

CALLED TO FOLLOW

DEVOTIONAL READING: Luke 9:57–62

BACKGROUND SCRIPTURE: Luke 5:1–11

LUKE 5:1–11

**1** And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

**2** And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

**3** And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

**4** Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

**5** And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

**6** And when they had this done, they in closed a great multitude of fishes: and their net brake.

**7** And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

**8** When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

**9** For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

**10** And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

**11** And when they had brought their ships to land, they forsook all, and followed him.



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**KEY VERSE**

—[Luke 5:10b](#)

*Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*

**CALL IN THE NEW TESTAMENT**

**Unit 2: Jesus and Calls in His Ministry LESSONS 5–8**

**LESSON AIMS**

After participating in this lesson, each learner will be able to:

1. Recite the plot twists in [Luke 5:1–11](#).
2. Explain the nature of Jesus' calling of the fishermen.
3. Write a statement that rephrases his or her job in terms of Jesus' call to evangelism.

**LESSON OUTLINE**

[Introduction](#)

- A. [The Power of Children's Songs](#)

B. Lesson Context

I. Shallow-Water Teaching (Luke 5:1–3)

A. Press of the Crowd (v. 1)

B. Solution of the Ship (vv. 2–3)

II. Deep-Water Miracle (Luke 5:4–7)

A. The Reluctant Expert (vv. 4–5)

B. Bursting Net (v. 6)

*Obedience Before Knowledge*

C. Sinking Ships (v. 7)

III. Simon's Epiphany (Luke 5:8–10a)

A. A Sinner's Confession (v. 8)

B. The Fishermen's Astonishment (vv. 9–10a)

IV. Jesus' Call (Luke 5:10b–11)

A. Fear Not (v. 10b)

B. Fish for Men (v. 10c)

C. Forsake All and Follow (v. 11) *The Sacrifice of Goers ... and Senders*

Conclusion

A. What's My Line?

B. Prayer

C. Thought to Remember

**HOW TO SAY IT**

Capernaum	Kuh- <i>per</i> -nay-um.
Cephas	See-fus.
Chinneroth	Kin-eh-ruth or Chin-neh-ruth.
Galilee	Gal-uh-lee.
Gennesaret	Geh- <i>ness</i> -uh-ret ( <i>G</i> as in <i>get</i> ).
Nazareth	Naz-uh-reth.
synagogue	sin-uh-gog.
Tiberias	Tie- <i>beer</i> -ee-us.
Zacharias	Zack-uh-rye-us.

Zebedee

*Zeb-eh-dee.*

## Introduction

### A. The Power of Children's Songs

I don't think there is any doubt that putting words to music (or even just to rhythm) helps people learn and memorize. For instance, one of the first songs I remember learning in Sunday school was "I Will Make You Fishers of Men." Even though I don't think I've heard or sung the song in years, both the lyrics and the accompanying motions are still rooted in my memory.

Two generations later, my grandchildren participate in a curriculum group that includes learning facts and concepts via memorized songs. Thanks to one of these songs, my 3-year-old granddaughter was able to keep up with her two older brothers in memorizing all 45 US presidents!

I'm sure my understanding of becoming a fisher of men was quite limited when I memorized the song. But I believe the lyrics made a positive and permanent impression on my developing heart and mind. Looking back, I feel certain that I realized Jesus was extending to me a personal invitation to *follow* Him. And I grasped that He was offering me an opportunity for fulfilling service: He would make me a fisher of men.

Today we study one of the passages in which Jesus called men to follow Him when they didn't know exactly what that meant. Allow it to renew and re-inspire your sense that Jesus Christ has called you to something eternally significant.

### B. Lesson Context

[Luke 5:1–11](#) is part of the third of six major sections of Luke's Gospel. These sections present themselves as follows:

- I: Jesus' human relationships ([1:5–2:52](#))
- II: Jesus' baptism and testing ([3:1–4:13](#))
- III: Jesus' ministry in Galilee ([4:14–9:50](#))
- IV: Jesus' journey to Jerusalem ([9:51–19:44](#))
- V: Jesus' rejection and sacrifice ([19:45–23:46](#))
- VI: Jesus' resurrection and ascension ([24:1–53](#))

The third section covers Jesus' time and energy spent teaching, preaching, and performing miracles. All activities served as demonstrations of the good news, all were essential to Jesus' mission, and all called for response. That is certainly the case in [Luke 5:1–11](#), today's text. ([Matthew 4:18–22](#) and [Mark 1:16–20](#) are parallel accounts.)

### I. Shallow-Water Teaching

#### ([LUKE 5:1–3](#))

#### A. Press of the Crowd (v. 1)

**1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.**

In [Luke 4](#) we see Jesus teaching and preaching in synagogues; now we see Him ministering out in the open for the first time in this Gospel. *The lake of Gennesaret* was named for the fertile region on the northwest side of the lake (compare [Matthew 14:34](#); [Mark 6:53](#)); the word *Gennesaret* means "garden of

riches.” The authors of the other Gospels refer to this freshwater body as “the sea of Galilee” ([Matthew 4:18](#); [Mark 1:16](#); [John 6:1](#)), and John also calls it “the sea of Tiberias” ([John 6:1](#); [21:1](#)). In the Old Testament it is known as “the sea of Chinneroth” ([Joshua 12:3](#)). At 13 miles long and 7 miles wide, this picturesque lake served as the backdrop for much of Jesus’ ministry.

Jesus had just healed many people at Capernaum ([Luke 4:31–41](#)), located on the northwest shore of the lake. Reports about Jesus and His amazing deeds “went out into every place of the country round about” ([4:37](#)). The result was that *the people pressed upon him to hear the word of God* (compare [4:42](#)). The phrase *the word of God* could mean either the word that comes *from* God or the word that tells *of* God. Either way, this marked Jesus’ ministry as prophetic for Jews steeped in the Old Testament, (compare [1 Kings 12:22](#); [1 Chronicles 17:3](#); etc.).

#### *What Do You Think?*

What plan can you create to identify and eliminate distractions that work against your hearing the Word of God?

#### *Digging Deeper*

Would it help to categorize the distractions in terms of “from the world” (example: [1 John 2:15–17](#)) and “from within oneself” (example: [James 1:14](#))?

### **B. Solution of the Ship (vv. 2–3)**

**2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.**

The 1986 discovery of “the Kinneret boat,” dated to the first or second century AD, offers insight into what these *two ships* may have looked like. Constructed mostly of cedar and oak, the boat measures about 27 feet long, 7 feet wide, and 4 feet deep. It could have supported about a ton of weight —either about 15 passengers or 5 crew members and their catch of fish. ([Luke 8:22](#) may indicate at least 13 people in a boat.)

*Fishermen* of the era often used a large dragnet, which required two or more men to deploy, or else a smaller and circular casting net. After returning from fishing, they needed to wash and stretch *their nets* to prepare them for the next outing.

**3a. And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land.**

This was not the first time Simon and Jesus had met (see [Luke 4:31–38a](#)). At Simon’s home, Jesus had healed Simon’s mother-in-law from a “great fever” ([4:38b–39](#)), and many others were brought there with illnesses and demonization ([4:40–41](#)). See also the description of a previous meeting with Simon in [John 1:40–42](#).

**3b. And he sat down, and taught the people out of the ship.**

Boarding *the ship* solved the problem of the crowd’s pressing on Jesus, allowing Him to still be seen and heard. Jesus then *sat down*, the normal position for teaching (example: [Luke 4:20–21](#)). This was not be the only time that Jesus taught from a boat (see [Mark 3:9](#); [4:1](#)).

## II. Deep-Water Miracle

(LUKE 5:4–7)

### A. The Reluctant Expert (vv. 4–5)

**4–5. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.**

Although Jesus addressed *Simon* in the first of these two verses, the instructions Jesus gave included Simon's partners; the word translated *let down* is plural in the original language. Jesus' directions would have seemed absurd to a professional fisherman. Simon and his partners had *toiled all the night* without catching anything!

But Simon had already witnessed the power of Jesus in miracles and teaching (see observations on [Luke 4:38–41](#) in [5:3a](#), above). Those undoubtedly stood behind Simon's addressing Jesus as *Master*, an acknowledgment of His authority to direct Simon (compare [8:45](#); [9:33](#)). And so the expert fisherman yielded to the *word* of the carpenter. This is foundational to Simon's future faithfulness in leadership (examples: [Acts 2:14–40](#); [10:23b–48](#); [15:7–11](#), where he is known as Peter — see commentary on [Luke 5:8](#), below).

### B. Bursting Net (v. 6)

**6. And when they had this done, they in closed a great multitude of fishes: and their net brake.**

Despite the apparent foolishness of casting nets after having “toiled all the night” and catching nothing (previous verse), *a great multitude of fishes* was caught! If Simon and his fellow fishermen had followed conventional wisdom instead of Jesus, they would not have experienced this miraculous catch. Jesus did not tell the men to cast their net in order to catch a paltry or even ordinary haul of fish: the abundance was such that *their net brake*. This is also the case in the lives of believers today. Though the blessings we will experience because of our faithfulness are not always obvious or even what we desired at a given time, our God is a God who delights in giving generously to His people.

His giving is not only in terms of quantity but also of quality ([Matthew 7:7–11](#); [John 2:10](#); [10:10b](#); [James 1:17–18](#)). The haul of fish in our text won't be the last one that obedience resulted in (see discussion of [John 21:1–11](#) in commentary on [Luke 5:11](#), below).

### ***OBEDIENCE BEFORE KNOWLEDGE***

About 10 years ago, our church outgrew its facilities and moved to a new building. For the next several years, our expenses exceeded our income. Then a few years ago, we sensed the Lord calling us to partner with an evangelist to build a Christian school for orphaned children in Gojo, Ethiopia.

It made about as much sense to build a school on the other side of the globe as it did for Simon to let down a net in the middle of the day after catching nothing all night. But the results have been similarly amazing. The year after donating \$120,000 to Gojo, we made budget for the first time in our new building. A Christian school that was renting our facilities spent \$2.1 million to build an education wing—which we now own and the school uses rent free! Even better, many orphans in Gojo are receiving a quality education and responding to the good news about Jesus.

Follow Simon's example: you can act for God on His timing *before* you know completely what He is doing.

—A. S.

### C. Sinking Ships (v. 7)

**7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.**

Simon's *partners ... in the other ship* were James and John (see [Luke 5:10a](#), below). The blessing of the fish was so overwhelming that *both the ships* together were barely able to handle the catch! This further emphasizes the nature of the miracle that [Luke 5:6](#) describes.

#### *What Do You Think?*

In what ways can you help your church see evangelism as best achieved through partnerships rather than by lone rangers?

#### *Digging Deeper*

What cultural lone-ranger mores might you have to overcome personally in the process?

### III. Simon's Epiphany

#### (LUKE 5:8–10a) A. A Sinner's Confession

##### (v. 8)

#### **8a. When Simon Peter saw it.**

All four Gospels mention that Jesus gave *Simon* the name *Peter* ([Matthew 16:18](#); [Mark 3:16](#); [Luke 6:14](#); and [John 1:42](#), which adds "Cephas"). The Gospel writers refer to him as Simon Peter a total of 17 times, but 15 of these are in the Gospel of John. The text before us is the only such occurrence in Luke's writings of the books of Luke and Acts). This is important in studies of the Gospels because this man goes by the names Simon, Peter, and Simon Peter; the reference is to one and the same person (compare [2 Peter 1:1](#)).

#### **8b. He fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.**

Following the miraculous catch of fish, and the breaking nets and sinking boats that result, we come to the third focus of Luke's narrative. Simon Peter's response, in word and behavior, was rightly characterized by awe and respect.

Luke uses the word translated *sinful man* more than the other three Gospel writers combined. Luke's strong tendency is to use this word in a compassionate way in referring to the targets of God's grace (compare [Luke 5:32](#); [7:36–48](#)). Realizing himself to be in the presence of a man of God led Simon to the confession we see here.

*What Do You Think?*

What kind of crisis would have to happen for you to react to Jesus as Simon Peter did?

*Digging Deeper*

Did you answer that question more in terms of a crisis of unexpected blessing (Peter's situation) or in terms of an unexpected loss or potential loss (example: [Matthew 9:18](#))? Why might this distinction be important?

This scene reminds us of similar ones in the Old Testament. The call of the prophet Isaiah provides one example ([Isaiah 6:5](#); compare [Genesis 18:27](#); [Exodus 3:4–6](#)). We should point out that Simon Peter's recognition of Jesus as a man of God isn't necessarily bound up in his address of Jesus as *Lord* at this point. The word being translated that way is often just a polite term of respect, sometimes translated as "sir" (examples: [John 4:19](#); [20:15](#)).

Perhaps a more fitting comparison (given Simon Peter's limited awareness of Jesus' full identity at the time) are the actions of Joseph's brothers when they met him in Egypt. They bowed before Joseph, knowing that he had the power to approve or deny their aid request ([Genesis 42:3, 6](#)), but they did not know his true identity ([42:7–8](#)). Even so, that did not prevent them from recognizing his authority.

#### **B. The Fishermen's Astonishment (vv. 9–10a)**

**9–10a. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon.**

*James and John, the sons of Zebedee*, Simon's business partners, are mentioned by name for the first time in Luke's Gospel. Jesus would soon choose all three men to be counted among the "twelve . . . apostles" ([Luke 6:12–16](#); see [9:28–36](#)). But for now the focus is on Simon Peter as these others are mentioned only in passing.

#### **IV. Jesus' Call**

##### **(LUKE 5:10b–11) A. Fear**

##### **Not (v. 10b)**

##### **10b. And Jesus said unto Simon, Fear not.**

Though *Jesus* addressed *Simon* directly, it seems safe to assume that James and John could hear the comforting *fear not*. This phrase previously was spoken in Luke's Gospel in contexts of angelic visitations to Zacharias, Mary, and the shepherds ([Luke 1:13, 30](#); [2:10](#), respectively). This suggests that Jesus' presence was similarly disturbing, perhaps even terrifying.

#### **B. Fish for Men (v. 10c)**

##### **10c. From henceforth thou shalt catch men.**

Jesus' words *from henceforth* reveal that this moment was a turning point (compare [Luke 1:48](#); [Acts 18:6](#)). A dramatic break with the past is at hand, and Jesus' announcement of Simon's career shift was a

masterful play on words and concepts. Unlike fish, which are killed when caught, the individuals Simon Peter would *catch* would be brought from death to life ([Ephesians 2:1–6](#)). Jesus turned a normally deadly activity into an analogy of something precious and life-giving. He was doing nothing less than calling Simon to participate in Jesus’ mission of gathering people into the kingdom of God. Rather than using tools like boats and nets, the fishermen would be empowered by the Spirit ([Acts 1:8](#); [2:1–4](#); etc.).

*What Do You Think?*

What can you do to help your church evaluate and improve the effectiveness of its evangelistic methods?

*Digging Deeper*

How would you word a prayer for the Lord’s help in this regard?

### **C. Forsake All and Follow (v. 11)**

#### **11. And when they had brought their ships to land, they forsook all, and followed him.**

When comparing Simon’s call in the four Gospels, various details make it a challenge to piece together exactly when and how Jesus called him. [Matthew 4:18–22](#) and [Mark 1:16–20](#) record Simon’s calling; these accounts are briefer and include the call of Andrew, who was Simon Peter’s brother. [John 1:40–42](#) records Simon’s calling *as a result of* Andrew’s meeting Jesus before Simon Peter did. So the call and response may have involved multiple steps, with Luke recording the culminating event: Simon and others leaving their fishing vocation to follow Jesus permanently.

The word *they* indicates that James and John took Jesus’ words of calling Simon to include them as well. So the three men left *their ships*, the nets, and the equipment—as well as the greatest catch of fish they had seen in all their lives—to follow Jesus. With one minor exception ([Matthew 17:27](#)), this was the last day for three years that Simon, James, and John would spend as fishermen ([Mark 10:28](#); compare [John 21:1–14](#), see below).

In addition to the obvious economic ramifications, forsaking everything brought fundamental social consequences to the men. Their daily routine and their sense of identity would be forever changed. The three had entered into relationship with Jesus, thereby becoming key figures in the community beginning to form around Him.

*What Do You Think?*

What life changes have you made and will you make to “forsake all” in following Jesus?

*Digging Deeper*

Categorize your response in terms of thoughts, behaviors, and speech patterns.

It is interesting to fast-forward the story by about three years, to the days following Jesus’ resurrection. Having three times denied knowing Jesus during Jesus’ trial ([Luke 22:54–62](#)), Simon Peter’s calling as a servant-leader needed to be restored. Once again Simon and his companions fished all night without catching a single fish ([John 21:3](#)). Once again Jesus gave instructions to cast their net ([21:6a](#)). And once

again they immediately caught an incredible number of fish (21:6b, 11). Then three times Jesus told Simon Peter to feed Jesus' sheep, culminating with the simple command, "Follow me" (21:15–19).

An essential purpose of today's lesson passage is to convey to Luke's audience the proper response to Jesus and His calls to ministry. Simon Peter's confession of his sinfulness (Luke 5:8, above), followed by the three fishermen's forsaking all to follow Jesus, stands in sharp contrast to what we see in the surrounding narratives. The people of Nazareth rejected Jesus, even trying to throw Him off a cliff (4:29)! Amazed by Jesus' authority to teach and perform miracles, the people of Capernaum demonstrated the opposite extreme, begging Jesus not to leave them (Luke 4:42; but see a contrast in Matthew 11:23).

In Luke 5 we continue to see both extremes. The common people swarm on Jesus in order to be healed of their afflictions (5:15), but the religious elite who came brought skepticism and opposition (5:21, 30).

### ***THE SACRIFICE OF GOERS ... AND SENDERS***

Shortly after I committed to Jesus, I felt strongly that the Lord was calling me to ministry. I wasn't sure what that meant. But I responded by leaving Colorado to go to a Christian college and major in biblical studies. I met my Missourian wife there. After graduate school, we were glad to both be hired by a church just an hour from her family.

Two years later we accepted a call to minister in a small church in Pennsylvania. We ended up living there 12 years. Though it was a sacrifice to be far from both our families, I didn't struggle much with self-pity. But now that our son is grown with a wife and children, I have a keen appreciation for the sacrifice that our parents felt—and that they rarely complained about it.

Forsaking all, as the fishermen did, can take many forms today. What would be a prayer you could pray to invite God to test your willingness in this regard?

—A. S.

### **Conclusion**

#### **A. What's My Line?**

When I was a child, I enjoyed a game show called *What's My Line?* Each week a panel of celebrities tried to guess the contestants' line of work by asking only yes or no to questions. Any Christian who appeared on the show really should have been regarded as a trick contestant. Regardless of that person's workaday occupation, he or she also had work to do for Jesus.

Do you realize that *you also* have another line of work? Everyone who responds to Jesus' call to follow Him shares a common job title and description (see Matthew 28:19–20). The way in which we live out that calling varies greatly. But the key component is that we further God's plan of extending His kingdom, which is based and built on the good news of His Son, Jesus.

Simon Peter, James, and John did indeed pull up stakes to travel with Jesus. That fact may serve as an example-call to follow today as Christians relocate to the other side of the globe as missionaries. But strong argument can be made that although Luke 5:1–11 depicts the fishermen's call to fulltime, vocational ministry, that text does not thereby serve as a directive that all followers of Jesus must do exactly likewise. Think of the man who wanted to go with Jesus after Jesus delivered him from demonization: Jesus told him to return home and share with the people there what God had done for him (Luke 8:26–39).

Jesus used the disciples' occupation as fishermen as an analogy of what He was calling them to do in ministry for Him. How could you do likewise regarding your job? For example, if you are a farmer, what would it look like for you to be a "farmer of people"? Whether your calling is to full-time vocational

ministry or to Christian witness in the secular workplace or to serve your family as a homemaker, how can you state your calling as a purpose statement for your life in Christ's kingdom?



Visual for Lesson 6. *Have this visual on display as a backdrop when you pose the discussion question associated with [Luke 5:10c](#).*

### **B. Prayer**

Thank You, Father, for the privilege of responding to Your Son's call!  
Help us fulfill our calls to fish for people. In the Son's name we pray.  
Amen.

### **C. Thought to Remember**

Followers of Jesus fish for people. Start fishing!

### **INVOLVEMENT LEARNING**

*Enhance your lesson with KJV Bible Student (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the KJV Standard Lesson Commentary Deluxe Edition).*

### **Into the Lesson**

Distribute slips of paper on which you ask learners to complete this sentence:

*When I was a child, here's what I said I wanted to be when I grew up:*

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Ask class members *not* to sign their slips of paper as they fold them in half and give them to you. Redistribute them so that everyone has a slip that is not their own.

Ask class members to guess who wrote the answer on the slip they've been given. Allow time for persons named to confirm or deny the correctness of the guesses.

Say, "Today we're going to talk about vocation; that is, what we're doing now that we're grown up — and what the Lord may be calling us to do."

### **Into the Word**

Designate two halves of the class for a responsive reading of today's printed text as follows:

<b>Group A</b>	<b>Group B</b>
verse 1	verses 2–3
verse 4	verse 5
verses 6–7	verses 8–
10a	verse 10b
verse 11	

Form small groups and distribute identical handouts (you prepare) with these challenges:

Explain the nature of Jesus' calling of the fishermen — both in terms of the calling itself in verse 11 and what Simon and the others gave up in the process in verse 10b—

1—as the fishermen may have understood the calling and the sacrifice at the time

2—as we understand the calling and the sacrifice for those fishermen now.

Inform your groups that they are allowed to use their sanctified imaginations on the first challenge and should provide scriptural justification for the answers to the second (expect as a minimum the mention of [Matthew 28:19–20](#)).

*Option.* Dig deeper into the first challenge by distributing to small groups the "What Were They Thinking?" exercise from the activity page, which you can download. After several minutes, reconvene for whole-class discussion.

### **Into Life**

Divide the class into groups of four to six. Make sure at least one member of each group has a smartphone with internet access. Distribute handouts (you prepare) on which are printed these instructions: 1—Search the internet for lists of professions or occupations. 2—Choose several of those (possibly at random) and ask, for each, "How could God use a Christian in this profession or occupation to serve Him in a unique way?"

*Alternative.* If an internet search isn't possible or practical, introduce the above activity as a brainstorming exercise. Give the class two minutes to voice as many professions as they can while you write their answers on your board rapidly. Then proceed with item 2 of the small-group activity above.

After several minutes, reconvene for whole-class discussion of conclusions. Finish by adding this challenge: "Take no more than one minute to write your response to this addition to our 'Explain the nature

of Jesus' calling' exercise of earlier: How do you understand verses [10b–11](#) in terms of your own calling today?" Allow volunteers to reveal what they have written, but don't put anyone on the spot.

*Option.* Distribute copies of the "All to Jesus I Surrender" exercise from the activity page. Give students a minute to jot thoughts in this chart, and then invite them to share those thoughts with a study partner. End the class session by leading the class in singing "All to Jesus I Surrender." Provide copies of additional stanzas as appropriate.

#### ACTIVITY PAGE

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