



What Is MPD

This is part three of an expose on Multiple Personality Disorder. I have named this third article after the first Alter Personality I encountered while ministering deliverance to a woman who had been subjected to mind programming her entire life. I had three conversations with this alter who called itself Amy. I believe you will find these conversations with Amy both fascinating and enlightening.

As I mentioned in both previous articles, the name Multiple Personality Disorder was changed in 1998 to Dissociative Identity Disorder. The purpose for changing the name was that both the Mental Condition (Multiple Personalities) and the Cause (The conscious mind dissociating from conscious surroundings) are identified in the name itself. Both names are now used synonymously. I have chosen to entitle this four-part series MPD rather than DID because the public is still more familiar with Multiple Personality Disorder than the newer medical term.

Amy the Alter came into existence as the result of a thirty-three-year-old woman I call Sarah (fictitious name) dissociating when she was only three years old to escape the trauma of being sexually abused by her step father. The following are the three conversations I had with Amy the Alter culminating with me casting it out of Sarah.

Amy The Alter

Part 3

November 9, 2000

The caller I.D. said it was Sarah. My nerves were on edge from being tied to the phone twenty-four hours a day for the past nine months. In fact, I was tempted to let it go unanswered, but Sarah had been dissociating frequently and the demons always cut her or tried to kill her when they were in control.

I answered the phone.

"Hi Sarah. Are you all right?"

"Hi, I wrote a poem. Would you like to hear it?" The voice on the other end was not Sarah's.

I said *"Sure, go ahead."*

She began to read her tragic poem with a voice devoid of any emotion. The voice sounded catatonic.

"Haunt me every day. At night is when they come to play.

They keep me awake. Throwing bad memories in my face.

They're the ones bringing sadness and disgrace.

They remind me of the wounds I left to heal.

They come in hopes of my strength to steal.

They bring the nightmares I dream.

This is what you deserve, is what they scream.

They taint my vision so all is bad.

Whenever I am happy, they make me sad.

Some demons I have learned to fight.

But there are many who haunt me out of sight."

There was a long pause and then the voice resumed speaking.

"Fear-As your eyes shifted toward my body.

Control- As you grabbed and threw me down.

Power- As you forced yourself upon me.

Silence- As my dreams were drowned out.

Pain- As you grabbed my wrists tighter and tighter and your knees dig into my thighs.

Panic- As everything grew black and my body went numb.

Peace- As I close my eyes and let go."

"That's a nice poem." I said, trying to disguise the revulsion I was actually feeling.

"You don't like it?" The voice said with obvious disappointment.

"Yes, I like it." I lied. *"May I pray for you?"* (The litmus test for determining whether you are speaking to the person or a demon is to ask if you can pray for them.)

"Why do you want to do that?"

"What is your name?"

"Amy."

"How old are you?"

"I quit growing at fourteen."

"How old were you when you came to Sarah?"

"Three."

I wanted to ask Amy more questions but just then a friend who I was expecting approached, so I said,

"Goodbye Amy, I'll see you tomorrow."

"I can't wait to talk to you again. Do you want me to bring my poems?"

"Sure, bring the poems." And with that, I hung up.

My mind was reeling when I hung up. The whole experience seemed surreal. Had I just had a conversation with a spirit with a voice and personality of a fourteen-year-old girl living in a woman of thirty-three?

Amy would have been diagnosed as an alter personality by a professional therapist. They would have described Sarah as having Multiple Personality Disorder. This term was first used by the psychotherapy community in the early 1950's. It is explained as a mental condition usually resulting from trauma. The mind is said to have splintered, resulting in the creation of two or more distinct personalities.

And while experts are correct in their first assumption--that it usually results from trauma, they are in error when they conclude that the personality has split into two separate and distinct entities.

In reality, it has not split, but has been compartmentalized. There are not two persons residing in one body, but rather, there is one person whose mind has been divided into compartments and a demon who is referred to by the psychotherapy community as an alter has taken up residence in the second, new compartment. This compartmentalization of the mind can be repeated over and

over again allowing other demon/alters to enter and form other new identities in the victim.

Amy was nothing more than a demon that had entered Sarah when she dissociated while being molested by her father when she was three years of age. Amy lived in a compartment partitioned off in Sarah's sub-conscious mind, ready to surface any time Sarah sensed any threat of sexual attack and dissociated.

The shock of the molestation was all part of the professional programmers who were overseeing Sarah's training for her future role in the clan of Devil worshippers known as the Heathens.

Her stepfather, Howard, was instructed by her Uncle Rupert, to first win her trust and then betray her. The lesson she was to learn was she must never trust anyone, ever. The experience so traumatized her that her conscious mind could not endure the horror, and disengaged itself from reality as a defense mechanism.

Medical professionals refer to this phenomenon as dissociation. It describes a mental state in which the conscious mind disconnects from conscious surroundings and focuses on other things, in Sarah's case, the pretty birds in the yard or fishing in the stream that ran through their property.

This forces the unconscious mind, which is normally employed only during the dreaming state, to function in place of the conscious mind. The entire experience is then stored in the subconscious mind in the same way all memories are stored. But the conscious mind, having dissociated, and therefore the victim, has no knowledge of the experience taking place and therefore no memory of it.

This was also part of Sarah's training. The family was well versed in the art of forcing dissociation. And though this phenomenon is a fairly recent discovery by the medical profession, her family had, for centuries, been refining the art of dissociation, by subjecting their victims to pain, fear, and trauma.

The object is to force the conscious mind to disengage, at which time a demon/alter is commanded to enter, complete with name, personality, job description and trigger. The trigger may be a color, sound, smell or emotional reaction to being frightened or rejected. Amy was the first of many demons to

enter Sarah as an alter, with the exception of a generational alter named Rebecca who entered her while she was still in the womb.

Amy had the exclusive privilege of choosing her own name, because, at the time, Sarah's stepfather, Howard, was so concerned with his own pleasure that he neglected to complete the goal of the abuse which was to program and name the alter.

When he began molesting her, coming to her room as soon as the lights were out, Sarah's conscious mind had already disconnected. Because she could sense when he was going to come, she would dissociate before he got there and escape to her safe refuge.

Her step father abandoned Sarah and her siblings one year later. Uncle Rupert assumed the task of programming her. During this time, Amy hated Sarah and resented being called by her name. On one occasion when Sarah was being violated, the demon said,

"My name isn't Sarah, it's Amy."

Uncle Rupert liked the name and called her Amy during the molestations from then on.

In the beginning, when Amy first entered Sarah, she only surfaced when Sarah dissociated. Each time she did this, Amy gained more strength until eventually she was able to overpower Sarah's will under certain circumstances. Amy had the personality of a sensual fourteen-year-old girl with years of experience manipulating men with her supernatural powers of seduction.

Amy's defining characteristic was her ravenous sexual appetite cloaked in what seemed to be charming childlike innocence. She had ample opportunity to satisfy it in spite of the fact that Sarah's training as her Uncle Rupert's Queen actually called for her to live a sheltered life.

Sarah was isolated from the other children in her family except during satanic holidays, ceremonies, and rituals. Her sexual abuse was an ongoing part of her programming.

From the time her stepfather left when she was three until she was sent to live with him again at thirteen, she spent seven months each year with Uncle Rupert and five months with her mother.

The time with Uncle Rupert involved continual molestation by him and the men to whom he gave her. Even this was part of a systematic plan designed to program her mind.

The time spent with her mother was actually as bad as that spent with Uncle Rupert, because her mother was cruel and vindictive. Sarah spent most of her time in a dark and filthy cellar waiting for the next pervert to whom her mother sold her. Often the men would come in groups and if they complained that her performance was less than ideal, she was punished, often locked in a nearby slaughterhouse with the hanging animal carcasses waiting to be butchered.

Amy, the Alter, had already had a full slate of sexual experiences to satisfy her ravenous sensual appetites when Sarah married Don at the age of fourteen. In fact, Amy was unprepared for someone like him. He truly loved Sarah and was determined to marry her and rescue her from the cruelty of her sadistic family. As soon as Sarah married and settled into a normal routine, free from the fear of continuous torture and molestations, Amy slowly lost her ability to overpower Sarah's will, which is why she quit growing at age fourteen.

An equally important factor that limited Amy's power to define Sarah's character and personality was the entrance of a Spirit Guide called Justice. Justice entered Sarah one year after Amy had, at the time her stepfather abandoned the family. Sarah at the early age of three, struggled with the injustice of her stepfather leaving and a door was opened for Justice to enter and take up residence. Justice became Sarah's Spirit Guide and so thoroughly took control of her life that Sarah eventually came to look on this demon as her Spirit Mother.

With each passing year Justice gained more and more influence until she even came to control most of the alters, including Amy, and knew how to manipulate those who refused to obey her.

I counted more than thirty alters in Sarah, complete with name, identity and job description plus numerous others who were programmed in as groups. Their life spans ranged from mere days to years, just as with Amy. There were even more who left without our knowledge. They entered her in four different ways, but one factor remained constant; dissociation was always the first step.

When a victim is subjected to repeated abuse, dissociation becomes a way of life, allowing them to avoid the memory and the pain of unpleasant experiences. The problem is that dissociation weakens the human will and strengthens the demon.

Over many years, Sarah's sexual abuse continued and intensified. It came from three sources. First and foremost was her Uncle Rupert's abuse. Then there was the abuse from her mother, prostituting her in the cellar, allowing a constant flow of abuse demons of every kind to enter her.

Third, she was exposed to clan members for sexual, emotional, and verbal abuse. Sarah dissociated and ran away each time she was abused, but sometimes the alter called Amy, also ran away. She did not always want to endure Sarah's torture and pain. When this occurred, the unconscious dreaming part of the mind that functioned during the abuse was left without an occupant, creating an opportunity for another demon to take over and act as if it was Sarah.

This is how the alter named "*Daddy's Girl*" gained entrance. This demon sought an identity and heard Uncle Rupert calling Sarah "*Daddy's Girl*" during the molestation and so it became "*Daddy's Girl*."

No two demons are alike. In fact, each one has its own distinct personality just like humans. When it assumes the role of an alter, its personality is a combination of the personalities of both the demon and the victim. Amy was shy and innocent in her seductions because she entered Sarah when she was three and stopped growing when Sarah married at fourteen. Daddy's Girl was bold and arrogant and boisterous. This was in part because she entered Sarah when she was older and continued to mature.

Other whore alters entered Sarah over the years and developed distinct personalities as well. They sometimes played a game among themselves to torment Sarah called "switching." It is actually part of the programming designed to keep the victim off balance and confused about who she is, but in Sarah's case, the alters simply did it for amusement. One would surface and perform for awhile and then another would come up and take her place. This was a favorite game of Amy and Daddy's Girl.

Those familiar with victims of programming and alters can recognize a sure sign of switching in a flickering of the eye. It is impossible for 'switching' to occur without it.

Because I was able to recognize switching when it occurred, I was able to cast out Daddy's Girl along with many other alters who had entered Sarah during rapes and rituals over the years.

I dealt with Sarah's alters for over a year, and as tough as it was, it was also a real learning experience. Amy was the first to enter Sarah and by far the most interesting, which is why I chose to name this chapter after her. I had two more encounters with her before I cast her out.

I received a phone call the day after she read me the tragic poem you read earlier. She refused to identify herself, though I already knew her identity. I picked up the phone and looked at the caller I.D. It was Sarah's number.

"Hello Sarah, are you all right?"

"I'm not Sarah. They're hurting me. Make them stop."

"What's your name?"

"Make them stop hurting me."

"Tell me your name, and I'll make them stop."

"I'm the one you talked to the other day. Make them stop."

"Tell me your name, and I'll make them stop hurting you."

"No, you'll cast me out too. Make them stop."

"Tell me the program they're using to hurt Sarah's body, and I'll cast them out."

"No program, just demons. Their coming! Don't let them come in. They will cut me."

"Lord Jesus, I place a bloodline around Sarah's body to stop any demons from entering, and I bind every spirit who is hurting her."

Sarah usually regained consciousness after I prayed and the pain eased.

"Sarah? Sarah? Is the pain easing?" There was no answer.

"You're not Sarah, are you?"

"No, but the pain is easing up. I'm going to go lie down now. Good-bye."

At the time, I suspected it was Amy, and that was confirmed the following day. One of the shocking truths I learned through the deliverance process is that demons torture each other. Over and over again, I heard the alters say, *"She ran away while I took her pain,"* or *"I was tortured and raped while she was resting,"* and often I heard complaints like, *"It's not fair, I'm the part of her that had to stay and suffer."*

At first, I didn't see the significance of their comments until I recalled a statement Amy made in one of her letters. She said, *"Sometimes I got tired of taking the rap for Sarah, so I just left, too."*

When Sarah first dissociated and Amy entered, she used the faculties of Sarah's unconscious mind to operate her motor skills, functioning just as if Sarah was still there. During that time, Amy actually experienced the pain and suffered the abuse to which Sarah was being subjected. Eventually Amy grew tired of taking the torture for Sarah and refused to surface when she dissociated during abuse.

This gave opportunity for yet another demon to replicate the process. I cast out many alters by the name Sarah. Each one was a demon who had taken Sarah's place at some time in her life when she had dissociated.

When Amy called and asked me to make them stop hurting her, it clicked, and I realized, this is a demon being tortured by another demon. It allowed me to see the depth of Satan's depravity in that he makes some of his followers, timid creatures like Amy, to be tortured by other demons of rape and abuse.

My ordeal with Amy covered a span of three days. The first was the call at night when she read me her tragic poem. The next day she called to ask me to make the demons of rape and abuse stop hurting her.

The following evening Don called to say a demon was carving ritual signs all over Sarah's face and chest. We agreed to meet at the church immediately. I was angry when I saw how he had cut her face and body. I knew who this demon was; he called himself the Destroyer.

As soon as I started commanding him to leave, Amy surfaced.

"Amy, I know you're a demon but I'm not after you. I'm after this piece of slime that's cutting her, so disappear right now. Obey me, Amy. Go down."

"I'm not a demon, and you said you wanted me to bring my poems and you would talk to me."

"I'll talk to you later, but right now I want you to disappear until I send Destroyer to hell where he belongs."

"If you won't talk to me, then I'll talk to Don. Don, did you tell him not to like me? You like me, Don, you really like me."

"Amy, if you don't disappear right now, I'm going to cast you out."

"You can't cast me out. I'm part of Sarah."

I realized there was no getting rid of her so I might as well deal with her now and get it over with.

"How many more are there like you, Amy?"

"I'm an original. Ask Don, he knows." She stared at Don with a seductive smile as if to say we know something he doesn't.

"Amy, look at me and answer my questions."

"Not unless you talk nice to me. Don, tell him to talk nice to me. You talk nice to me."

"Amy, tell me the names of the other alters in Sarah."

"What are alters?"

"Okay, Amy, what do you call yourself, if you're not a demon?"

"I'm an internal self-helper. I was the original and then she married him, and Justice took over."

I had wondered why Amy quit growing at fourteen if she was still surfacing when Sarah was thirty-three. I now had my answer. Something had taken affect in the spirit realm that gave Justice the ability to stop Amy from growing. It occurred when Sarah's sexual life was restructured to include only one man. Justice so restricted Amy's opportunities to surface that her personality stopped growing at fourteen when Sarah married.

"Amy, you are not a self-helper. You're a demon."

"Please don't call me a demon. I hate demons. They always rape me and they torment me and make fun of me. I'm glad you cast them out of Sarah."

"Amy, whether you believe it or not, you are a demon."

"No, I'm not. I would know if I was a demon, wouldn't I? Don, tell him he's wrong. I'm not a demon."

"Amy, I'm sorry, but you chose the side you wanted to be on a long time ago. It's not my fault your evil master has deceived you into thinking you're not a demon. Don't you have any memory of your life before you came to live in Sarah when she was three?"

"No."

"I'm really sorry your master blotted out your memory and made you believe all this time that you aren't a demon, but you have to go just the same."

"But where do I go?"

"Go anywhere you want."

Amy reached out and took Don's hand, pleading, *"Don, don't let him do this to me. You like me. Remember all the fun times we had making love when we first married? Remember?"*

I looked over at Don and could see he was struggling. His eyes were starting to get glassy. I didn't blame him. It was so sad. I felt sorry for this poor demon. I wished I could speak her out of existence.

"Don, you love me. You don't want me to go. Do you?"

This was getting out of hand; I had to do something.

"This man wants his wife. He doesn't want you or need you. Now leave."

"I don't know how."

I started commanding Amy to go in Jesus name and Sarah started to cough. Amy left in the same way the demons of rape and abuse did, with Sarah coughing and gagging for about a minute and Amy was no more.

There are many Christian counselors who believe an alter is simply a splintered fragment of the mind resulting from trauma and that the solution is to reunite these fragments with the original personality. The procedure is called integrating selves.

On one occasion Sarah had shared how one of her friends had followed a therapist's instructions not to resist when an alter tried to surface. The therapist's goal was to integrate what she believed was a splinter personality back into the person's self. Her friend followed the therapist's instructions.

This allowed the alter to surface repeatedly as the therapist tried to merge the so-called Splinters back into her original personality. Sarah shared how her friend's ability to keep in control was lessened each time she allowed the demon to take control over her will. Eventually the alter/demon could surface and overpower the woman's will anytime it wanted.

Integration is a useless therapy because it is based on a false assumption that an alter is a splinter of the personality rather than what it is; a demon.

Others, myself included, are firmly convinced the alter-personality is nothing more than a *demon* who has been assigned a role to play in the whole elaborate scheme of deception and bondage.

The experience and knowledge I gained from dealing with Amy convinced me of this truth beyond any doubt. Had I not known Sarah's family was renowned for their expertise in the art of forcing dissociation for the express purpose of

programming demon/alters into their victims, I also might have concluded from my encounter with Amy that she was truly a part of Sarah.

One of the questions I often hear is that if alters are really demons, how then could they deceive so many experienced counselors who know demons to be liars and master deceivers?

No doubt there are other reasons but I have listed what I believe are the two primary ones below.

1. Our Biblical worldview of demons is that they are evil, diabolical, hideous creatures. Therefore, we do not expect to encounter any other kind. We refuse to even consider the possibility that a demon can transform itself into any type of innocent, appealing male or female personality it chooses.

We believe this despite the fact the scriptures make it clear they do exactly that. II Corinthians 11:14-15 says:

“Even Satan disguises himself as an angel of light. So, it is not strange if his ministers also disguise themselves as ministers of righteousness.”

As a result of this misunderstanding, we are unprepared for the emotional experience of destroying (casting out) a personality that is charming, appealing, good-looking, loving, timid, innocent, kind or affectionate. Our compassionate nature makes us vulnerable to their claims and their pleas for mercy, at the same time deceiving us.

2. Alters are convincing because they themselves believe they are not a demon. Demons who have been assigned the role of an alter are very convincing because they themselves do not know they are demons. Their past existence has been blotted from their mind. The only existence they know is the present one as a part of their victim’s mind.

Amy did not call herself an alter. In fact, when I used that term, she asked me what it meant. I asked her what she called herself. She said she was an internal self-helper, a part of Sarah.

I’m sure this sounds preposterous, yet it is true. Demons of lower rank are kept in the dark about most things in the same way new initiates in cults and secret

societies such as the Masons are kept in the dark about the truth regarding secret rites, mysteries and the goals of the group.

In most cases a demon cannot even tell you who the strongman is in the person he inhabits. He can usually only tell you who he works with and who is directly in charge of him.

I learned many things about dissociation and alters in the twenty-six months I worked with Sarah. Amy was by far the most completely developed Alter, but there were many others I was able to glean knowledge from as well. From Amy and the other alters I dealt with in Sarah, I was able to identify certain characteristics of Alters which I have summarized below.

Summary of Alters

- 1.** Generational Alters can enter the unborn in the mother's womb.
- 2.** All other Alters enter when the person dissociates.
- 3.** The victim must dissociate for them to surface and take control. Although dissociation must take place, there are different types of dissociation which I will discuss shortly. Some types of dissociation allow the victim to be aware that the Alter has surfaced.
- 4.** The host may or may not have knowledge or awareness of an Alters' presence.
- 5.** Only one Alter may surface at a time.
- 6.** Each Alter has its own unique personality and mannerisms. These may include being serious, humorous, adventurous, timid, immoral, seductive, prudish, strong-willed, passive, angry, fearful, mischievous, curious, vindictive or violent.
- 7.** Alters may have their own wardrobe, mannerisms, vocabulary and accent.
- 8.** Each Alter has a defining character trait to carry out his assignment. These may include being a murderer, seductress, hard worker, loyal informer, drunkard, innocent child, prostitute, clown, or a liar.
- 9.** Alters may have disabilities such as being mute, lame, blind, disabled, or having a lisp.
- 10.** Each has a level of intelligence and a vocabulary.
- 11.** Some have special talents and gifts including being bilingual, musical, artistic, or poetic.
- 12.** Alters do not change with time (i.e. from murderer to drunkard).
- 13.** Though Alters sometimes work together, at other times they compete with one another.

My hope is that this article has been helpful to every reader in understanding this demonic deception of demons disguising themselves as a splinter of our personality. The Scriptures warn us of the deep deception running rampant in these last days.

1 Tim. says.,

"Now the spirit clearly says that in the later times some will abandon the faith and follow deceiving spirits and things taught by demons."

While I am not suggesting a wrong view of what an alter is constitutes abandoning the faith, nevertheless, it will put you on that treadmill of useless therapy of integrating your splinters and cheat you of the freedom promised to God's people when demons are evicted from our lives.

An important truth I learned regarding dissociation is that not all persons dissociate in the same manner. There are actually four ways people dissociate.

In Part Four we will examine the four ways persons may experience dissociation and conclude with an overview of the insidious nature of M.P.D.

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Blessings in Christ

Jess Parker