations that are with him. These signs will serve as portents of this event. The phrase “the moon to blood” refers to the darkening of the moon. When the

*obscuration is complete, the moon
appears black; when it is not
complete, it appears red like blood.
That is the meaning of “the moon
to blood.” (Radak on Joel 3)*

Whether or not this Purim’s blood moon heralds the judgment to befall Gog and Magog and the Day of the LORD remains to be seen, but for people of faith, there are no coincidences. As Yeshua says, “When these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near” (Luke 21:28).

Happy Purim.

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