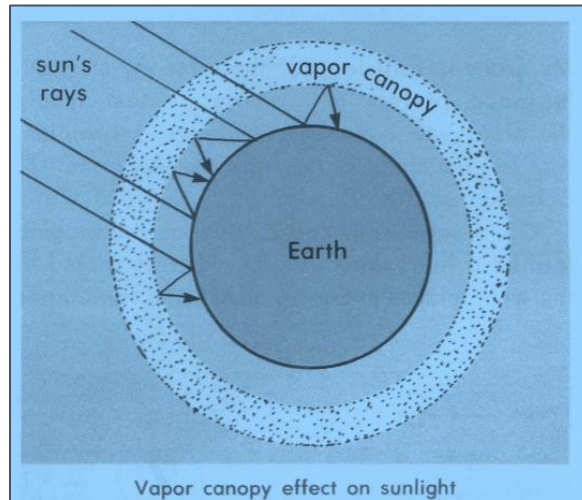


Day 2 of the Creation Week & the Discredited Vapor Canopy Model



And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” And God made the expanse and separated the waters that were above the expanse. And it was so. And God called the expanse Heaven. And there was evening and there was morning, the second day.

Genesis 1:6-8 (ESV)

Before I take a careful look at the language and teaching of Genesis 1:6-8, I first want to discuss the popular vapor canopy theory that emerged out of a misreading of what Moses recorded about Day 2 of the creation week. Anyone reading creationist literature in the latter part of the 20th century would have become aware of the vapor canopy model for the pre-Flood world. In fact, many creationists became convinced that this model popularized by John Whitcomb and Henry Morris jived with the biblical text. They understood the waters above the firmament to refer to a vapor canopy that produced moderate global temperatures prior to the Flood and then provided flood waters that fell from the “windows of heaven”.

It is instructive to look at the history of the development of the vapor canopy model to place it in proper perspective. We will look at the development and popularization of this model in the 20th century and the wide-spread rejection of it by 21st century creation scientists.

The Origin of the Vapor Canopy Theory

Lutheran theologian Alfred M. Rehwinkel mentioned the vapor canopy theory in the middle of the 20th century. (Rehwinkel, 1951) Where Rehwinkel obtained this idea is unclear. He only provides a reference to *Neue Christoterpe* by Johannes Riem. I am unable to find any references to this work online. But Riem was publishing in the early 20th century in German. Rehwinkel explained the canopy theory as the idea that “the earth was originally surrounded by a canopy of vapor which intercepted the direct rays of the sun.” (Rehwinkel, 1951, p. 12) He theorizes that the “hothouse” effect would be worldwide temperatures around 72 degrees Fahrenheit. He mentions that the canopy would have intercepted radiation from the sun that enabled humans and animals to live longer. According to this theory, “storms and rain were unknown in the world of Adam, and hence the rainbow was first seen on the day that Noah left the ark.” (Rehwinkel, 1951, p. 12) Rehwinkel’s version of the canopy theory includes the various ideas that Henry Morris and John Whitcomb would later popularize. The Lutheran theologian mentions that the “canopy collapsed and was the chief source of the floodwaters.” (Rehwinkel, 1951, p. 12) Without the vapor canopy, the post-Flood world would have extremes of temperature for the first time.

Rehwinkel mentioned two other theories that could explain the more temperate climate of the pre-Flood world: (1) the planet earth was not tilted 23 ½ degrees like later and (2) “warm ocean currents were so distributed that every portion of the existing land mass was touched and warmed by them.” (Rehwinkel, 1951, p. 11) The third theory to explain the warmer climate was the vapor canopy theory. Rehwinkel was more impressed by the first two theories. About the third he provides a skeptical, yet supportive statement: “But something might even be said in favor of the canopy theory. At any rate Gen. 2:5 and Gen. 9:13 become more meaningful within the framework of this theory.” (Rehwinkel, 1951, p. 13)

William Worraker has done a service to Creation scientists by relating the history of the canopy theory in “Heat Problems Associated with Genesis Flood Models—Part 3: Vapour Canopy

Models.” (Worraker, 2020) Worracker traces the vapor canopy theory back to the long-age catastrophist Isaac Newton Vail and the Konigsberg philosopher Immanuel Kant.

Isaac Newton Vail’s Dependence on Immanuel Kant

Isaac Newton Vail (1840-1912) was a Quaker. After attending a Quaker seminary in Pennsylvania, he taught for a while at his *alma mater*. He left the seminary to devote himself fulltime to the study of Flood geology. He was a pseudoscientist. Part of the time he supported himself by farming. We know this because in the 1900 census he listed occupation as farmer. He published books on Flood geology including: (1) *The Earth’s Aqueous Ring: or the Deluge and Its Cause*. (Vail, *The Earth’s Aqueous Ring: or the Deluge and Its Cause*, 1874) and *The Water’s Above the Firmament, or the Earth’s Annular System* 2nd Edition. (Vail, *The Waters Above the Firmament, or the Earth’s Annular System* 2nd Edition, 1902) Vail claimed that the earth once had rings like Saturn. In 1886 he formulated a “Canopy Theory” which claimed that the earth had been ringed by ice. He called this ring the firmament.

Later Vail’s ideas would influence Morris and Whitcomb. Earlier it would influence the Jehovah Witnesses.

Vail claimed that earth once had ice rings like Saturn. These rings collapsed over a long period of time. The collapses caused large snowfalls in polar regions and the Noahic Flood. He thought that the rings of this vapor canopy had endured for long ages—millions of years.

Where did Vail get his ideas? The history of science is sometimes stranger than fiction. It turns out that Vail credited the German philosopher Immanuel Kant for this theory. Kant was fascinated by the rings of Saturn. The philosopher waxed poetic as he speculated about how wonderful and beautiful it would have been for the earth to have rings like Saturn:

Could we not imagine that the Earth once had a ring like Saturn?...But what a stock of lovely explanations and consequences such an idea presents us with! A Ring around the Earth! What a beautiful sight for those created to inhabit the Earth as a paradise; what a comfort for those on which nature smiles from all sides! But this is nothing compared with the confirmation such a hypothesis can borrow from the chronicle of the story of creation and which is no small recommendation for applause for those who believe they are not desecrating but rather confirming the honour of revealed religion when they make use of it to give the excesses of their wits some prestige. The waters of the firmament mentioned in Moses’ description has already caused the interpreters some effort. Could one not use this ring to help to get oneself out of this difficulty? Without a doubt this ring consisted of watery vapours, and in addition to the advantage it was able to provide the first inhabitants

of the Earth, there is the additional one of having it break when required so that floods could punish the world that has made itself unworthy of such beauty. (Kant, 1755)

Vail admitted that Kant advised against the canopy theory. William Worraker explains that Kant retracted his beautiful theory because he saw “it as a “god of the gaps” explanation. He prefers a thoroughly mechanistic understanding of the Flood.” (Worraker, 2020) Apparently Kant thought that the existence of these rings or their collapse at the time of the Flood would be on par with miracles. He wanted to explain biblical miracles in a naturalistic way.

Whitcomb and Morris

In *The Genesis Flood* (Morris, 1963), John Whitcomb and Henry Morris took Kant’s theory and developed it within the context of Creation science. They no longer used the idea of Saturn-like rings, instead using the language of a vapor canopy model to popularize the theory among Creationists. Kant never tried to develop a scientific model for a vapor canopy. Vail engaged in pseudoscience. Whitcomb and Morris tried to develop a scientific model. They called the vapor canopy an “Antediluvian Vapor Blanket,” (Morris, 1963, p. 255) an “atmospheric source of water,” (Morris, 1963, p. 121) “upper waters,” (Morris, 1963, p. 215) and a “great vapor canopy”. (Morris, 1963, p. 240)

Whitcomb and Morris recognized that the vapor canopy model was just that, a model. They did try to provide circumstantial evidence from the Bible for the model. But they recognized that the Bible did not explicitly teach this model.

They found circumstantial exegetical support for the model in several passages. Most important were statements in Genesis 1:6-7. Genesis 1:6 speaks of a firmament (or expanse) in the midst of the waters. Genesis 1:7 distinguishes waters above the firmament from those below it. The waters below clearly refer to the waters on the surface of the earth. The fact that the text speaks of waters above the firmament seemed to provide circumstantial exegetical evidence for water existing in a vapor canopy in the atmosphere.

A second passage that they cited as evidence was Genesis 2:5-6. This passage mentions that God had not caused it to rain on the earth. The passage also mentioned God’s use of mist to water the ground. Whitcomb and Morris took this to refer to the method of precipitation from creation to the Flood. They thought that the vapor canopy model excluded the need for rain.

A third passage is the mention of the rainbow in Genesis 9. Whitcomb and Morris interpreted God's identification of the rainbow as a sign of the Noahic covenant to mean that neither clouds, rain nor rainbows existed prior to the Flood.

A fourth passage is found in the Flood account in Genesis 7:11 where Scripture records that "the windows of the heavens were opened." They thought that this was evidence of water falling from a vapor canopy during the Flood.

Whitcomb and Morris thought that the vapor canopy model provided explanatory power. It explained why the pre-Flood world had a milder climate. Such a vapor canopy would cause a "greenhouse" effect. So, the model explained the "warm climate in pre-Pleistocene times." (Morris, 1963, p. 255) They also thought that it explained the longer life of the pre-diluvians. Third, it could explain a source of the floodwaters. The "windows of heavens" that were opened to unleash floodwaters would be a reference to water falling from the canopy. They took this passage as circumstantial evidence for a vapor canopy that could release a deluge of water. They do not take the windows of heaven to refer to waters falling from clouds. (Morris, 1963, p. 258) Fourth, the end of the vapor canopy explains a colder world post-Flood with a new cycle of seasons. They took the reference to hot and cold in the Noahic covenant as addressing this change. (Morris, 1963, p. 287) Moses records God saying in Genesis 8:22: "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." The implication was that cold weather was a new phenomenon.

Whitcomb and Morris avoided dogmatic language. They view the vapor canopy model as a working hypothesis. Discussing how a "vapor blanket" would produce moderate worldwide temperatures, they write:

And this, of course, is exactly what we have seen the early chapters of Genesis to imply, in the reference to the "waters above the firmament." We feel warranted, therefore, in suggesting such a thermal vapor blanket around the earth in pre-Pleistocene times as at least a plausible working hypothesis, which seems to offer satisfactory explanation of quite a number of Biblical references and geophysical phenomena. (Morris, 1963, p. 256)

Joseph Dillow's Scientific Model

In the latter part of the 20th century, Joseph Dillow developed the most elaborate scientific proposal for a functioning vapor canopy. He published these ideas in *The Waters Above: Earth's Pre-Flood Vapor Canopy* (Dillow, 1981) and journal articles for the Creation Research Society

Quarterly. (Dillow, Mechanics and Thermodynamics of the Pre-Flood Vapor Canopy, 1978) As a Creation scientist he gave a boost to the vapor canopy theory. The combined influence of Whitcomb, Morris, and Dillow contributed to widespread support for the vapor canopy model among creationists.

The tide has now turned against the vapor canopy model among leading Creation scientists. However, many Christians remain uninformed about this change and why the model has been discarded.

Dillow postulated that God changed the waters above the firmament into water vapor. Many commentators, like John Calvin, John Gill, Matthew Henry, and Keil and Delitzsch; understood the waters above as the clouds. But Dillow thought that if the waters above did refer to clouds, that Moses could have used the Hebrew word for cloud. It is humorous that despite this claim, Dillow felt the need to postulate a thick *cloud* cover below the vapor canopy. Without a cloud cover that was miles thick, Dillow feared that the surface of the earth would be too hot for life.

What are the “waters above” that are mentioned in Genesis 1:7? This question is related to the identity of the “firmament” or “expanse.” Historically commentators understood *raqia* (firmament) as referring to either the sky (the atmosphere) or space. Recently some Creationists, including Andrew Snelling, have interpreted the firmament as extraterrestrial space and the waters above as some form of extraterrestrial water. Viewing the waters above as extraterrestrial water is not a novel position. In the middle of the 20th century, Rev. Herman Hoeksema had postulated that the waters above were extraterrestrial:

By the waters above, therefore, are meant the waters that are now diffused through the entire firmament and distributed over the heavenly bodies. (Harbach, 1986, p. 18)

If the waters above in Genesis 1:7 refer to the clouds, then the sky above the earth where the birds fly and that contains the oxygen we breath is the *raqia* (firmament). In Genesis 1:20 God speaks about the birds flying “above the earth across the expanse of the heavens” (ESV). Literally the Hebrew text speaks of the birds flying above the earth on the *face* of the *raqia* (firmament). Many commentators take this flying across the expanse as picturing the birds as flying in a firmament that is what we call the sky. It is also true that the birds are said to fly across the *face* of the firmament. They are flying in front of the firmament. This language might allow

you to identify the firmament with space (extraterrestrial space) since when an observer looks up he sees the birds flying beneath the stars—although, of course, the person is also seeing the bird flying in the sky (the earth’s atmosphere).

If the waters above poured out in the Flood, then the Bible should not later refer to their existence. Biblical interpreters who take the waters above to refer to the clouds (or extraterrestrial water) find later biblical statements that imply the ongoing existence of the waters above. A crucial passage is Psalm 148:4 which reads: “Praise him, you highest heavens, and you waters above the heavens!” The natural reading of the Psalm is that the Psalmist calls on presently existing creatures, whether the sun, beasts, or maidens to praise God. Therefore, the waters above the heavens also continue to exist. Dillow argues that the Psalmist uses poetic license and refers back to the original creation. A devastating problem with this argument is that the Psalmist describes a post-Fall and post-Flood context in which “fire and hail, snow and mist, stormy wind” fulfill “his word!” (Psalm 148:8) And Dillow would not allow for snow and stormy winds prior to the Noahic Flood due to the biosphere within the vapor canopy. Commentators like John Calvin, John Gill, Matthew Henry, Charles Hodge, and Keil and Delitzsch interpret the waters above as existing up to the present.

It Had Not Rained

Supports of the vapor canopy model popularized among Creationists the idea that it had not rained prior to Noah’s Flood. Whitcomb and Morris thought that the fact that it had not rained before the Flood provided circumstantial evidence for the existence of a vapor canopy. They thought that Genesis 2:5-6 provided circumstantial evidence for a model of the earth’s cosmogony that initially lacked clouds and rainfall. Moses wrote:

When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground (Genesis 2:5-6).

Today leading Creationist scientists interpret this statement as describing the source of moisture during the creation week—prior to the creation of man and the creation of many unique plants in the Garden of Eden. The text implies that certain plants did not grow up until God sent rain. The text does not say that it never rained after the creation of the world, only that it had not rained prior to man being created to work the ground.

But supporters of the vapor canopy model interpreted this condition in which it did not rain as normative until the Flood of Noah. They argue that the first time it rained, it poured. They argue that the next reference that we have to rain in the Bible is found in the description of the Flood. The word is next used in Genesis 7:4 when God tells Noah: “For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground.” Supporters of the vapor canopy model have tried to explain the hydrology of the planet in terms of springs and mist—since Genesis 2:6 mentions that a mist watered the ground.

Supporters of the water canopy model also argue that the institution of the rainbow as a sign of the Noahic covenant implies that the rainbow did not exist prior to the Flood. This is circumstantial evidence for a pre-Flood world that lacked clouds, rain, and rainbows. They conclude that earth’s climate before the Flood must have lacked (1) temperature extremes, (2) clouds, (3) major wild storms, and (4) rain.

Given the fact that the biblical genealogies in Genesis 5 exceed 1,600 years, it seems implausible that it never rained during this time. Evaporation would have occurred. Even various models of a vapor canopy require vast cloud cover—with scientists proposing cloud covers high in the atmosphere that were miles thick. How these cloud covers could have existed without producing precipitation has not been demonstrated.

What does the text of Genesis 2:5-6 teach? First, the text mentions that certain bushes did not yet exist and that certain small plants had not yet sprung up. This statement cannot contradict Genesis 1:11 in which God calls into existence “plants yielding seed, and fruit trees bearing fruit” on Day 3. This cannot contradict Genesis 2:5-6. What we do learn is that certain types of bushes and plants remained absent after the third day. God would create more plants and trees on Day 6 when He planted a garden Paradise for Adam and Eve. In Genesis 2:8 Moses records how God *planted* this garden:

And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil (Genesis 2:8-9).

Genesis 2:5-6 describes a condition in which there was no man to till the ground: “and there was no man to work the ground” (Genesis 2:5b). So, this period without rain is defined in

terms of a period in which neither Adam or Eve yet lived to work the ground and keep the garden of Eden. So, Genesis 2:5-6 does not necessarily teach the idea that it never rained in the pre-diluvian world. Rather it only teaches that before the creation of man to till the ground certain bushes and plants did not yet exist and that God watered the ground with mist, not rain on the 3rd, 4th, 5th, and 6th days.

Disreputable Modelers

The development of variants of the vapor canopy model by charlatans and pseudo scientists has brought the model into disrepute. A case in point is the “Crystalline Canopy Theory” developed by Carl E. Baugh. He has brought disrepute to creationist studies by his fraudulent claims about a fossilized hammer, 200–300-year-old bones, and the alleged combination of human and dinosaur fossilized footprints near the Paluxy River in Texas. He made claims about possessing multiple doctorates. His work proves the maxim: “A little knowledge is a dangerous thing.” His pseudo-scientific crystalline canopy theory is not worthy of serious criticism. To criticize it would be to grant it a gravity it lacks. Baugh spouted his theories on the Trinity Broadcasting Network.

The Hydrological Cycle Pre-Flood

After the creation of the Garden of Eden with its rivers, plant life in Paradise could be watered by mist, the rivers, and dew. I assume that as a result of evaporation the hydrological cycle of evaporation and rain would have resulted in God also using rain to water the plants prior to the Flood.

The Sign of the Rainbow

If there was rain before the Flood, we can assume that there were bows in the clouds. So rainbows had occurred prior to the Flood. They were an existing phenomenon that God gave a special significance. Now rainbows communicate that God will never again send a world-wide Flood. John Calvin explained the rainbow in these terms: “I think the celestial arch which had before existed naturally, is here consecrated into a sign and pledge; and thus a new office is assigned to it.” (Calvin, 1554)

No Extremes of Cold and Hot Before the Flood

Dillow interpreted God's statement in Genesis 8:22 about the earth's climate and temperatures to teach that the pre-Flood world lacked extremes of hot or cold weather. God tells Noah: "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease" (Genesis 8:22). Dillow thought that this text implied that the extremes of cold winter and hot summer did not exist prior to the Flood. But a careful reading of the text reveals that God is simply saying that things that clearly existed before the creation, like seedtime and harvest, day and night, would continue uninterrupted. They would not be interrupted by a worldwide Flood. God simply states that seasonal changes with cycles of cold winters and hot summers would continue until the end of time. He does not say that such cycles of hot and cold would commence for the first time. He merely states that this cycle will continue until the end of time. So this passage does not provide circumstantial evidence for the existence of a vapor canopy that provided a greenhouse effect. In fact, this idea is contradicted by God's statement on the fourth day about the sun, moon, and stars being "for signs and for season" (Genesis 1:14). This statement implies that the movement of the heavenly bodies could be used to distinguish seasons that existed prior to the Flood. This would be an argument against the theory mentioned by Alfred M. Rehwinkel back in 1951 that the earth was only tilted at 23 ½ degrees during the Flood—which, he argues created the seasons of summer and winter. If the earth was not created with a tilt, it is hard to see how the sun, moon, and stars originally could be "for signs and for seasons."

The Firmament as Space

Supporters of the canopy model understand the firmament as the earth's atmosphere below the canopy. Bodie Hodge challenges this interpretation because in Genesis 1:14 we are told that God creates the heavenly bodies in the firmament: "And God said, "Let there be lights in the expanse of the heavens to separate the day from the night" (Genesis 1:14). Hodge writes: "If the canopy was part of the earth's atmosphere, then all the stars, sun, and moon would have been created within the earth's atmosphere." (Hodge, What is the State of the Water Vapor Canopy Model?, 2019)

The Longevity of the Pre-diluvians

Advocates of the vapor canopy model have argued that the increased atmospheric pressure with increased oxygen explains how early humans could live to be so old. But while increased oxygen can be beneficial, such a scenario would be mostly detrimental to humans and animals. In fact, it is probable that the increased atmospheric pressure from a water canopy would kill humans and animals. The longevity of the pre-diluvians and dinosaurs is better explained by good genetics.

Implications of the Canopy Model

Dillow identified ten implications of the vapor canopy model:

1. The earth would experience a hothouse effect with globally moderate temperatures.
2. High concentrations of Helium would exist in the atmosphere.
3. The weight of the vapor canopy would produce at least twice the atmospheric pressure we have today.
4. The vapor canopy would shield humans and animals from cosmic radiation—extending life expectancy.
5. The water in the vapor canopy would provide water for a global Flood.
6. Scientists would discover volcanic ash mixed with ice.
7. Post Flood the climate in polar regions would become extremely cold.
8. The water canopy would protect the earth from meteorites.
9. Remnants of the water in the vapor canopy would continue to exist in the atmosphere.
10. Before the Flood, the pre-diluvians would not have been able to see as many stars as we do today. The sun would have appeared yellow.

Problems with Dillow's Model

William Worraker identifies multiple problems in Dillow's scientific model. First, Worraker argues that Dillow's model, which allows for a 40-foot-thick vapor canopy, would provide only a minimal contribution of the water necessary for a worldwide flood. He thinks that the Bible gives a priority to the fountains of the deep as the source of most of the flood waters. In Genesis 7:11 the order of the mention of the fountains of the deep and the windows of heaven gives priority to the former. The text reads: "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened" (Genesis 7:11). We find the same order of precedence given to the fountains of the deep in Genesis 8:2: "The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained" (Genesis 8:2). It

seems plausible that the fountains of the deep were the main source of the flood waters—although heavy rains also contributed to the inundation.

Second, Worraker argues that Dillow’s model still produced surface temperatures on earth of 234 degrees Fahrenheit. Under a cloudless sky, Dillow speculated that the earth’s surface temperature could be 598 degrees Fahrenheit. (Snelling, 2014, p. 664) To deal with this heat problem, Dillow postulated a vast cloud cover between the troposphere and the canopy. Worraker shows that Dillow’s model with a cloud-topped troposphere was “incorrectly constructed.”

Third, Worraker challenges Dillow’s idea that the canopy cloud cover could be six miles deep without producing any rain.

Fourth, Worraker finds scientific problems in Dillow’s theory which include: (1) his claim that Taylor vortices would produce a stable pre-flood atmosphere, (2) his claims about how the global circulation of water vapor towards the poles would have produced uniform temperatures in the canopy base, (3) his explanation of how the enormous amount of heat generated by the collapse of a water canopy could have been radiated away without incinerating the atmosphere, and (4) the “obsolete science” on which he bases his claims about high atmospheric Helium levels.

Worraker diagnoses the “fundamental objection” to Dillow’s model as the heat problem. The surface of the earth would have been too hot for habitation. The earth would have been a hothouse indeed. And not a greenhouse. A brown house with dead plants and animals.

The heat problem is not just limited to the pre-Flood climate. The amount of heat generated by the breaking down of a vapor canopy would raise global temperatures to 800 degrees Fahrenheit. Such a scenario would incinerate Noah’s ark. When a single gram of water vapor condenses to liquid water, it releases 539 calories of heat. If a forty feet thick water canopy existed, the heat released would be 3.35×10^{24} calories—enough to raise global temperatures to a searing 810 degrees Fahrenheit. The atmosphere would burn.

The Current State of Vapor Canopy Models

Few scientists after Dillow have tried to create new workable models of the canopy theory. In the 1990s Larry Vardiman, Karen Bousselot, and Tracy Walters continued to create models that could alleviate the heat problem.

After discussing the contributions of Vardiman, Walters, and others at the end of the 20th century, William Worraker concludes:

To the knowledge of this author, there has been no attempt to model conditions on the pre-Flood earth in terms of a high-altitude vapour canopy since that of Vardiman (2003). It is also noticeable that over time, from Dillow (1981) onwards, estimates of the amount of water in the canopy declined with the increasing sophistication of the models. These observations suggest that there is little or not remaining confidence in the viability of vapour canopy models in today's creationist community. (Worraker, 2020, p. 43)

Worraker provides a devastating assessment of the history of the attempts to develop a viable model of a vapor canopy model:

All serious attempts at modelling the earth's pre-Flood atmosphere in terms of a high-altitude vapour canopy proposed as the source of a proportion of the floodwaters either (i) predict impossibly high surface temperatures prior to the Flood, (ii) are restricted to a very thin canopy containing a trivially small amount of water, much less than originally envisaged, or (iii) invoke extremely contrived and unlikely conditions (e.g., an extremely low solar constant). The most fully articulated model (Dillow 1981) suffers from several scientific problems as well as predicting impossibly high temperatures for the pre-Flood earth. (Worraker, 2020, p. 44)

He sees no value in creationists investing "further research effort" into a vapor canopy model. (Worraker, 2020, p. 44)

Bodie Hodge agrees with this assessment: "Currently, the pitfalls of the canopy model have grown to such an extent that most researchers have abandoned the model." (Hodge, 2009)

The vapor canopy model was a man-made model. Creationists need to continue to distinguish between theoretical models and what Scripture reveals about the early world or the Flood of Noah.