1. Yoma 22b

And he strove in the valley. R. Mani said: Because of what happens ‘in the valley’: When the Holy One, blessed be He, said to Saul: *Now go and smite Amalek*, he said: If on account of one person the Torah said: *Perform the ceremony of the heifer whose neck is to be broken*, all converts are permitted.

2. Yoma 54a

Would you say that wherever the word ‘there’ is used, it implies ‘forever’, but the following objection can be raised: Doeg, the high-priest, said: *Be not overmuch wicked*. Isn’t the state of affairs different when he said: *If on account of one person the Torah said:* *Turn thou and fall upon the priests*? This is a refutation.

3. *Rambam, Forbidden relations, 12:25*

When Sannecherib, King of Assyria, arose, he confused the identity of all the nations, mixing them together, and exiling them from their place. The Egyptians that live in the land of Egypt at present are of other nationalities. This also applies with regard to the Edomites. Since these four forbidden nations became intermingled with all the nations of the world [with] whom it is permitted [to marry once they convert], all converts are permitted. For when anyone of them separates himself [from them by] converting, we operate under the presumption that he became separate from the majorit. Therefore in the present age, in all places, whenever a convert converts, whether he be an Edomite, an Egyptian, an Ammonite, a Moabite, a Kushite, or from any of the other nations, whether male or female, he or she is permitted to marry among the Jewish people immediately.
Sanhedrin 20b
It has been taught: R. Jose said: Three commandments were given to Israel when they entered the land: [i] to appoint a king; [ii] to cut off the seed of Amalek; [iii] to build themselves the chosen house [i.e. the Temple] and I do not know which of them has priority. But, when it is said: The hand upon the throne of the Lord, the Lord will have war with Amalek from generation to generation, we must infer that they had first to set up a king, for ‘throne’ implies a king, as it is written, Then Solomon sat on the throne of the Lord as king. Yet I still do not know which of the other two comes first, the building of the chosen Temple or the cutting off of the seed of Amalek. Hence, when it is written, And when He giveth you rest from all your enemies round about etc., and then [Scripture proceeds], Then it shall come to pass that the place which the Lord your God shall choose, it is to be inferred that the extermination of Amalek is first. And so it is written, And when He giveth you rest from all your enemies round about etc., and then [Scripture proceeds], Then it shall come to pass that the king said unto Nathan the Prophet: See now, I dwell in a house of cedars etc.

Ramah, Laws of Kings, 1:1-2
Halacha 1: Israel was commanded to fulfill three mitzvot upon entering the Promised Land:

a) To choose a king, as Deuteronomy 17:15 states: ‘Appoint a king over yourselves;’
b) To wipe out the descendents of Amalek, as Deuteronomy 25:19 states: ‘Erase the memory of Amalek;’
c) To build God’s Chosen House, as Deuteronomy 12:5 states: ‘Seek out His Presence and go there.’

Halacha 2: The appointment of a king should precede the war against Amalek. This is evident from Samuel’s charge to King Saul (I Samuel 15: 1-3): ‘God sent me to anoint you as king ... Now, go and smite Amalek.’ Amalek’s seed should be annihilated before the construction of the Temple, as II Samuel 7:1-2 states: ‘And it came to pass, when the king dwelled in his palace, and God gave him peace from all his enemies who surrounded him, the king said to Nathan, the prophet: Look! I am dwelling in a house of cedar, ... but the ark of God dwells within curtains.’