What did our Sages teach here?

An animal is mute, speechless. The raeel, the lamb, is a symbol of muteness, of silence, submissiveness; it never protests, sighs, or complains. The Redeemer, the leader of the Jewish people, will be a person concerned with the "lambs," with the ones who do not have the power to complain, who are defenseless and weak.

It was on a desert crag that Moses showed his concern for a lost lamb. When the call came he was the one to lead Am Yisrael, the nation of Israel.

Rabbi Soloveitchik taught that God chose Moses to free the Israelites because he was concerned with those who did not have the ability to speak for themselves.
And what is the proper love? He shall love the Lord with an exceeding great and very strong love so that his soul be tied to the love of the Lord, finding himself in a constant tremor, as if he were suffering of lovesickness, when his mind is free because of love for that woman, being continuously agitated about her, whether he sitting down, or whether he is standing up, even when he is eating and drinking. More than this should the love for the Lord be in the heart of those who love him, meditating therein constantly, even as He commanded us: "With all thy heart and with all thy soul" (Ibid.). This is what Solomon allegorically said: "For I am love-sick" (Songs 2.5). And, the whole book, Song of Songs, is an allegory on this subject.
3. And Moses said: נַחְשָׁב בַּרְבָּא 3
I will turn aside now, אֶנֶּמֶר 6
and I will see אֶנֶּמֶר 6

why the bush is not burnt? } נָעֲרָה לְרַבָּא
this great sight, } נָעֲרָה לְרַבָּא

6. Moreover He said: נַחְשָׁב בַּרְבָּא 6
I (am) the God of thy father, נַחְשָׁב בַּרְבָּא 6
the God of Abraham, נַחְשָׁב בַּרְבָּא 6
the God of Isaac, נַחְשָׁב בַּרְבָּא 6
and the God of Jacob. נַחְשָׁב בַּרְבָּא 6
And Moses hid his face; נַחְשָׁב בַּרְבָּא 6
for he was afraid to look upon God. נַחְשָׁב בַּרְבָּא 6

The Gemara continues to cite the Sages' explanation of verses that require clarification on the same topic. With regard to God's statement to Moses, "And He said: 'You cannot see My face, for man shall not see Me and live'" (Exodus 33:20), it was taught in the name of Rabbi Yehoshua ben Korha that the Holy One, Blessed be He, said to Moses as follows: When I wanted to show you My glory at the burning bush, you did not want to see it, as it is stated: "And Moses concealed his face, fearing to gaze upon God" (Exodus 3:6). But now that you want to see My glory, as you said: "Show me Your glory," I do not want to show it to you. Rabbi Yehoshua ben Korha interprets Moses' initial refusal to look upon God's glory negatively, as he rebuffed God's desire to be close to him.

This disagrees with that which Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said, as Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said. Specifically as a reward for three acts of humility in averting his glance at the burning bush, Moses was privileged to experience three great revelations:

Because "Moses concealed his face, fearing to gaze upon God" (Exodus 3:6), he was privileged to have his countenance [austerlitz] glow.