Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Leviticus 19:27

They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. Leviticus 21:5

He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. Isaiah 15:2

For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth. Jeremiah 48:37

But for one who is a man to comb himself and shave himself with a razor, for the sake of fine effect, to arrange his hair at the looking-glass, to shave his cheeks, pluck hairs out of them, and smooth them, how womanly! And, in truth, unless you saw them naked, you would suppose them to be women. Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.275

For God wished women to be smooth, and rejoice in their locks alone growing spontaneously, as a horse in his mane; but has adorned man, like the lions, with a beard, and endowed him, as an attribute of manhood, with shaggy breasts, a sign his of strength and rule. Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.275

This, then, the mark of the man, the beard, by which he is seen to be a man, is older than Eve, and is the token of the superior nature. In this God deemed it right that he should excel, and dispersed hair over man's whole body. Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.276

It is therefore impious to desecrate the symbol of manhood, hairiness. But the embellishment of smoothing (for I am warned by the Word), if it is to attract men, is the act of an effeminate person, if to attract women, is the act of an adulterer; and both must be driven as far as possible from our society. Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.276

"But the very hairs of your head are all numbered," says the Lord; those on the chin, too, are numbered, and those on the whole body. There must be therefore no plucking out, contrary to God's appointment, which has counted them in according to His will... For it is not lawful to pluck out the beard, man's natural and noble ornament. Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.276-277

But let the chin have the hair... For an ample beard suffices for men. And if one, too, shave a part of his beard, it must not be made entirely bare, for this is a disgraceful sight. The shaving of the chin to the skin is reprehensible, approaching to plucking out the hair and smoothing. For instance, thus the Psalmist, delighted with the hair of the beard, says, "As the ointment that descends on the beard, the beard of Aaron." Having celebrated the beauty of the beard by a repetition, he made the face to shine with the ointment of the Lord. Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.286

The moustache similarly, which is dirtied in eating, is to be cut round, not by the razor, for that were not well-bred, but by a pair of cropping scissors. But the hair on the chin is not to be disturbed, as it gives no trouble, and lends to the face dignity and paternal terror. Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.286

If it is true, (as it is,) that in men, for the sake of women (just as in women for the sake of men), there is implanted, by a defect of nature, the will to please; and if this sex of ours acknowledges to itself deceptive trickeries of form peculiarly its own, -- (such as) to cut the beard too sharply; to pluck it out here and there; to shave round about (the mouth). Tertullian (A.D. 198) Ante-Nicene Fathers vol.4 pg. 22

Then the nature of the beard contributes in an incredible degree to distinguish the maturity of bodies, or to the distinction of sex, or to the beauty of manliness and strength. Lactantius (A.D. 304-313) Ante-Nicene Fathers vol.7 pg.288