Section a. 1-20

(1) He fled; נוּס Qal wci 3ms
(2) Do not turn aside; סָר Qal juss 2ms
(3) I perceived/understood; בִּין Qal wci 1cs¹
(4) I returned/repented; שׁוּב Qal pft 1cs
(5) In order to understand; בִּין Qal infc + ל prep
(6) They were killed; מוּת Hoph. pft 3cp
(7) Killing; מוּת Hiph. ptc mp
(8) His being established; כּוּן Niph. infc + 3ms sfx
(9) Kill him; מוּת Hiph. impv 2ms + 3ms sfx
(10) He raised/established; קוּמ Hiph. pft 3ms
(11) We are running/rushing; רוּץ Qal ptc mp
(12) Sojourn!; גוּר Qal impv 2mp
(13) They/you will arise; קוּמ Qal impf 3fp/2fp
(14) When they flee/escape; נוּס Qal infc + ב prep
(15) Arise!; קוּמ Qal impv 2fs²
(16) Brought in/Made to enter; והִב Hoph. ptc ms
(17) He will/let him raise him/it; רָב Hiph. impf/juss 3ms + 3ms sfx
(18) Two possibilities: [1] You were restored/brought back; שׁוּב Hoph. pft 2mp; [2] You were inhabited/made to dwell; יָשׁוּב Hoph. pft 2mp³
(19) You raised/established; קוּמ Hiph. pft 2ms
(20) Set down/lay down (something)ǃ; נוּח Hiph. impv 2ms

Section b. 1-14: translate and parse verbs. NOTE: Do not parse והִי and/or והָי.

(1) Let the righteous (man) discern falsehood, in order that he may pursue truth. [a] בִּין Qal juss 3ms; [b] רוּץ Qal impf 3ms + conj. 1

¹ This form doesn't really make sense. If it's a wci with zero-inflectional ending, then the wci form should have a tsere them vowel.

² Note that this form is identical to the Qal infc + 1cs sfx (קוּמִי, “my act of arising”), except for syllable stress.

³ As you can see, the Hophal forms of both Hollow verbs and I-waw verbs are identical, both having shureq with the prefix consonant.
(2) I fled from the battle before they saw me. [a] נָס Qal wci 1cs; [b] רָדָה Qal infc + 3cp sfx

(3) Flee, for the warriors are coming after us. [a] נָס Qal impv 2ms; [b] בָּא Qal ptc mp

(4) He arose to run to the wilderness. [a] קוּם Qal wci 3ms; [b] דָּרָים Qal infc +准备工作

(5) You will certainly sojourn in that land all the days of the famine. [a] גּוּר Qal infa; [b] גּוּר Qal impf 2ms (or 3fs)

(6) He commanded them, saying, “Raise these stones.” [a] צוּ הָאֹדֶר Pi wci 3ms; [b] אָמַר Qal infc +准备工作; [c] רוּם Hiph impv 2mp

(7) Let a righteous man be established upon the throne, that he may restore/bring back righteousness. [a] קוּם Niph juss 3ms; [b] שָׁב Hiph impf +conj. 

(8) The prophet killed all the wicked priests, and he restored the people. [a] מָת Hiph wci 3ms; [b] שָׁב Hiph wci

(9) I raised my hand before (in front of) Yhwh and swore/took an oath. [a] רוּם Hiph pft 1cs; [b] שָׁב Niph wci 1cs

(10) The faithful and reliable/trustworthy priest brought the heifer to the altar. [a] קוּם Niph ptc ms + art מ; [b] אָמַר Niph ptc ms + art מ; [b] בָּא Hiph pft 3ms

(11) The wicked will be brought down to the river, and they will be killed there.

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4 If one were inclined to parse the verb as 3fs (which is theoretically possible), then the translation would be “She will certainly sojourn...”

5 Although this form could be either Niph impf 3ms or juss 3ms, I have chosen to interpret this as the volitional form since, as we have discussed, a prefix verb in first position without waw should be parsed as jussive. [Note how in the question#1, the Hiph jussive is used instead of the imperfect, and there the form is prefixed, in first position, without waw.] This makes sense in light of the next clause, which begins with a simple conjunctive waw attached to a prefix form. This second form, as we have seen, is in sequence with a prior modal form (the jussive at the beginning) and so indicates the purpose: “Let him be established...that he may restore...” If the first form were simply the imperfect indicating what will occur in the future (“he will be established”), then we might expect the second form to be a wcp form like והשיב (“and he will restore”).

6 Note that both of these Hiphil forms are very similar to their corresponding Qal wci 3ms forms: לאים (“he died”) and בָּא (“he returned”). The difference from these Qal forms and the Hiphil forms is the difference between the theme vowels (under R-2). As is common in the Qal, the theme vowel is U-class (that’s a QH you’re looking at—not a long Q); as is expected in the Hiphil, the theme vowel is I-class.

7 The verb אָמַר in the Niphal stem means ‘to be reliable/faithful’ (hence there’s no pure passive nuance). So נָאֵם (Ni pft 3ms) = ‘he was reliable/faithful’; נָאֵם (Ni impf 3ms) = ‘he will be reliable/faithful’. When used as an attributive ptc, as here, it can be translated like an adjective: ‘reliable/faithful’.
(12) Bring to us the scrolls/books, and set them down here.

(13) He returned the warriors who were captured in the battle.

(14) And Samson said, “May my life die with the Philistines!” And he stretched out (his hands) with strength, and the house fell upon the lords, and upon all the people who were in it. And the dead whom he killed in his death were more numerous than (the ones/the dead) whom he killed in his life.

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8 On the form ירד, the yod you see is not R1-yod, but the 3mp prefix-yod. Since the verb ירד is orig. I-waw, in the Hiphil forms with any prefix, R1 is missing (you only see R2/R3) and the prefix cons. takes holem-waw: היוֹרְדוּ/יוֹרִיד/תּוֹרִיד (see Ross 35.2.5). Likewise, in the Hophal stem with any prefix, R1 is missing (you only see R2/R3) and the prefix cons. takes šureq: הוּרַד/הוּרְדוּ/יוּרַד/יוּרְדוּ (see Ross 35.2.6).

9 Remember that the verb נוח in the Hiphil follows two possible patterns: A-pattern is the normal Hollow-verb form, where prefixes create a long and open first syllable before R1 (הניח, cf. הקים, ‘to cause to rest’). B-pattern forms have the prefix creating a short and closed first syllable with a DF in R1 (יחנוי, ‘to set/lay down’). See Ross 38.10 for a synopsis of all the forms.

10 The verb נטה in the Qal is frequently transitive, but there is no DO here. Since his right and left hands were mentioned in the prior verse in the biblical text (Judg 16:29), it makes sense to suppose that the writer felt free to omit a word like ימַע ‘hands’ since the reader could easily recover it in context.

11 The PP הבְּמוֹתוֹ consists of the prep ב + ms cst of המות ‘death’ + 3ms sfx. Analyzing this form is complicated a bit by the fact that several occurrences of the verb המות might accidentally lead one to think that this is not the noun המות but a form of the verb המות. If, however, this were a verb, the only form it could be is the Qal infc, which is המות, and not המות (the form המות would have been the Qal infa, but as we remember, prepositions and pronouns do not attach to the infa forms!).

12 The prep מ here is comparative.

13 For this doubly-weak verb, see Ross 37.4.1.

14 The S of this verb is המות, but since that S is modified by a relative clause, the English translation of the verb is delayed until the relative clause is finished: ‘the dead whom he killed… were…’