

Leviticus Rabbah 11:6

R. Tanhum taught in the name of R. Judan: All the seven days of consecration Moshe ministered in the office of High Priest, but the Shechinah did not take up its abode through his ministrations, (but when Aharon put on the High Priest's robes and ministered, the Shechinah took its abode through his ministrations, as it is said, For to-day the Lord appears to you [Vayikra 9, 4]) [And the glory of God appeared unto all the people...] And when all the people saw it, they shouted, and fell on their faces.

R. Samuel b. Nahman said: All the seven days of the [burning] bush, the Holy One, blessed be He, was trying to persuade Moshe to go on His mission to Egypt. This is [indicated by] what is written, 'Also from yesterday, also from the day before, also since You have spoken to your servant (Shmot 4:10), which makes six days; and on the seventh day he said to Him, 'Send, I pray Thee, by the hand of whomever You will send (Shmot 4:13).' Said the Holy One, blessed be He, to Moshe: 'As you live, I shall tie this in thy skirts.' When did He repay him? R. Berekiah gave answers in the name of R. Levi and of R. Helbo. R. Levi said: The [first] seven days of Adar Moshe was offering prayer and supplication that he might enter the Land of Israel, and on the seventh, He said to him: 'You shall not go over this Jordan.' R. Helbo said: All the seven days of consecration Moshe ministered in the office of Kohen Gadol, and he imagined it was his. On the seventh day He said to him: 'It belongs not to you but to your brother Aharon.' This is [indicated by] what is written, "And it came to pass on the eighth day, that Moshe called Aharon and his sons and the elders of Israel, and he said unto Aharon..."

Genesis 19:16

But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; God's mercy was upon him. And they brought him forth, and set him outside the city.

Numbers 11:29

And Moshe said to him, 'Are you jealous for my sake? If only all God's people were prophets, and that God would endow them with His Spirit!'

Psalms 99:6

Moshe and Aharon were among his kohanim, and Shmuel was among those who called upon His Name; they called out to God, and He answered them.

Rashi on Exodus 4:14

AND [THE LORD'S] WRATH GLOWED — Rabbi Joshua the son of Korcha said: wherever the term “and God’s wrath glowed” occurs in the Scriptures it leaves a definite impression (mention of punishment of some kind follows), but here no such result is mentioned, for we do not find that any punishment came upon Moses in consequence of that anger of God. Rabbi José said to him: As a matter of fact here, too, some definite result is mentioned, viz., הלא אהרן אחיך, הלוי “Is not Aaron the Levite thy brother?” — which implies, that he was destined to be a Levite (an attendant on the priests) and not a priest, — and I intended that the priesthood should proceed from you. Now, however, this shall not be so, but he will be the Priest and you the Levite, as it is said, (I Chronicles 23:14) “But as for Moses the man of God his sons are named among the tribe of Levi” (Zevachim 102a).

AND WHEN HE SEETH THEE, HE WILL BE GLAD IN HIS HEART — not as you believe, that he will be angry with you because you have attained a high position. In consequence of this, Aaron was privileged to wear the ornament of the breastplate which was placed over his heart (cf. Exodus 28:29) (Shabbat 139a; Exodus Rabbah 3:17).

Rambam, Hilchot Issurei Biah 18:3

Similarly, a female convert or a freed [maid-servant] - even if she was converted or freed when she was less than three years old - since she is not a native-born Jewess, she is deemed a zonah and is forbidden to [marry] a priest.

Sifrei Devarim 305:2

Rabbi Natan says: Moses was saddened that one of his sons did not stand [in his place], whereupon the Lord said to him: Are the sons of your brother Aaron not like your sons