

Brazilian online Camp meeting - Look a Little Higher 1791 - The French Penal Code - Parminder Biant 09.02.2021

<https://www.youtube.com/watch?v=FQTHXLbd5S0>

<https://www.youtube.com/watch?v=nYobU2IbT9I>

Opening Prayer

Our Heavenly Father, we thank you. We pray that you will guide and direct us as we meditate upon eternal truths. We ask for wisdom and guidance in the precious holy name of Jesus. Amen.

Introduction

This is the penultimate presentation, just one more to go.

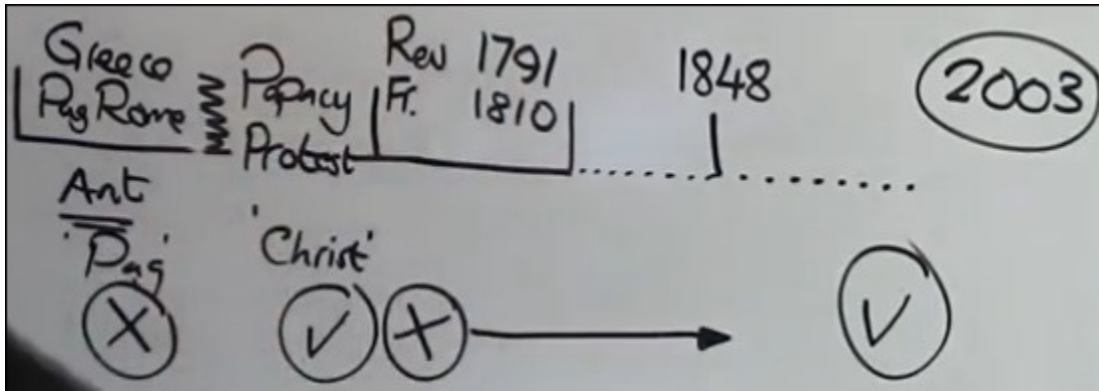
<p>penultimate /pe·nul·ti·mate/ adjective last but one in a series of things; second last.</p>

I've been speaking about the gender of God and I've tried to explain or to show the feminine and the masculine sides. Part of the way I've tried to do that is through looking at Bible symbols. When we looked at Proverbs 1:20, I'm hoping you all remember we spoke about wisdom. And when we spoke about wisdom, we saw it was symbolized by a woman. And you'll remember the name that I gave this woman, Sophia. Now it won't surprise you, hopefully, that if you go into Greek mythology you will see that Sophia is the Goddess of Wisdom. Now I didn't just pick the word Sofia or the name Sophia based upon Greek mythology, and I fear that some people may have thought that that's what I was doing.

You'll remember after the Babylonian captivity the Medes and the Persians became the superpower of the world. And after the Medes and Persians came Alexander the Great. And after the demise or the death of Alexander the Great his kingdom became divided. And one of the centers of education or philosophy under the Grecian Empire was Egypt, specifically Alexandria. And sometime in this history as the Greeks were colonizing the world they not only gave, they took. So, they took wisdom from other nations. One of the things that they wanted to do was to have the Torah or the Old Testament in their own language. So, they got 70 Hebrew theologians and locked them in a room until they produced a Greek Bible; it's obviously only the Old Testament. The name of this Greek Bible is called the Septuagint, which means roughly speaking in English, the seventy.

I just want to point out that the subject of Bible translations is not a new subject or a new issue, in fact it's been around as you can see for a long time. Now you might think that a Greek Bible was an apostate Bible as many conservative Christians do today. So many Christians will only use the authorized version or the King James Bible. When they translated from the Old Testament, they really did not use the Septuagint. So many conservative Christians including Adventists steer away from the Septuagint saying it's an apostate version. But of course, the problem with that line of thought is that both Jesus and Paul, when they quoted from the Old Testament they quoted from the Septuagint, from the Greek version, not the Hebrew. And I think it's something people don't even know or don't consider seriously. They just ignore the fact basically. Now if you go into the Septuagint, into the Greek Old Testament, and you go to Proverbs 1:20, if you go into the Hebrew, now my pronunciation isn't very good, but that Hebrew word is chokmôth. But if you go to the Greek version and you go to the same verse the word wisdom is not chokmôth, it's, you guessed it, Sofia.

I just want to clarify, when I mentioned Sophia, I'm not going to Greek mythology, I'm going straight to the Old Testament. There's an Adventist song, it goes something like this, "if it's good enough for Jesus, it's good enough for me." Jesus can use the Greek Old Testament, and so can I; therefore, I picked up the word Sofia for wisdom. And then what I did, I took us all to [this little timeline here \(see image\)](#) and we went to the French Revolution. And if I can say it this way, what distinguished that revolution was the idea of equity or reasonableness or human compassion. They encapsulated all of those thoughts into the word reason. Just like the Bible says to sinners, "come let us reason together." Let us think about the situation; let us talk about it and understand.



1) [This little timeline here](#). See presentation "4) The Danger of Religion" at mins. 39:30-58.35. <https://youtu.be/N0YqvyTyDNU?t=2369>

If I can give a very crude and basic definition of wisdom, if we took the idea of knowledge, "I know something," and then I take the concept of understanding, so when you combine knowledge and understanding you get wisdom. This is not a dictionary definition of wisdom; this is my definition. Wisdom equals knowledge that you can understand. Many of us have lots of knowledge but we don't understand the knowledge, and that's what's special about wisdom, it's understanding what you know.

In the French Revolution they don't just want to know things, they want to understand. And what they're going to do is what the Bible tells you to do, which is what? In the book of Proverbs what does it tell you to do? Wisdom, Sofia, she's in the street crying; she's crying to be listened to. Now foolish people, they flee from her; they ignore her. But others who are of a contrite spirit go to her and receive a blessing. I argue that wisdom is the Word, the Logos; and the Logos is nothing different than Jesus Christ. In the beginning was the Logos, the Logos was God, and the Logos was with God; this is Christ, so wisdom is God and with God from the very beginning.

The most important thing, besides love, that you need to understand, that you need to possess is knowledge. But not just knowledge, you need to understand the knowledge, which means you need to have wisdom. The number one job function, the number one task of a human being is to understand themselves; that's from inspiration. It's to understand our humanity. And therefore, if you need to understand our humanity, you need to know our humanity first. You do some research on the human form, get some facts and figures, then understand the human being, and you will be wise unto salvation. This is why it's essential to understand the gender of God, because it's the nature of God.

Anthropomorphism
God? - Male
- Female

Remember we spoke about this term 'Anthropomorphism.' It's giving God human characteristics, so we can understand him. We are required to understand, because we're in the cataphatic stage of our experience, not in the apophatic stage of our experience. God is a mystery here in the

apophatic stage; God is required to be understood in this [our cataphatic] history. You need to know and then understand. You need to know what God does, but then you need to understand why he does that.

Apophatic - "Negative" John M, S
Cataphatic - "Positive" Jesus

An example: (I'm not going to give the answer) We know that God allowed slavery, that's knowledge; and if you only have knowledge, it can make you angry, especially if you're a minority in a certain dispensation. So in America today if you're an immigrant or from an ethnic race (you're not white), you read all of these stories in the Bible about slavery, you have knowledge and it can turn you against God. There's a saying, "a little bit of knowledge is dangerous," and it's true. It's not just a quantity of knowledge, what you're required to have with the knowledge is to understand.

If someone said to you look at all the death, look at all the genocide, look at all the slavery, death, genocide, slavery; explain it. As conservative Adventists, we would say, "Ours is not to reason why, ours is but to do and die." I'll paraphrase, we just obey, we don't question, because we're apophatic, ignorant; we have knowledge but no understanding. It's good enough for me, but for thinking people it's not. And we've come to a dispensation where we are required to understand the subject of slavery as one example, to go back into the scriptures and try to get into the mind of God. He not only does not complain about slavery,

Nat. of Man \equiv Nat. of \oplus
SL \equiv Equality
4 Sabbath 6 Marriage

He legalizes it; how disgusting is that. Any reasonable person knows that that is sick; it's wrong. And the not pathetic Christian, but the apophatic Christian (I'm going to call it the pathetic Christian) says, "We don't care, we still believe God." The thinking person would find that disgusting, and today so should you. We are being dragged into the 21st century, some of us kicking and screaming. Slavery is just one issue; we'll just call it **equality**.

We are now required to explain what happened in the past. And if you have knowledge (slavery), if you understand why it happened, you combine knowledge and understanding and you have wisdom; that's where we're supposed to be today. It has been explained using different language, the Apis Bull: form, then spirit. It's the same concept: knowledge, wisdom. So my contention (my argument) is, if you want eternal life, you can't just pray, you can't just accept things, you have to understand what you're doing. And this is why many times I have pushed people's, in English we say, "we push your buttons;" we/I force you to think. Like when I discussed the subject of prayer, because in my opinion too much of our prayers are mysticism or based upon mysticism; it verges or borders on spiritualism. We pray like pagans, and the Bible forbids us from doing that. We say many words and we don't know what we mean. The more words you have, the longer the prayers, the holier they are. You pray at a certain time of the day; you forbear sleeping and do prayer sessions all night long. These are what mystics do. These are not what thinking Christians do, people who know about prayer and understand prayer. This is not a study on prayer; don't get distracted by that.

My point is the following, the French understood one thing, the number one important thing in life is to understand. They called it reason, and that's where they got this idea of the Goddess of reason. Now they've got a sense of humor. And like us Christians, what did they want to do to reason, to wisdom? They wanted to use this methodology, 'anthropomorphism,' which is the very thing we do; and they're going to

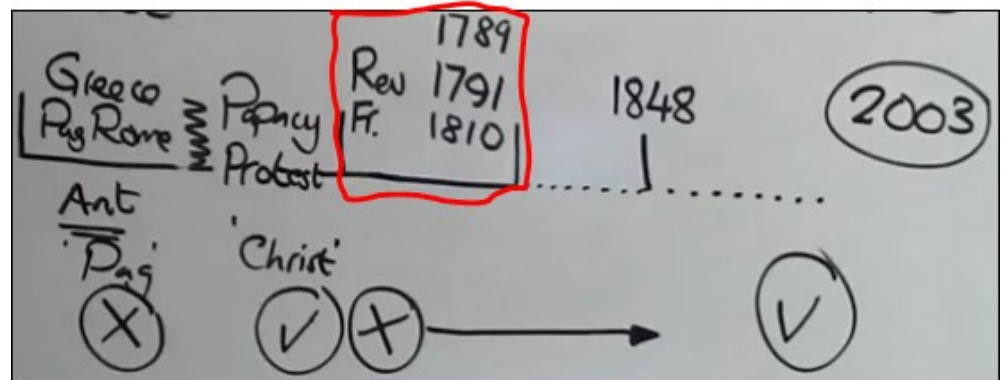
turn wisdom into what? Into a woman. They do it, I'm going to say roughly, two and a half thousand years after we did. We called it Sofia, they called it the Goddess of Reason.

They've got a sense of humor, so they used a real woman to enact or to personify reason. And I can't understand why we think it's silly, why we think it's wrong, why we think it's immoral. They just borrowed the concept from us. The more you would look into their symbology, I think the more you would learn. I didn't intend to spend so much time talking about wisdom, but I'm fearful that people have misunderstood me, that you can take one history and overlay it on top of another, and we can take from the Book of Proverbs one concept, and when an atheistic society mimic or copy that, we think they're crazy. I don't see any problem with it; I don't see any difference. We have to rise above the human, rise above the literal, not get fixated about the human, that literal woman. This is the personification of wisdom. Of course, they have to call it the Goddess of Reason; she has to be a Goddess. For one thing she has to be female, and the other thing she has to be God. They didn't invent this; it is straight out of the scriptures, Proverbs 1, John 3. Study the subject out for yourself and you'll see it there.

So, they're going to place wisdom on a pedestal where it belongs. They're not worshiping a literal woman; I don't understand why we can't see that. I want to remind you, if you think that is wrong, the Israelites worshiped a metal snake that was stuck on a pole. We don't have a problem with that; why don't we? Which is worse, bowing to a woman or worshiping a metal snake? All of you would defend that; you'd go to the Spirit of Prophecy or the Old Testament and explain it. And you would say, using that apophatic model, don't question the snake, just bow down to the snake. Use your fast brain, not the slow brain. Use the fast mind, not the slow mind. If you take any time to think this through, you will die.

My argument is, what's the difference? You all know that that snake is the personification of Christ. You don't have any problems with that. I think we should be humble enough, gracious enough, to view the French Revolution in the same light. Remember, I'm going to call this (French Revolution) the age of enlightenment; this is the first European power for over a millennium. Since antiquity, which is the Grecian and the Pagan Roman Empires, there is no nation that had made so much progress. And how did they do that? What was the catalyst for making such rapid changes? We all know the answer, it is found in Revelation chapter 11. And the problem that you're faced with is the following: What does it say in Revelation 11? What did they do? It says they crucified the Savior. Now by any measure that sounds negative. How did they crucify the Savior? In the person of his two witnesses, they took Christ and they personified it in two witnesses. And who are the two witnesses? Moses and Elijah.

We can express it another way. Not Moses and Elijah, but the Old Testament and the New Testament, which is the Logos, Sophia. So, they're going to crucify God's word; in Revelation 11, it looks ugly. Stay with me. Is it a good thing or a bad thing that they're going to do? Crucifying the word of God, eradicating it, good or bad? We know the answer, it's right here (in the French Revolution History of 1791-1810). They made rapid progress, progress that had been resisted and delayed for over a millennium. They go back centuries in their thinking. Who was stopping that progression of thought?



Christ, Christianity, the Bible. The Bible had stifled that nation. The Bible had strangled its thought processes, destroyed its ability to think. Once they took the Bible out, they could look at, we'll call **1789 the Declaration of Human Rights, 1791 the Penal Code version 1, and 1810 the Penal Code version 2.**

Once they took religion out, took the Bible out, everything went well for them. What did they now have? Wisdom. They called it the Goddess of Reason. And so, the problem that you are confronted with (because you're going to take the perspective that's found in Revelation 11) is that this (French Revolution) is an evil nation. How does Revelation 11 describe it? Let's turn there to Revelation 11:7. When the two witnesses (the Bible), when they finish their testimony the beast that ascended out of the bottomless pit shall make war against them and shall overcome them, and kill them. And then God is going to describe this city with two words; the great city France is described as Sodom and Egypt; bear that in mind. So what we need to understand is when you look at a story, when you look at an object, there are different ways to look at the subject or the object. We've discussed this many times before. Our problem is we think there's only one version, the Revelation 11 version. Evil France destroys the Bible and rejects God, making them evil, a beast that comes out of the bottomless pit. Ellen white calls it, "a new manifestation of satanic power;" think of that. And I'm saying it's a great thing.

I want to remind you; a bottomless pit is what? It's a grave, where someone is buried. So, this beast comes out of the tomb; that means resurrection, that means France was alive and well before. When and where? The answer is given to us, Egypt! Will leave Sodom out of the story for the moment. Who killed Egypt, the King of the North ('KoN'). It died, buried for millennia. Somewhere in the history of Greece-Pagan Rome it dies. And then what happens? It resurrects; it that a good or a bad thing? It depends upon the storyteller. And in this story, I'm saying it's a good thing, which is different to the story or the version of the same story in Revelation 11. You have to decide the legitimacy of doing this. As for me and my house I will follow the Lord, because He gives us permission to change the story perspective. I stand with Paul and Ellen White; they take a story and they change it or they give a different perspective. And the perspective that I am giving now is not one of my only inventing; it's based upon inspiration. And if you don't understand line upon line, if you don't understand three-dimensional time, that you can layer histories on top of each other, this won't make any sense to you and you'll leave this presentation thinking I'm an apostate. You decide for yourselves.

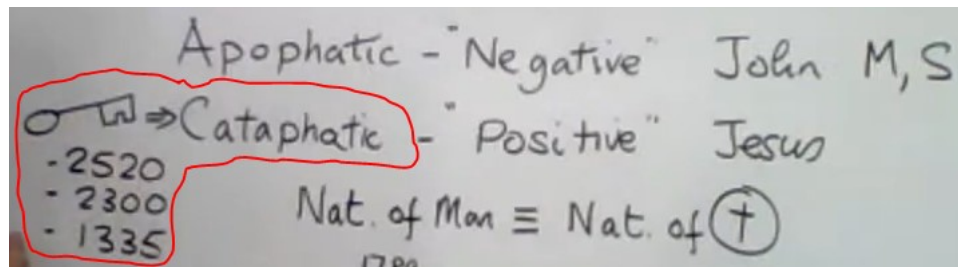
I'm saying the French did a good job. They were free, unshackled from that Christianity, from the Bible that shrunk their brains and stop them from thinking. When they design their penal code they say, "we will only have legitimate crimes in that document, not manufactured ones," ones that they will say were created by the catholic church. It's not just catholic, it's protestant. So, I'm saying, they develop a penal code which is fair and reasonable, stripped of all religious or Christian dogma. I'm not trying to say these people were perfect. We are only talking about one issue in this line from antiquity to the papacy, from paganism to papalism, to the King of the South ('KoS') the resurrected power, through into the rest of Western Europe.

This is the story of Sodomy; and in order for this story to develop what do you have to do? You have to remove the Bible. I want that thought to sink into your minds. You go from the beginning and run through. Sodomy is not a natural crime; it's a crime that's been manufactured by Christians. The ancients understood that and the French understood that. And who else understood it? The Christians did. Everyone knows. Today things seem a bit different. Many of you are confused on this subject; you think this has something to do with natural law and it doesn't. Remember what the French said, we read it yesterday. They will remove all false or bogus crimes. These are not crimes against humanity; these are crimes that have been manufactured or created by religionists. You can't put your finger on the religionist. So what do you put

your finger on? What do you point to? The two witnesses, who are the personification of God's word. So, they need to be attacked. You have to kill those two people, who are themselves a personification of Christ. Christ is the word, Logos, Old and New Testament. I want us to see how we have a neat tidy story.

Now what is the problem in all of this? You've heard me testify; I like the Goddess of Reason. And if I like her, if I worship her, who else do I worship? Sofia. If I worship Sophia, who else do I worship? The Logos, the Word, who was with God and was God, which is Christ. So there is a dichotomy now, either you love the Bible or you hate the Bible, which is it? So I want to leave us with the following thought: if the French Nation had not been given a corrupted Bible, if they had been given the true word of God, pure unadulterated, there would have been no need to kill it (the two witnesses); they would have remained alive and well, nurtured, fed, taken care of. But they had a corrupt word and therefore they had to target the criminal. They can't attack a human being so they have to attack the book. So what is the problem here? We come back full circle. They're going to ask the Christians, what kind of a book is this? It has strange ideas, wrong ideas. And what did the Christians say, "ours is not to reason why, we just do what we're told," like dumb brutes, because we are apathetic. And the French won't have any of it, and neither should you. That's the problem today, we are going through our own age of enlightenment.

I worship the Bible; call it different names, the Word, the Logos, Christ, Sophia, Goddess of Reason, whatever name you want to give, it's all the same. The problem is many of us are worshiping a corrupt Bible. I'm not saying the version that you read is wrong; the problem is not the printed words, the problem is your instructors, your fathers, your interpreters, they had given you dogma. They have not fed you with the word of God. We are in a place just like the French were that they were asked to believe a lie, and they said we won't do it. What was their solution? Burn the Bibles, free themselves. What is our solution, because it's certainly not to burn the Bible? No; what are we required to do? Take two things and join them together, knowledge and understanding. And who is it that understands? Daniel chapter 12, the wise shall understand. When you got knowledge and you understand, what is it? Wisdom, or the noun, you are the wise.



2) Key to unlock the cataphatic model is in the 2520, 2300, 1335.

So our task today, our job function is to metaphorically or symbolically burn the Bible, which means destroy all of your old concepts, those wrong ideas of reading. The slavery, the patriarchal system, headship, a male priesthood, all of these are wrong models. They need to be destroyed. The French managed; they literally burnt the Bible and they came out of darkness. And that's what we need to do. We need to destroy these old apophatic models and come to cataphatic models. How do you do that you ask? You need a key to begin, to unlock that door. It's right here in the 2520, 2300, 1335. The Millerite history is the key to unlocking who God is; that was our age of enlightenment, symbolized by what? What does this 2520, 2300, 1335 represent? Time. We were unshackled by the Millerites through the study of time setting.

The Millerites understand time setting, and time setting is going to free them from church dogma. And so I want to call it the 'Age of Enlightenment,' all happening in the same history, the history of the French

Revolution, the history of the European Revolutions. And who is going to put a stop to that enlightenment? Who will squash it? The Christians will; Seventh-Day Adventists will destroy this. And we go into an age of darkness, apostasy; we call it (from Revelation 3) Laodicea, 1850, two years after the year of revolution. And we have been stuck in that mindset for over a hundred years. And now in the age of enlightenment, in the illumination of the 'Midnight Cry,' we are being asked to do what? Gird up the loins of your mind. Take your mind, we need to rethink how we understand God's word. What part of His Word do we need to reevaluate? It's the same issue these people (Greece, Pagan Rome, Papacy, Protestants, French Revolutionist) were dealing with. How you relate to other human beings, not how you relate to God. It's not about the Sabbath; that's not our test today. It's a test of marriage, human relationships; that's what we're being confronted with.

The only way you will pass this test (figuratively speaking) is if you put your head into a furnace and burn or destroy the dross, all the false ideas, the false concepts that are in your mind, the wrong way of reading and understanding the Bible. The French literally destroyed the Bible. You have to do it figuratively, spiritually, which means you have to destroy or remove your false concepts of God's Word, the wrong ideas, the wrong concepts of how and what you read. This is where freedom lies; and there are people in our movement who don't want to do that. They want to remain in the dark ages. They want to try to get new wine and put it into old wine bottles. In the English it says, "skins," because they were animal skins. And the Bible tells you what happens if you do that. The bottle, your brain, will burst. An old mind cannot retain this new wine, this new message.

You have to be born again (John chapter 3), and that's where many of us are stuck. You think you were born again under the ministry of this person (John) and you're wrong. You get born again under Jesus' ministry. If you're not prepared to look at God's word in this Cataphatic model, in the positive. Positive doesn't mean a good mood; negative doesn't mean you're upset. Negative means mysticism and spiritualism. You're not prepared to go to God and challenge and think, to understand. Now you have to. You have to understand what has happened to the Sabbath Sunday Law doctrine. How and why has been replaced. You have to understand why **we require women to wear trousers, so that they can be an object lesson for people to see**. You have to understand why we require women to be leaders in this movement. Why we have to give them preferential treatment.

The old way of thinking, the old wine skin, the unconverted brain, Jesus said to Peter, "When you're converted, then you can do something." That's what the problem is for too many of us in this movement; you think you're converted and you're not. **You need to be converted on the present truth**, not on good truth. There are many precious truths in God's word, but it's the present truth that the flock needs. What that means is this, too many of us like the taste of the old wine, and we don't like the taste of the new; John chapter 2. If we don't understand the seriousness, the life and death issue of equality, we're like these people (Papacy and Protestants). Whether they were Catholics or Protestants, they're all the same. Because by the time you get to 1798, history of the French Revolution, the protestants are harlots; Revelation 17. You cannot trust that old way of thinking.

And whilst the millerite movement was led of God, it faltered and failed towards the end. It wasn't able to complete its task. It got taken over by the Adventist, we'll call it the Advent Movement, the Adventist Church. And they locked the box and threw away the key. And there was no way of understanding the truth as it is in Jesus. They spoke all the good words, but they were locked in Laodicean darkness. Today the 'Midnight Cry' has unlocked that truth. What you need to decide for yourselves is the following, whether you are willing to have a new mind in Christ. The Bible says it this way, "Let this mind be in you, which was

also in Christ Jesus, who being found in the fashion of a man thought it not robbery to be equal with God." When you can understand what that verse means to you personally, as they say in English, "you will have arrived." You will have eternal life now. And we will be able to see that; by their fruits you shall know them. We will be able to look at you and see how you treat people, not how strict your Sabbath keeping is, but how strict you are in dealing with people fairly and properly.

Closing Prayer

Let's pray. Our Heavenly Father we thank you. We pray and ask that you would guide and direct us. Father, I pray for myself and I hope that every single one of us bowed before you now sends up a prayer for themselves. Lord, for so many years I was in darkness as a Christian thinking I understood who you were. The reality was I wasn't interested in who you were; I was content just to follow the rules, the dogmas that were given to me. I thank you for the light of the Midnight Cry that has given me the strength and the energy to investigate your word, to challenge my own thought processes. I prayed that I might have eternal life and that I might have it more abundantly. I pray in Jesus' name for myself and for my Brothers and Sisters. In Jesus' name, Amen.

French Penal Code of 1791

From Wikipedia

https://en.wikipedia.org/wiki/French_Penal_Code_of_1791

The French Penal Code of 1791 was a penal code adopted during the French Revolution by the Constituent Assembly, between 25 September and 6 October 1791. It was France's first penal code, and was influenced by the Enlightenment thinking of Cesare Beccaria and Montesquieu.[1][2][3]

The principle of legality was foremost in the underlying philosophy of the 1791 Code. In the spirit of the 1789 Declaration of the Rights of Man and of the Citizen, Cesare, Marquis of Beccaria summarized the principles that were to be the foundation of the procedural system. In his words, "every citizen should know what punishment he should endure." As a consequence, the function of the judge was conceived as being strictly distributive: qualification of an act, infliction of the pre-set sanction. This concept was revolutionary in 1791 and clearly departed from the arbitrary trials of the ancien régime. The Code of 1791 was straightforward in this respect; most definitions were clear, leaving little room to the interpretation of the judge. This principle was reincorporated in the Napoleonic Penal Code of 1810, which replaced this Code.[4]

The Code did not enforce Catholic morality; there were, for example, no prohibitions against sodomy (this being the first Western code of law to decriminalize such conduct since Classical Antiquity). Its sponsor, Louis-Michel le Peletier, presented it to the Constituent Assembly saying that it only punished "true crimes", not the artificial offenses condemned by "superstition".[5][6]

French Penal Code of 1810

From Wikipedia

https://en.wikipedia.org/wiki/French_Penal_Code_of_1810

The Penal Code of 1810 was a code of criminal laws created under Napoleon, replacing the French Penal Code of 1791.[1] Among other things, this code reinstated a life imprisonment punishment, as well as

branding. These had been abolished in the French Penal Code of 1791. Issued on June 3, 1810, it stayed in use until March 1, 1994 when it was replaced by the Code pénal.

This code served as a basis for criminal laws in many of the countries occupied at the time by the First French Empire. It was the fifth code promulgated by the Empire, and is not to be confused with the Code Napoleon, which was promulgated in 1804.

History

The initial move towards a new, cohesive French civil code was made in July 1800, when First Consul Napoleon Bonaparte appointed a four-man commission composed of Portalis, Tronchet, Bigot de Preamneveu, and Malleville to draft a project.[2] Before the Napoleonic Code, France did not have a single set of laws; law consisted mainly of local customs, which had sometimes been officially compiled in "customals" (coutumes), notably the Custom of Paris. There were also exemptions, privileges, and special charters granted by the kings or other feudal lords. During the Revolution, the last vestiges of feudalism were abolished. Penal law in particular had been a source of great controversy during the French Revolution, which had promulgated the Penal Code of 1791 and numerous constitutions.[3] The new Penal Code was to replace various laws adopted during the first ten years of the Revolution, the backbone of which was the Penal Code of 1791 and the Code of Offences and Penalties of 1795.[4] An important feature of these two texts, which came after centuries of relentless severity, was to have fixed penalties to keep the role of judge strictly distributive, therefore eliminating the dangers of arbitrary sentencing.[5] With the 1810 Penal Code, however, the sentences were given a set range, letting the judges decide more freely on the severity of the punishment.

Like the 1791 Penal Code, the 1810 Penal Code did not include "imaginary" crimes such as heresy, sodomy or blasphemy, thereby legalising them by omission. However, abortion was made illegal, and it was harder for wives than husbands to file for divorce.

The 1810 Penal Code was only revised twice in its life: once very importantly in 1832, the second, much more limited, in 1863.[6] In 1974, the project for a new penal code began, but was not completed until 1994.

Presentation

The 1810 Penal Code was divided into four books, with the third split into two parts:

1. Correctional sentences and their effects
2. Persons punishable, excusable or responsible for crimes or misdemeanors
3. Crimes, misdemeanors and their punishments
 - a. crimes against public property
 - b. crimes and offenses against individuals
4. Police contraventions and penalties.

Crimes and Punishments

Unlike the 1791 Penal Code, which only tackled the most serious crimes, with lesser crimes being codified in the Code of Offences and Penalties, the 1810 Penal Code grouped together all crimes. Violations were punished by fine and, at most, five days in prison. Misdemeanors were punished by up to five years in prison and fines. Penalties for felonies were to be either afflictives et infamantes (afflictives and infaming)

or merely infamantes (infaming), meaning the convicted lost some civil rights, such as the right to vote and to possess arms.

Felonies were to be punished by death, hard labor for life or a term from five to twenty years or by reclusion from five to ten years.

Forfeiture of estate, lifelong transportation or banishment for a term between five and ten years were available for crimes against the state (which included treason, espionage, sedition and insurrection, and were severely punished, up to death with forfeiture of the convict's estate, or transportation).

Aggravated murder, this is to say, premeditated, committed during the commission of a crime or against legitimate ascendants were to be punished by death, along with kidnapping by torture, death threats or under the guise of a civil servants.

In addition, non-political felons could undergo supervision by the police.

The death sentence had to be carried out by beheading via the guillotine.

Another Resource:

https://www.napoleon-series.org/research/government/france/penalcode/c_penalcode.html