Recent studies of masculinity in the Ancient Near East make a distinction between hegemonic and subordinate masculinities. The Roman practice of Paterfamilias (wherein the eldest male provides for, upholds, and controls the clan) stands in the trajectory of hegemonic masculinity. In multiple New Testament Christologies, Jesus embodies a decidedly hegemonic role as the early Church imagines itself as a spiritual family. Yet the Gospels also betray a clear and repeated endorsement of various subordinate masculinities in the teachings of Jesus. This paper will explore the complex relationship between family, honor, fiscal provision, and masculinity as Jesus evolves into the “ideal male” in Christian thought.