Abaddon/Apollyon-Demonic Devil or Angelic Christ?

"And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon."

Who really is Abaddon/Apollyon mentioned at Revelation 9:11?
The New Life Study Testament lists Abaddon/Apollyon as one of "Satan's names." p. 104
The Nelson Study Bible/NKJV says, "The angel of the bottomless pit is demonic and controls the demonic locusts." Interestingly, it then contradicts itself by saying, "If this angel serves God, this is another instance where the activity of Satan or his demons is under the Lord's sovereign control (see 2 Cor. 12:7, 9)."

Why is there a tendency to view the angel at Rev 9 in a bad light?
In Rev 9:1 the angel is described as a star fallen from heaven, hence it is thought of as "a fallen angel" (see Oxford Annotated Study Bible/RSV). However, stars/angels are also referred to in Revelation as fallen (Rev 6:13; 8:10), but without the sinister connotations applied to them.
The confusions lies in that very little is written concerning Abaddon/Apollyon. Can Jesus be tied to Abaddon/Apollyon? Consider the following:

1) Abaddon, or better, Apollyon, means Destroyer.
James 4:12 says "There is only one Lawgiver and Judge, the One who is able to save and destroy." NASB Here the Judge is able to destroy, yet God "hath given all judgment unto the Son." Jn 5:22 ASV
Many commentators believe that the Angel of the LORD (malak YHWH) is Jesus, yet the "Angel of the LORD" destroys 185,000 men. (2 King 19:3, 5)
The NIV and Young's Literal Version both capitalize adoni at Ps 110:1 and Joshua 5:14, because they believe that they both refer to Christ. Yet the angel at Jos 5:14 is a captain of God's army "to take charge of the battle on earth." NIV Study Bible (Sounds like a Destroyer to me)

2)The angel Abaddon is given a key ot the abyss (Rev 9:1), Jesus also has a key to the abyss Hades. (Rev 1:18)

3)The demons at Luke 8:31 entreat JESUS not to command then to depart into the abyss. It seems Jesus had authority over this part of their destiny.

4)Keys "is used in the NT to denote power and authority of various kinds." Thayer
If the Abaddon is a demon (as many incorrectly assume), then why does he hurl Satan into the abyss (Rev 20:1, 2), and bound him for 1000 years. Abaddon here seems to defeat Satan, but then so does Jesus in Rev 19:13, 19.

5)If Abbadon/Apollyon was really a demon, why is he given a key to lock up, and then eventually release/cast out Satan and the other demons (Rev 20:1-3)?
Did not Jesus say.... "But the teachers of the law from Jerusalem said that he (Jesus) was possessed by Beelzebub, and that it was only by means of the ruler of the demons that he cast out demons. So he called them over, and using metaphors asked them: 'How can Satan cast out Satan?'" Mark 3:22, 23, 21st Century NT
It simply does not make sense to have one evil angel keeping all the other evil angels suppressed for a certain time, only to eventually release them, especially as, Apocryphally, God is called, "You who close and seal the Abyss with your fearful and glorious name." (Prayer of Manasseh, 3) cf. Ex 23:20-22

6)Interestingly, my NIV Ryrie Study Bible cross-references the angel of Rev 20:1 with Jesus at Rev 1:18. It then cross-references the angel with the key to the abyss at Rev 9:1 with Jesus at Rev 1:18, and then, it cross-references Abaddon at Rev 9:11, with Rev 9:1.

My Nelson Study Bible/NKJV cross-references the angel at Rev 20:1 to Jesus at Rev. 1:18 and the angel of the abyss at Rev 9:1. It then adds more confusion to its footnote at 9:11 by cross-referencing this same angel at 9:1 with Jesus statement at Luke 8:31.


The Lindsell Study (Living) Bible cross-references Rev. 9:11 with Luke 8:31.


Commenting on Revelation 9:11, The Interpreter’s Bible says: “Abaddon, however, is an angel not of Satan but of God, performing his work of destruction at God’s bidding.”

The Geneva Study Bible adds at Revelation 9:1

"(2) That is, that the angel of God glittering with glory, as a star fallen from heaven. He may be Christ, who has the keys of hell by himself and by princely authority, #Re 1:18 or some inferior angel who has the same key entrusted to him and holds it ministerially, or by office of his ministry, here and #Re 20:10 so the word "falling" is taken; #Ge 14:10, 24:46, Heb 6:6."

It seems to make sense to apply the language in regards to the angel in Rev 9 to Jesus, as many in the past have even tied Jesus to Michael and one of the Angels of the LORD (Jehovah), malak YHWH.

etalk99 says: It's intriguing that the following quotes from Aid to Bible Understanding CONTRADICTS the above.

MICHAEL... The only holy angel other than Gabriel named in the Bible (Michael p.1152)
GABRIEL... The only holy angel other than Michael named in the Bible (Gabriel p.612)
Gabriel is a holy angel, & IF JESUS is 'Michael' & 'Abaddon' & 'Apollyon', then Michael & Gabriel are NOT the only holy angels named in the Bible.

Reply: The Aid book and the Insight book do not mention Apollyon as a holy angel for the same reason they do not mention Jehovah as a holy angel. Consider: Apollyon is a name derived from the pagan god Apollo (which also means Destroyer), not that they were the same, but the name carried some semantic value. Also, Tartarus is a Bible name borrowed from paganism, again, to display the semantic in the meaning, not to imply that they were the same. What am I saying? The angel in Exodus 3:2-15 was called Jehovah, not that he was Jehovah, or that we
should go around calling angels by that name, but that the angel was representative of the task he was performing.