

When You Cross Over Water

Isaiah 43:2

James Fast

Adagio ♩ = 50

Piano introduction in 4/4 time, key of B-flat major. The score features a right-hand melody and a left-hand accompaniment. Dynamics include *p*, *cresc.*, and *mp*. A *pedal freely* instruction is present at the bottom.

Vocal and piano accompaniment. The vocal parts (Soprano, Alto, Tenor, Bass) enter at measure 5. The piano accompaniment continues from the introduction. Dynamics include *p*. A rehearsal mark 'A' is placed at the beginning of the vocal and piano staves.

Soprano: When you cross ter, when you cross o - ver...

Alto: ver wa - ter, When you cross o - ver...

Tenor: When you cross, when you cross, when you cross o - ver

Bass: When a cross, when you cross, cross o - ver...

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PERUSAL SCORE ONLY - PLEASE DO NOT COPY

8

S. *mf*
wa - ter, o - ver wa - ter, I will be with

A. *mf*
wa - ter, o - ver wa - ter, o - ver wa - ter, I will be

T. *mf*
wa - ter, cross o - ver wa - ter, all be with

B. *mf*
wa - ter, cross o - ver wa - ter. will be with

mp

11

S. *poco rit.* *a tempc*
you, the ri - ver, the ri - ver,

A. *mp*
you And the ri - ver, the ri - ver,

T. *mp*
you And the ri - ver, the ri - ver,

B. *mp*
And the ri - ver, the ri - ver, will not ov - er -

rit.

mf *mp*

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piu mosso

14

S. *f* will not o - ver - flow, o - ver - flow, will not

A. *f* will not o - ver - flow yet they will not o - ver - flow will not

T. *f* will not o - ver - flow you. will not

B. *f* flow you yet t' t, they will not

f *piu mosso*

rit.

B ♩ = 60
mf

17

S. o - ver-flow When you're walk - ing

A. o - ver you. When you're walk - ing, *mf*

T. flow you When you're walk - ing *mf*

B. ver - flow you When you're walk - ing *mf*

rit.

B ♩ = 60
mf

20

rit. *f* *molto rall.*

S. when you're walk-ing thru'the fire, you will not be

A. when you're walk-ing thru'the fire, will not be

T. when you're walk-ing thru'the fire, you will not be

B. through the fire, you will not be

f *molto rall.*

f *molto rall.*

f *molto rall.*

f *molto rall.*

23

mf *a tempo* *rit.* *p*

S. burned. Nei-ther will ne, the flame kin-dle up-on you.

A. burned. Nei-ther will flame, the flame kin-dle up-on you

T. burned. Nei-ther will the flame, the flame kin-dle up-on you

B. Nei-ther will the flame, the flame kin-dle up-on you

mf *a tempo* *rit.* *rall.* *p*

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26 **C** *a tempo*

S. *p* When you cross o - ver wa - ter, — when you cross o - ver

A. *p* o - ver wa - ter, — When you o - ver

T. *p* When you cross, — when you cross, — cross o - ver

B. *p* When you cross, when you cross o - ver

C *a tempo*

29

S. *mf* wa - ter, — *mp* wa - ter, — I will be with,

A. *mf* wa - ter, — *mp* o - ver wa - ter, o - ver wa - ter, I will be with,

T. *mf* wa - ter, — *mp* cross o - ver wa - ter, — I will be with,

B. *mf* wa - ter, — *mp* cross o - ver wa - ter, — I will be with,

mf *mp*

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32 *dolce*
p *poco rit.*

S. I will be with you.

A. I will be with you.

T. I will be with you.

B. I will be with you.

p *poco rit.*
pp



Detail of 'The Creation of Adam', by Michelangelo, (c. 1508–1512, Sistine Chapel ceiling, Vatican City)

a prophet who lived during the 8th-century BC - in the Kingdom of Judah.

The exact relationship between the Book of Isaiah and any such historical events remains the subject of ongoing scholarly discussion.

The first verse of the Book of Isaiah states that Isaiah prophesied during the reigns of Uzziah (or Azariah), Jotham, Ahaz, and Hezekiah, the kings of Judah (Isaiah 1:1). Uzziah's reign was 52 years in the middle of the 8th century BC, and Isaiah must have begun his ministry a few years before Uzziah's death, probably in the 740s BC. Isaiah lived until the fourteenth year of Hezekiah's reign (who died 698 BC), and may have been contemporary for some years with Manasseh. Thus Isaiah may have prophesied for as long as 64 years.

Gregory of Nyssa (c. 335–395 AD), believed that the Prophet Isaiah "knew, more perfectly than all others, the mystery of the religion of the Gospel". Jerome (c. 342–420) also lauds the Prophet Isaiah, saying, "He was more of an Evangelist than a Prophet, because he described all of the Mysteries of the Church of Christ so vividly that you would assume he was not prophesying about the future, but rather was composing a history of past events." The pertinence of this belief is certainly evident in Handel's famous oratorio - The Messiah.

Composer, James Fast, along with many other musicians, has been inspired by the words of Isaiah; words that are full of hope.