If anyone who has become unclean fails to cleanse himself by the seventh day, he shall be unclean seven days.

The clean person shall sprinkle it upon the unclean person on the third day and on the seventh day, thus cleansing him by the seventh day. He shall then wash his clothes and bathe in water, and at nightfall he shall be clean.

If anyone who has become unclean fails to cleanse himself, that person shall be cut off from the congregation, for he has defiled the LORD’s sanctuary. The water of lustration was not the water of lustration was not dashed on him. This is the ritual: When a person dies in a tent, that person shall be cut off from the tent. His uncleanness is still upon him.

Bemidbar 19

...He who touches the corpse of any human being shall be unclean for seven days. He shall cleanse himself with it on the third day and on the seventh day, and then be clean; if he fails to cleanse himself on the third and seventh days, he shall not be clean.

Whoever touches a corpse, the body of a person who has died, and does not cleanse himself, defiles the LORD’s Tabernacle; that person shall be cut off from Israel. Since the water of lustration was not dashed on him, he remains unclean; his uncleanness is still upon him.

This is the ritual: When a person dies in a tent, whoever enters the tent and whoever is in the tent shall be unclean seven days...
One who touches the dead body of any man shall be unclean for seven days."

Scripture hereby teaches about a dead body that it confers tumah by contact. — But even without a verse it follows a fortiori, viz.: If it confers tumah in a tent, how much more so by contact! But then the text would be punishing someone via logical inference. Therefore, it says, “One who touches”—to teach you that one does not punish from logical inference...
II. Questions of Syntax

Sifrei Bemidbar 125

"On the third day and on the seventh day": Scripture hereby apprises us that one who is tamei by a dead body must be sprinkled on, on the third day and the seventh day. You say this, but perhaps (the meaning is) that if he is sprinkled on, on the third day, he is clean on the seventh day, and if not, he is not clean on the seventh day. It is, therefore, written "And if he is not cleansed on the third day, he shall not be clean on the seventh day." — But still, perhaps the meaning is: Why is he not clean on the seventh day, because he was not besprinkled on the seventh day, but if he were besprinkled on the third day, then he is clean on the seventh day! It is, therefore, written (Ibid. 19) "and he shall cleanse him on the seventh day." Scripture repeats it to void it.
Is it forbidden to be impure?

Sifrei Bemidbar 129

And if he is not cleansed on the third day, then he shall not be clean on the seventh day": Why is this written? (i.e., it follows from what precedes.) Because it is written (Ibid. 20) "And a man if he become tamei and he has not been sprinkled upon, etc.", does Scripture make him liable to kareth because of the defiling of the sanctuary and its holy things or because he has not been sprinkled upon? It is, therefore, written "And if he is not cleansed on the third day, then he shall not be clean on the seventh day." His punishment is not being clean, and not kareth. (Ibid. 13)