The text appears to be a page from the Bible, specifically from the Book of Ezekiel. It contains a passage in Hebrew, which seems to be a verse of scripture. The translation is not provided in the document, and the text is written in mixed script, a common feature of ancient Hebrew manuscripts. The content includes a passage that speaks of divination and prophecies against the land of Israel, urging proclamation and action against wickedness and righteousness. The text also includes a verse number, 21:1-16, indicating the specific part of the scripture being referenced.
And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

Cry and howl, son of man: for it shall be upon my people, it [shall be] upon all the princes of Israel: terrors because of the sword shall be upon my people: smite therefore upon [thy] thigh.

Because [it is] a trial, and what if [the sword] contain even the rod? it shall be no [more], saith the Lord GOD.

Thou therefore, son of man, prophesy, and smite [thine] hands together, and let the sword be doubled the third time, the sword of the slain: it [is] the sword of the great [men that are] slain, which entereth into their privy chambers.

I have set the point of the sword against all their gates, that [their] heart may faint, and [their] reins be multiplied: ah! [it is] made bright, [it is] wrapped up for the slaughter.

Go thee one way or other, [either] on the right hand, [or] on the left, whithersoever thy face [is] set.

I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.

The word of the LORD came unto me again, saying,
Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose [it] at the head of the way to the city.

Appoint a way, that the sword may come to Rabbah of the Ammonites, and to Judah in Jerusalem the defended.

For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made [his] arrows bright, he consulted with images, he looked in the liver.

At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint [battering] rams against the gates, to cast a mount, [and] to build a fort.

And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, [I say], that ye are come to remembrance, ye shall be taken with the hand.

And thou, profane wicked prince of Israel, whose day is come, when iniquity [shall have] an end,
Thus saith the Lord GOD; Remove the diadem, and take off the crown: this [shall] not [be] the same: exalt [him that is] low, and abase [him that is] high.

I will overturn, overturn, overturn, it: and it shall be no [more], until he come whose right it is; and I will give it [him].

And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword [is] drawn: for the slaughter [it is] furbished, to consume because of the glittering:

Whilest they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, who bringeth iniquity [shall have] an end.

Shall I cause [it] to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, [and] skilful to destroy.

Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no [more] remembered: for I the LORD have spoken [it].